VOLUME VII — Codices Germanici (1908)

Descripsit Franciscus Boll

273 pages | Munich, Berlin, Dresden, Erlangen, Hamburg, Heidelberg

Preface (pp. vii–ix)

Franz Boll (Würzburg, May 1908) explains the delayed completion owing to working only in spare hours. He thanks Cumont (who collated Parisian and Roman manuscripts for his benefit), Kroll (who emended corrupt passages), and many library staff.

PART I: CATALOGUE

pp. 1–73 — I. Codices Monacenses (Munich, Bayerische Staatsbibliothek)

Cods. 1–6 (Monacenses 29, 59, 70, 97, 181, 192): Brief manuscripts. Most notable:

- **Cod. 3 = Monac. 70**: Solomon's *Hydromanteia* (water-divination addressed to his son Rehoboam); planetary hour-rulers; plants of the 12 zodiac signs and 7 planets; prayers and conjurations of the seven planets (Christian-influenced planetary magic); character signs (*charaktēres*) of the planets; angelic guardians of each day and hour of the week

Cod. 7 = Monac. 287 (14th–15th c., ff. 246+ — the most important Munich manuscript):

A uniquely rich compilation. Contents include:

- **Planetary hour-rulers**: canonical table followed by a comprehensive treatise on the astrological significance of each hour of each weekday, with predictions for activities begun in each hour
- **Angelic guardians and demons** (*aggeloi agathoi kai daimones kakoī*) of each planetary hour
- **Planetary prayers** and conjurations addressed to each planet — a blend of late antique and Byzantine popular religion with Christian terminology
- **Character signs (*charaktēres*) of the seven planets** for ritual use
- **Plants of the seven planets** (*botana tōn heptā planētōn*)
- **Physiognomy by zodiac sign**: body type, facial features, personality, and voice quality for persons born under each rising sign
- **Chronocrators**: planetary time-lords of each day and hour, with predictions for activities and inquiries
- ***Testimonium de origine astrologiae***: Seth son of Adam writing astronomical knowledge on stone tablets; Enoch the seventh generation from Adam adding prophetic material (edited in Appendix)
- Extensive **interrogational chapters**: hidden thoughts; illness; runaways; theft; travel; marriage; war
- **Stephanus Alexandrinus** on the origins of astronomy and mathematical arts
- Multiple sections from **Hephaestion of Thebes**: sect, dignities, aspects, chronocrators, nativities
- **Abu Ma'shar** (*Apomasar*) and **Mughni** references; **Zanates** chapters
- Eclipse omens organized by zodiac sign; **paranatellonta** table per decan

pp. 33–66 — II. Codices Berolinenses (Berlin, Preussische Staatsbibliothek)

Fourteen manuscripts, numbered 17–30. Most important:

- **Cod. 22 = Berol. Phill. 1574** (14th–15th c., ff. 154): Ptolemaic texts; Paul of Alexandria; Porphyry; Hephaestion technical chapters; tables of ascensions by climate; John Camaterus verses
- **Cod. 23 = Berol. gr. qu. 66** (paper, 14th c.): Fixed star rising/setting tables (*Asteres epistolai kai dyseis*) for each month; meteorological omen texts from Sun, Moon, and planets; **Brontologion** (thunder omens); account of the seven heavens and their structure; comparative month-name table (Roman/Greek/Alexandrian)
- **Cod. 24 = Berol. gr. 8°17** (paper, 15th c., ff. 367): **Symeon Seth**, *Peri tēs chrēseōs tōn ouraniōn sōmatōn* (On the Use of Heavenly Bodies) — the 11th-century Byzantine encyclopaedia giving physical, medical, and astrological properties of each planet and zodiac sign

pp. 66–70 — III. Codices Dresdenses (Dresden, Sächsische Landesbibliothek)

Cod. 31 = Dresd. A 98 (paper, 15th–16th c.): Brief astrological notes; weather signs; eclipse omens.

pp. 70–78 — IV. Codices Erlangenses (Erlangen, Universitätsbibliothek)

Cod. 34 = Erlang. 89 (paper, 16th c.): *Botanai tōn dōdeka zōidiōn* (Plants of the 12 Zodiac Signs) — a complete astrological herbal associating each sign with specific plant species; plants of the seven planets; planetary characters and invocations (companion to Monac. 70).

Topic: Astrological botany; planetary herbal; practical and ritual use of plants.

pp. 78–80 — V. Codices Hamburgenses (Hamburg, Stadtbibliothek)

One manuscript briefly noticed: lunar prognosis tables.

pp. 80–86 — VI. Codices Heidelbergenses (Heidelberg, Bibliotheca Palatina)
Cod. 40 = Heidelb. Pal. gr. 129 (parchment, 15th c.): Ptolemy's *Tetrabiblos*; anonymous commentary; Porphyry's *Introduction*. Important as the oldest Heidelberg witness to the Ptolemy commentary tradition.

PART II: APPENDIX — Critical Editions (pp. 87–273)

pp. 87–97 — From Cod. 7 (Monac. 287): De origine astrologiae and planetary hours treatise

- Edition of *De origine astrologiae* (Seth–Enoch–Ammon tradition)
- *Peri tōn hōrōn tōn heptā hēmerōn tēs hebdomados*: complete hour-by-hour planetary rulership text — the fullest surviving version

pp. 97–120 — From Cod. 7: Planetary prayers, conjurations, and plant lists
Full editions of: prayers to each planet including Christian-tinged invocations; angelic guardians and demonic opponents of each hour; planetary character signs (*charaktēres*).

pp. 120–145 — From Cod. 7: Physiognomy by zodiac sign
Complete physiognomic text organized Aries through Pisces: body shape, skin colour, hair, eyes, voice, and psychological traits for persons born under each Ascendant sign. An important text for the history of physiognomy.

pp. 145–180 — From Cods. 3/34 (Monac. 70 / Erlang. 89): Botanical texts

- *Botanai tōn ib' zōidiōn*: full edition of plants of the 12 zodiac signs
- *Botanai tōn heptā planētōn*: full edition of plants of the seven planets

These botanical texts derive from the astrological herbal tradition of pseudo-Thessalos of Tralles and the Hermetic-Egyptian healers' manuals.

pp. 145–165 — From Cod. 23 (Berol. gr. qu. 66): Meteorological and omen texts

- Month-by-month star calendar with weather predictions
- *Peri tōn heptā ouranōn* (On the Seven Heavens): cosmological description of the planetary spheres, their rulers, and attributes

pp. 165–200 — From Cod. 23: Hermes Trismegistus, Peri Seismōn (On Earthquakes)
First complete edition of the verse earthquake-omen text attributed to Hermes or Orpheus, predicting political, agricultural, and natural consequences from earthquakes when the Moon is in each zodiac sign.

pp. 180–273 — From Cod. 7 and related manuscripts: Interrogational chapters and Hephaestion material
Extended editions of interrogational chapters from the Munich codex, with parallels identified across other manuscripts; Hephaestion passages with full variant apparatus; Rhetorius and Dorotheus excerpts.

CATALOGUS CODICUM

ASTROLOGORUM GRAECORUM

VII

CODICES GERMANICOS

DESCRIPSIT

FRANCISCUS BOLL

BRUXELLIS

IN AEDIBUS HENRICI LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1908

CATALOGUE OF THE CODICES

OF THE ASTROLOGERS GREEK

VII

GERMAN CODICES

DESCRIBED BY

FRANCISCO BOLL

BRUSSELS

AT THE HOUSE OF HENRI LAMERTIN

20, RUE DU Marché au bois, 20

1908

CATALOGUS

CODICUM

ASTROLOGORUM GRAECORUM

VII

CATALOG

Codex

GREEK ASTROLOGERS

VII

Papyrology
Champ.
3-11-24
9822

PRAEFATIO

Septimus hic nostri operis fasciculus tardius quam olim speraveram ad finem perductus est. Horas enim subsicivas tantum incepto impertire primo poteram; nec vero, cum liber imprimi coeptus est, omnia iam prorsus parata et perfecta erant quibus in codicibus describendis excerptisque edendis opus erat. At hercle ne hodie quidem opus laboriosum absolvissem, nisi amici summa comitate me adiuvissent. Quorum primus mihi nominandus Franciscus Cumont qui strenuus atque indefessus Catalogi nostri fautor atque tutor codices Parisinos Romanosque mea causa contulit, imagines photographicas mihi misit, plagulas omnes legit ac relegit, multaque egregia doctrina correxit. Guilelmum quoque Kroll locos corruptos passim notavisse sagacissimeque emendasse grato animo profiteor. Codicem 3 Iosephus Heeg mihi descripsit. Hamburgensium catalogum Ericus Ziebarth a me rogatus supplevit; aliis beneficiis C. Bezold, C. Dyroff, M. Förster, F. C. Ginzel, A. Heisenberg, P. Wolters me devinxerunt. Nec minores agimus gratias bibliothecarum praefectis quarum codices hic descripti vel excerpti sunt, Monacensis imprimis atque Berolinensis. Ceteras imperii Germanici bibliothecas quotquot Gardthauseni laterculo (*Sammlungen und Cataloge griechischer Handschriften*, Lipsiae 1903) mihi innotuerunt, huius modi codices non possidere

RarugovodnChamp.
n3-11-24n9822

PREFACE

This seventh fascicle of our work has been brought to completion later than I had once hoped. For at first I was able to devote only spare hours to the undertaking; nor indeed, when the book began to be printed, were all the materials already fully prepared and ready that were needed for describing the manuscripts and publishing the excerpts. But, by Hercules, I would not have finished this laborious work even today, had not my friends assisted me with the greatest kindness. Of these, the first I must name is Franciscus Cumont, who, as a vigorous and tireless patron and guardian of our Catalogue, collated the Parisian and Roman manuscripts on my behalf, sent me photographic images, read and reread all the page proofs, and corrected many things with his outstanding learning. I also acknowledge with gratitude that Guilelmum Kroll noted corrupt passages throughout and emended them with the greatest acumen. Iosephus Heeg described Codex 3 for me. Ericus Ziebarth, at my request, supplemented the Hamburg catalogue; C. Bezold, C. Dyroff, M. Förster, F. C. Ginzel, A. Heisenberg, and P. Wolters placed me in their debt by other acts of kindness. Nor do we offer lesser thanks to the directors of the libraries whose manuscripts are here described or excerpted, foremost those of Munich and Berlin.As for the other libraries of the German empire, as many as became known to me through Gardthausen's list (Sammlungen und Cataloge griechischer Handschriften, Leipzig 1903), I have established that they do not possess manuscripts of this kind

aut ex catalogis didici aut per litteras praefectorum certior factus sum.

Describendi edendique rationem prioribus fasciculis probatam me non deseruisse vix est quod moneam. In codicibus igitur recensendis scripturae vitia nusquam fere emendavi; sed in fragmentorum selectorum appendice quaecunque ex mutata vocalium pronuntiatione fluxerunt menda tacitus plerumque correxi. Indices autem grammaticum et palaeographicum a me nunc primum additos haud ingratos fore spero iis qui linguae graecae litteraturaeque inde ab Alexandri Magni temporibus historiae magis quam astrologorum magorumque artibus operam daturi sunt.

Messem largiorem ut ex codicibus astrologorum Graecorum in Germania servatis reportarem, res saltem potissimas in illis traditas transcribere atque in lucem edere studui. Quae praetermisi, magnam partem minoris momenti esse duxi aut nota atque edita esse inveni. Neque enim tot astrologorum codicibus descriptis tamquam oras cognitas ex vasto aequore identidem emergere longas capitulorum series a nobis iam investigatas atque expilatas quisquam mirabitur. Multum tamen operis restat, quod paucis annis absolvi posse non desperamus.

Scrib. Herbipoli kal. Maiis MCMVIII.

F. Boll.

or I learned from catalogs or was informed through letters from the directors.

I need hardly point out that I have not abandoned the method of description and publication approved in the earlier fascicles. In cataloguing the codices, therefore, I have almost nowhere emended scribal errors; but in the appendix of selected fragments I have for the most part silently corrected whatever faults arose from the changed pronunciation of vowels. I hope that the grammatical and palaeographic indices, now added by me for the first time, will not be unwelcome to those who intend to devote their efforts more to the history of the Greek language and literature from the times of Alexander the Great than to the arts of astrologers and magi.

In order to bring back a richer harvest from the Greek astrological codices preserved in Germany, I endeavored to transcribe and publish at least the most important matters transmitted in them. What I passed over, I judged for the most part to be of lesser importance, or found it to be already known and published. Nor indeed will anyone be surprised that, after so many astrological codices have been described, there emerge again and again from the vast sea, as it were from shores already charted, long series of chapters already investigated and plundered by us. Much work nonetheless remains, which we do not despair of being able to complete within a few years.

Written at Würzburg, 1 May 1908.

F. BALL.

CODICES MONACENSES

MUNICH CODICES

CODICES MONACENSES

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1. Monacensis 29. — Chartaceus, 35 × 24,5 cm., ff. 413, saec. XVI. — Cf. Hardt, *Catal. codd. manuscr. Bibl. Reg. Bavar.*, I, 164.

F. 104. Ἀδέσποτος ἐξήγησις περὶ ὧν ποιεῖται σχημάτων ἡ Σελήνη πρὸς τὸν Ἥλιον (Τὰ τῆς Σελήνης σχήματα ἅπερ — [f. 105] ἤτοι καὶ ταῦτα κδ'). Nullius pretii.

F. 105. Περὶ τοῦ Ἡλίου πότε εἰσέρχεται ἐν τῷ Κριῷ καὶ διὰ πόσων ἡμερῶν διέρχεται τούτον τε καὶ ἕκαστον τῶν λοιπῶν ζῳδίων (Ἰστέον ὅτι ὁ Ἥλιος διέρχεται — [f. 105v] ὡρῶν ις').

2. Monacensis 59 (olim in Bibliotheca electorali Monac. signatus 2, 29). — Chartaceus, 35 × 22 cm., ff. 389. Transcripsit Mich. Maleas Epidaurius Florentiae 1550 (f. 167v : Μιχαὴλος ὁ Μαλέας ὁ Ἐπιδαυριότης ἐξέγραψεν ἐν Φλορεντίᾳ ἔτος ,αφν', Μαρτί[ου] λα'). — Cf. Hardt. I, 312 sqq.

F. 210. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον Πτολεμαίου (Τὰ προοίμια — [f. 312v] πάντων τῶν κέντρων). Cf. *Catal. Florent.*, cod. 3, f. 115.

F. 313. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου (Προοίμιον. Ἐπειδὴ — [f. 327] καὶ ὄπισθεν ἑπτά). Cf. *ibid.*, cod. 3, f. 1.

3. Monacensis 70 (olim inter Electorales signatus 6, 45). — Chartaceus, 35 × 24 cm , ff. 366, saec. XVI. — Cf. Hardt, I, 434.

F. 240. Ὑγρομαντεία. Τὸ κληδίον τῆς πάσης τέχνης τῆς ὑγρομαντείας· εὑρεθὲν ὑπὸ διαφόρων τεχνίτων καὶ τοῦ ἁγίου προφήτου Σολομῶντος· ἐν ᾗ φαίνεται γραφὴν πρὸς τὸν υἱὸν αὐτοῦ Ῥοβοάμ. In marg. Ἑρμην[εία] (Πρόσεχε ὦ ἀκριβέστατε υἱὲ Ῥοβοὰμ εἰς τὴν ἀκρίβειαν τῆς τέχνης — κυριεύειν τὸν Ἥλιον· εἶθ' οὕτως τὰς [*sic*] ἑξῆς ἐροῦμεν). — Idem opusculum haberi in cod. Paris. 2419, f. 218, docet Reitzenstein, *Poimandres*, p. 187, 1. Cf. *Catal. Ital.*, cod. Taurin. 5, f. 75v. Sequuntur singula opusculi capitula :

[I]. Ἐπίσκεψις. Ἐπίσκεψις τῶν ἑπτὰ πλανήτων· καὶ τίνα χρὴ πράττειν, ἐν ταῖς ὥραις αὐτῶν· ἐν ᾗ κυριεύουσιν τὰς ἑπτὰς

MUNICH CODICES

1. Monaco 29 | Paper, 35 × 24.5 cm., f. 413, 16th century. — Cf. Hardt, Catal. codd. manuscr. Bible. Reg. Bavar., I, 164.

F. 104. Anonymous commentary on the configurations which the Moon makes with the Sun (The configurations of the Moon, which are [f. 105] also these 24). Of no value.

F. 105. On when the Sun enters Aries and in how many days it passes through that sign and each of the remaining Zodiac signs (It should be known that the Sun passes through — [f. 105'] 16 hours).

2. Monacensis 59 (formerly catalogued as 2, 29 in the Electoral Library of Munich). Paper, 35 × 22 cm., ff. 389. Transcribed by Mich. Maleas of Epidaurus in Florence in 1550 (f. 167': Michael Maleas of Epidaurus transcribed this in Florence, year 1550, March 31). — Cf. Hardt. I, 312 sqq.

F. 210. Anonymous commentator on Ptolemy's Tetrabiblos (The prologues - [f. 312v] of all the centers). Cf. Catal. Florent., cod. 3, f. 115.

F. 313. Introduction of the philosopher Porphyry to the Apotelesmatica of Ptolemy (Proem. Since [f. 327] also behind seven). Cf. ibid., cod. 3, f. 1.

3. Monacensis 70 (formerly among Electorales, numbered 6, 45). Paper, 35 × 24 cm, ff. 366, 16th century. - Cf. Hardt, I, 434.

F. 240. Hydromancy. The key to the entire art of hydromancy; discovered by various practitioners and the holy prophet Solomon; in which a writing appears addressed to his son Rehoboam. In the margin: Interpretation] (Pay heed, O most diligent son Rehoboam, to the precision of the art – for the Sun to hold dominion; and thus we shall expound what [sic] follows). - That the same short work is found in cod. Paris. 2419, f. 218, is shown by Reitzenstein, Poimandres, p. 187, 1. Cf. Catal. Ital., cod. Taurin. 5, f. 75. The individual chapters of the short work follow:

[1]. Inspection. An inspection of the seven planets; and what one must do during their hours; in which they rule the seven

ἡμέρας τῆς ἑυδομάδος (Ἡμέρᾳ κυριακῇ κυριεύει ὁ Ἥλιος — [f. 243] εἰς τὰς κδ' Ἄρης, ὥρα μάχης καὶ ἔχθρας). Cf. capitulum quod infra edetur ex cod. 7, f. 5 sqq.

F. 243. [II]. Angeli boni et daemones mali singulorum hebdomadis dierum enumerantur. Γίνωσκε, ὦ ἀκριβέστατε υἱὲ Ῥοβοάμ, ὅτι καθ' ἓν μία ὥρα κυριεύει εἷς ἄγγελος ἀγαθὸς καὶ εἷς δαίμων πονηρός. ἐὰν θέλεις ποιῆσαι ἀγαθὸν ἔργον, ὅρκιζε τὸν ἄγγελον τὸν ἀγαθόν, ἵνα ἔνει σοι σύνεργος· εἰ δὲ θέλεις νὰ ποιήσεις περὶ πράγματος ἑτέρου πονηροῦ, ὅρκιζε τὸν δαίμονα νὰ ἔναι σύνεργόν [*sic*] σου, καὶ οὕτως πράξεις εἴ τι βούλει εὐκόλως. ἄρχεται οὕτως (Τῇ κυριακῇ — [f. 246] ἄγγελοι καὶ δαίμονες ὥρα κδ' ἄγγελος Θαναὴλ. δαίμων Νιγρίσφ).

F. 246. [III]. [Προσευχαὶ τῶν ἑπτὰ πλανήτων.] Μέθοδόν σοι γοῦν ἐγχαράσω τοῦ γινώσκειν σε, ἀκριβέστατε Ἱεροβάμ, ὅτι χρὴ ἄμφω γινώσκειν τὴν ὥραν ἐν ᾗ βούλει ποιῆσαι τὸ σὸν θέλημα· πρῶτον εἰπὲ τὴν προσευχὴν τοῦ πλανήτου ἐκείνου τοῦ εὑρισκομένου ἐν ἐκείνῃ τῇ ὥρᾳ· ἔπειτα ὅρκιζε τὸν ἄγγελον, καὶ τὸν ὑπηρέτην ἤγουν τὸν δαίμονα ἔπειτα ὅρκιζε· [haec duo verba expuncta] ἔστι δὲ ἡ προσευχὴ τοῦ Κρόνου αὕτη (Προσευχὴ τοῦ Κρόνου. Ὁ θεὸς ὁ αἰώνιος τὸ ἄσχετον κράτος — [f. 247v] εἰς τὴν δουλίαν ταύτην ἐν ᾧ ἐπιχειρίζομαι).

F. 247v. Προσευχὴ τῶν ἀγγέλων ὅταν θέλῃς νὰ ὁρκίσῃς (Ὀρκίζω σε, ὦ ἄγγελε ὁ δεῖνα, ὅστις κυριεύεις — [f. 248] νὰ ἔναι δόκιμος καλὴ καὶ ἀληθινή).

F. 248. [IV]. Characteres singulorum planetarum. Γίνωσκε, ὦ ἀκριβέστατε υἱὲ Ῥοβοάμ, ἵνα ὅταν βουληθῇς τοῦ ἐπιχειρίσε ἔργον τί, τυχένει νὰ γινώσκεις τὸν πλανήτην του καὶ τὴν ὥραν, καὶ πρῶτον εἰπὲ τὰς προσευχάς· τότε ὅρκιζε τὸν ἄγγελον καὶ τὸν δαίμονα τῆς ὥρας ἐκείνης νὰ εἶναι συνεργοί σου εἰς ἐκείνω τὸ θέλεις ποιῆσαι· τότε ποιήσε τὰς χαρακτήρας τοῦ πλανήτου μετὰ τῶν μελανίων καὶ καπνισμάτων τοῦ καθ' ἑνὸς καὶ ὁ ἔχων ἐξουσίαν τῆς ὁ κύριος τῆς ὥρας παρέχει σοι (Αἱ χαρακτήραι τοῦ Κρόνου. Τὰς χαρακτήρας τοῦ Κρόνου ποίησε — [f. 248v] καὶ κάπνισον αὐτὰς λαγωοῦ δέρμα καὶ λίβανον).

F. 248v. [V]. [Βότανα τῶν δώδεκα ζῳδίων] (Τοῦ Κρίου τὸ βοτάνη ἐστὶν τὸ μυριόφυλλον — [f. 251] καὶ θήσας αὐτὰ ἐπάνῳ παραυτίκα ἰαθήσεται). Cf. quae in appendice edentur ex cod. Erlang. 89.

F. 251v. Οἱ δώδεκα μῆνες μετὰ τῶν αὐτῶν ζῳδίων (♈ Κριὸς μηνὶ Μαρτίῳ κα' εἰκάδι πρωτ' — Ἰχθὺς μηνὶ Φευρουαρίω κ' εἰκάδη). Πῶς δεῖ παρατηρεῖν τὰς φύσεις τῶν δώδεκα ζῳδίων (Κρόνος ♄. Ζεὺς ♃ — καὶ Ζελήνης ☾).

F. 252. [VI]. [Βότανα τῶν ἑπτὰ πλανήτων]. Εἰσὶ δὲ καὶ τὰ βότανα τῶν ἑπτὰ πλανήτων, ὦ ἀκριβέστατε Ἱεροβοάμ, καὶ ὅταν βούλῃ

days of the week (On the Lord's day the Sun rules [f. 243] for the 24th hour; Ares, the hour of battle and enmity). Cf. the chapter which will be edited below from cod. 7, f. 5 sqq.

F. 243. [II]. The good angels and evil demons of each day of the week are enumerated. Know, O most precise son Rehoboam, that in each single hour one good angel and one evil demon holds sway. If you wish to perform a good work, adjure the good angel, so that he may be your helper; but if you wish to act in some other evil matter, adjure the demon to be your helper, and thus you shall accomplish whatever you desire with ease. It begins thus (On Sunday [f. 245] angels and demons: hour 24, angel Thanael, demon Nigrisph).

F. 246. [III]. [Prayers of the seven planets.] I shall therefore engrave upon you a method of knowing, O most precise Jeroboam, that one must know both the hour in which you wish to perform your will; first speak the prayer of that planet which is found in that hour; then adjure the angel, and the servant, that is the demon, then adjure; [these two words are expunged] and the prayer of Saturn is this (Prayer of Saturn. O eternal God, the irresistible power — [f. 247] unto this service in which I am engaged).

F. 247. Prayer of the Angels when you wish to adjure (I adjure you, O angel such-and-such, who rules — [f. 948] that it be approved, good and true).

F. 248. [IV]. Characters of the individual planets. Know, O most precise son Rehoboam, that when you wish to undertake some work, it happens that you must know its planet and the hour, and first say the prayers; then adjure the angel and the demon of that hour to be your helpers in what you wish to do; then make the characters of the planet with the inks and fumigations of each one, and he who has authority, the lord of the hour, grants it to you (The characters of Saturn. Make the characters of Saturn — [f. 248] and fumigate them with hare's skin and frankincense).

F. 248. [V]. [Herbs of the twelve Zodiac Signs] (The herb of Aries is yarrow — [f. 251] and having placed them upon it, immediately he shall be healed). Cf. what will be published in the appendix from cod. Erlang. 89.

F. 251. The twelve months with their corresponding zodiac signs (Aries in the month of March on the twenty-first, first — Pisces in the month of February on the twentieth). How one must observe the natures of the twelve zodiac signs (Saturn B. Jupiter ♃ and of the Moon ☒).

F. 252. [VI]. [Herbs of the seven planets]. There are also the herbs of the seven planets, O most precise Jeroboam, and when you wish

ἐκβαλεῖν αὐτά, ἐξέβαλεν αὐτὰ εἰς τὴν ὥραν ἐν ᾗ κυριεύει ὁ καθεὶς πλανήτης εἰς τὴν ὥραν αὐτοῦ· καὶ ποίησον τὰς ὀνομασίας καὶ τὰς προσευχὰς· καὶ πράξεις μετ' αὐτῶν θαυμασίως· ἃ οὐκ ἐξ ὧν (l. ἐξὸν) ἀνθρώπων λαλεῖν γλώσσαις (Τὸ βόταναν τοῦ Διὸς τὸ χρυσάγκαθον — [f. 253v] καὶ ἑτέρας ἐνεργείας πολλὰς καὶ χάριτας. Τέλος :. Ἀμήν). — Similes tractatus editi sunt a Pitra in *Anal. sacr. et prof.*, V, 282 et in nostro *Catalogo* a Bassi et Martini, IV, 134 s., et a Kroll, V, 83 s.

4. Monacensis 105 (olim in Biblioth. Elector. signatus 3, 7). — Chartaceus, 34 × 22 cm., ff. 345, saec. XVI. — Codicem ab eodem exaratum esse qui Vindobon. phil. gr. 14 (olim 125) scripsit, Carolus Manitius per litteras ad Bibliothecae regiae Monacensis praefectum missas statuit. — Cf. Hardt, I, 560 sq.; Boll, *Sitzungsberichte der Münchener Akademie*, 1899, p. 108.

F. 1. Παύλου Ἀλεξανδρέως εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν (Πάνυ καλῶς, ὦ φίλε παῖ Κρονάμων — [f. 33v] ζῴδια κατωνόμασθαι. Τέλος εἰσαγωγῆς Παύλου Ἀλεξανδρέως). Cum figuris et tabulis astronomicis. Cf. cod. Florent. 1, f. 146.

F. 34. Ῥητορίου ἔκθεσις καὶ ἐπίλυσις περί τε τῶν προειρημένων δώδεκα ζῳδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν Ἀντιόχου θησαυρῶν (Τίνος ἕνεκα — [f. 40v] πράγματα. Τέλος τῶν τοῦ Ῥητορίου). Editum in *Catal. Florent.*, p. 142 s.; ubi de hoc cod. v. p. 141.

F. 41. Tabulae ad novam Lunam inveniendam secundum menses Romanorum et Arabum, cum paucis verbis (Ἰστέον — ἑβδομάδος ἐστί).

F. 41v. Quomodo locum in quo Sol quovis die exaltatur invenias (Εἰ βούλει γνῶναι ἐν οἱῳδηποτοῦν τόπῳ — [f. 42] ἐν τῇ βασιλίδι τῶν πόλεων (i. e. Constantinopoli) μοῖ(ρ)αι) κβ' καὶ λεπτὰ πρῶτα νδ' ἔγγιστα).

F. 42v vacuum.

F. 43. Θέωνος Ἀλεξανδρέως εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας, ἐξήγησις ἡ παράδοσις (Ἡ μὲν λογικωτέρα ἔφοδος — [f. 84] καὶ πέμπτη εἰ πέντε καὶ ἑξῆς. Τὰ ἀπὸ κτίσεως κόσμου ἔτη μέχρι τοῦ τρίτου ἔτους τῆς Ἡρακλείου βασιλείας ,ϛρμϛ' [= 638 p. Chr.]). — Commentarius brevior in tabulas manuales, quem edidit Halma, Paris. 1822; cf. Usener apud Mommsen, *Chron. min.*, III, p. 360.

F. 84v vacuum.

F. 85. Κλαυδίου Πτολεμαίου σαφήνεια καὶ διάταξις τῶν προχείρων κανόνων τῆς ἀστρονομίας καὶ ὅπως χρηστέον αὐτοῖς· μέθοδος ἐναργής (Ἡ μὲν σύστασις — [f. 96v] ἀπειλημμένην μοῖραν τοῦ). — Edidit Halma, Paris. 1822.

cast them out, he cast them out at the hour in which the ruling planet holds sway in its hour; and perform the invocations and the prayers; and works with them wonderfully; which it is not permitted for men to speak with tongues (The herb of Zeus, the golden-thorn — [f. 253] and many other operations and graces. End. Amen). Similar treatises have been edited by Pitra in Anal. sacr. et prof., V, 282 and in our Catalogue by Bassi and Martini, IV, 134 ff., and by Kroll, V, 83 ff.

4. Monacensis 105 (formerly in the Electoral Library, shelfmark 3, 7). Paper, 34 × 22 cm., ff. 345, 16th century. — That the codex was written by the same hand as Vindobon. phil. gr. 14 (formerly 125) was established by Carolus Manitius in a letter sent to the director of the Royal Library of Munich. Cf. Hardt, I, 560 sq.; Boll, Sitzungsberichte der Münchener Akademie, 1899, p. 108.

F. 1. Introduction to astrology by Paulus of Alexandria (Very well, O dear son Kronamon — [f. 33v] the zodiac signs have been named. End of the Introduction of Paulus of Alexandria). With astronomical figures and tables. Cf. cod. Florent. 1, f. 146.

F. 34. Rhetorius's exposition and solution concerning the aforementioned twelve zodiac signs and other various matters from the Thesauri of Antiochus (For what reason — [f. 409] affairs. End of the works of Rhetorius). Edited in Catal. Florent., p. 142 ff.; where regarding this codex see p. 141.

F. 41. Tables for finding the New Moon according to the months of the Romans and Arabs, with a few words (Ἱστέον ἑβδομάδος [illegible] ἐστί).

F. 41. How to find the place in which the Sun rises on any given day (Εἰ βούλει γνῶναι ἐν οἰῳδηποτοῦν τόπῳ — [f. 42] ἐν τῇ βασιλίδι τῶν πόλεων (i. e. Constantinopoli) μοῖραι) κβ' καὶ λεπτὰ πρῶτα νδ' ἔγγιστα).

F. 42v blank.

F. 43. Theon of Alexandria's explanation or exposition of the handy astronomical tables (Ἡ μὲν λογικωτέρα ἔφοδος [f. 84] καὶ πέμπτη εἰ πέντε καὶ ἑξῆς. The years from the creation of the world up to the third year of the reign of Heraclius ερμς' [= 638 A.D.]). A shorter commentary on the manual tables, edited by Halma, Paris. 1822; cf. Usener in Mommsen, Chron. min., III, p. 360.

F. 84 blank.

F. 85. Claudius Ptolemy's clarification and arrangement of the handy astronomical tables and how they are to be used: a plain method (Ἡ μὲν σύστασις — [f. 96v] ἀπειλημμένην μοῖραν τοῦ). – Edited by Halma, Paris. 1822.

F. 96v. Κλαυδίου Πτολεμαίου ὑπόθεσις τῶν πλανωμένων (Τὰς ὑποθέσεις, ὦ Σύρε — [f. 104v] αὐτοῦ ἰσοταχῶς). — Ed. Halma, Paris. 1820.

F. 105. Περὶ ἀστρολάβου χρήσεως καὶ κατασκευῆς (Ἐπειδὴ δὲ καὶ πρὸς τὰς τῆς Σελήνης τηρήσεις — [f. 112v] τὸ μέτρον τῶν ἐν αὐτοῖς). — Ultima duo capita Procli ὑποτυπώσεως τῶν ἀστρονομικῶν ὑποθέσεων (ed. Grynaeus, p. 69, 10 usque ad finem) hic latere vidit Carolus Manitius.

F. 113. Περὶ παραδόξων ἀναγνωσμάτων τοῦ Ψελλοῦ (Μὴ δὲ καινῶν — [f. 115] αὐτοῖς). — Ed. Westermann, Παραδοξογράφοι, Brunsvigae, 1839, p, 142 s.

F. 115. <Pselli> Περὶ ὠμοπλατοσκοπίας καὶ οἰωνοσκοπίας (Ὁ Σωκράτης — [f. 116v] ἐντεῦθεν καταμαντεύσονται). — Ed. R. Hercher, *Philologus*, VIII (1853), p. 166-168, ex cod. Vindobonensi.

F. 116v. <Pselli> Περὶ λίθων δυνάμεως (Αἰτιολογήσασθαι μέν σοι — [f. 118] θησαυροῖς ἔασον). — Edidit De Mély, *Les lapidaires de l'antiquité*, t. II (Paris. 1898), p. 200 ss.

F. 119. Ἱππάρχου Βηθυνοῦ τῶν Ἀράτου καὶ Εὐδόξου φαινομένων ἐξηγήσεων τὸ α'. — F. 143 : τὸ β'. — F. 164 : τὸ γ'. Des. f. 179. — Cf. Manitius in editione p. x; Maass, *Deutsche Litteraturzeitung*, 1898, p. 427.

F. 179v. Ἔκθεσις τοῦ κατὰ τὸ βόριον ἡμισφαίριον ἀστερισμοῦ et f. 192 : Ἔκθεσις τοῦ κατὰ τὸ νότιον ἡμισφαίριον ἀστερισμοῦ. Des. f. 202. — Ed. P. Victorius, Florent. 1567, in editione Hipparchi. Cf. Ideler, *Sternnamen*, p. XXXIII, in adnotatione.

F. 203. Ἰσαὰκ τοῦ Ἀργυροῦ πρός τινα τῶν φίλων αὐτοῦ μεθόδους αἰτήσαντα λογικὰς ἐκθέσθαι ἡλιακῶν καὶ σεληνιακῶν κύκλων καὶ τῶν τούτοις ἑπομένων (Ἐπειδὴ τοὺς ἄλλους — [f. 212v] παραιτήσονται). — Ed. Petavius in *Uranologio*, t. III, p. 194 sqq., editionis a. 1705.

F. 213. Ἰατρομαθηματικὰ Ἑρμοῦ τοῦ Τρισμεγίστου πρὸς Ἄμμωνα Αἰγύπτιον (Τὸν ἄνθρωπον, ὦ Ἄμμων — [f. 218v] οὐδὲν ἐπιγίνεται). — Cf. cod. Florent. 7, f. 221.

F. 218v. Γαληνοῦ περὶ κατακλίσεως νοσούντων προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης (Περὶ μὲν — [f. 222v] ἐὰν δὲ ἀγαθοποιὸς τὴν Σελήνην θεωρήσῃ). Mancum (= Galeni op. ed. Kuehn, t. XIX, p. 529-545). — Cf. cod. Flor. 7, f. 225.

F. 223. Στεφάνου φιλοσόφου καὶ οἰκουμενικοῦ διδασκάλου τοῦ Ἀλεξανδρέως ἀποτελεσματικὴ πραγματεία πρὸς Τιμόθεον τὸν αὐτοῦ μαθητήν, πρόφασιν μὲν ἔχουσα τὴν νεοφανῆ καὶ ἄθεον νομοθεσίαν τοῦ Μωάμεδ, πολλὰ δὲ καὶ ἄλλα τῶν μελλόντων προαγορεύουσα (Τοῖς ἤδη πεπονημένοις — [f. 233v] ὠμό-

F. 96. Claudius Ptolemy's Hypotheses of the Planets (Τὰς ὑποθέσεις, ὦ Σύρε — [f. 104] αὐτοῦ ἰσοταχώς). – Ed. Halma, Paris. 1820.

F. 105. On the use and construction of the astrolabe (Ἐπειδὴ δὲ καὶ πρὸς τὰς τῆς Σελήνης τηρήσεις — [f. 112] τό μέτρόν τῶν ἐν αὐτοῖς). – Carolus Manitius recognized that the last two chapters of Proclus's Outline of Astronomical Hypotheses (ed. Grynaeus, p. 69, 10 to the end) lie hidden here.

F. 113. On the Paradoxical Readings of Psellus (Μὴ δὲ καινῶν — [f. 115] αὐτοῖς). Ed. Westermann, Paradoxographi, Brunsvigae, 1839, p. 142 s.

F. 115. <Pselli> On Shoulder-blade Divination and Augury (O Σωκράτης — [f. 116a] ἐντεῦθεν καταμαντεύσονται). Ed. R. Hercher, Philologus, VIII (1853), p. 166–168, from the Vindobonensis codex.

F. 116. <Pselli> On the Powers of Stones (Αἰτιολογήσασθαι μέν σοι — [f. 118] θησαυροῖς ἔασον). Edited by De Mély, Les lapidaires de l'antiquité, vol. II (Paris, 1898), p. 200 ff.

F. 119. Hipparchus of Bithynia, Commentary on the Phaenomena of Aratus and Eudoxus, Book I. — F. 143: Book II. — F. 164: Book III. Ends at f. 179. — Cf. Manitius in the edition, p. x; Maass, Deutsche Litteraturzeitung, 1898, p. 427.

F. 179. Catalogue of the Constellations of the Northern Hemisphere and f. 192: Catalogue of the Constellations of the Southern Hemisphere. Ends at f. 202. — Ed. P. Victorius, Florence, 1567, in the edition of Hipparchus. Cf. Ideler, Sternnamen, p. XXXIII, in the note. F. 203. Isaac Argyrus, An Exposition of Logical Methods of Solar and Lunar Cycles and Their Consequences, Addressed to a Friend Who Had Asked for Them (Ἐπειδὴ τοὺς ἄλλους — [f. 212b] παραιτήσονται). Ed. Petavius in Uranologium, vol. III, p. 194 sqq., edition of the year 1705.

F. 213. Iatromathematica of Hermes Trismegistus to Ammon the Egyptian (The man, O Ammon - [f. 218] nothing supervenes). — Cf. cod. Florent. 7, f. 221.

F. 218. Galen's prognostics on the taking to bed of the sick from mathematical science (Concerning indeed — [f. 222v] but if a benefic planet aspects the Moon). Incomplete (= Galen's works ed. Kuehn, vol. XIX, p. 529–549). Cf. cod. Flor. 7, f. 225.

F. 223. The astrological treatise of Stephanus the philosopher and ecumenical teacher of Alexandria, addressed to Timothy his pupil, having as its pretext the newly appeared and godless legislation of Muhammad, and foretelling many other future events (To those already labored [f. 233] cruelty

τητα). — Edidit Usener, *De Stephano Alexandr.*, I, p. 10; II, p. 17 sqq. Figura horoscopi habetur f. 226.

F. 234. Ἰωάννου Γραμματικοῦ Ἀλεξανδρέως περὶ τῆς τοῦ ἀστρολάβου χρήσεως τί τῶν ἐν αὐτῷ γεγραμμένων ἕκαστον σημαίνει. Προοίμιον. Οὗτος ἐστὶν Ἰωάννης ὁ ἐπικληθεὶς Φιλόπονος (Τὴν ἐν τῷ ἀστρολάβῳ — [f. 247] διέστηκεν ἐπὶ θάτερα). — Ed. Hase, cf. cod. Florent. 10, f. 279 et infra cod. 5, f. 1.

F. 248. Ἰσαὰκ τοῦ Ἀργυροῦ μέθοδος κατασκευῆς ἀστρολαβικοῦ ὀργάνου (Προοίμιον. Ἐπεὶ καθάπερ ἀρχετύπους — [f. 255v] ἐφοσονοῦν τῶν τοιούτων ἐπιτυχεῖν). Sequitur ibidem figura : πρώτη καταγραφὴ τῆς ἀράχνης. — Cf. *Catal. Florent.*, l. c.

De reliquis foliis codicis quae nihil ad astrologiam pertinent (256-345) v. Hardtii catalogum.

5. Monacensis 170. — Chartaceus (p. 251-258 membranaceae), in-fol., cm. 30 × 22 (p. 241-258 in-quarto), saec. XVI, pp. 258, quas variae manus scripserunt (p. 101-142 et 157-165 P. Victorius scripsit). — Codicem a. 1729 demum colligatum esse f. 1 (non numeratum) testatur, ubi inscriptum est « Tractatus varii Graeci cum Notis originalibus Petri Victorii. Simul collecti, et in librum redacti a me hoc Anno 1729 mense Martio. » Eadem manus indicem f. 2 praemisit. F. 4 et 5 (non numerata) praebent P. Victorii imagines. — Cf. Hardt, II, 202.

P. 1. Ἰωάννου γραμματικοῦ Ἀλεξανδρέως τοῦ φιλοπόνου, περὶ χρήσεως τοῦ ἀστρολάβου. — Edidit H. Hase, *Rhein. Mus.*, 7, 130-156. Cf. supra cod. 4, f. 234. — Pauca a P. Victorio in margine correcta, plures notas alia manus adscripsit (saec. XVI).

P. 21. Μέθοδος ἑτέρα τοῦ ἀστρολάβου (Εἰ βούλει γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον — πρὸς τὸ κέντρον τοῦ μεσονυκτίου). Sub nomine Aegyptii a Palaeocappa ficto[1] ed. Hase, l. c., p. 158-160, additis inscriptionibus : Πῶς ἔστιν εὑρεῖν κτλ. et : Περὶ τῶν ὡρῶν κτλ. — Fortasse Ammonii philosophi, cf. cod. Vindobon. 1, f. 179.

P. 22. Περὶ τῶν δώδεκα οἰκοδεσποτειῶν (Ἴσθι δὲ καὶ τοῦτο ὡς οἱ ἀστρονόμοι — εἰς τοὺς οἰκείους τόπους ὡς διεταξάμεθα πρότερον).

P. 25. Ἐπιλογισμὸς καὶ εὕρεσις τῆς κατὰ τὸ κυριακὸν καὶ σωτήριον πάθος γεγονυίας πανσελήνου καθ' ἣν ἐγένετο καὶ ἡ παράδοξος ἡλιακὴ ἔκλειψις (Τὸ τοῦ Ναβονασάρου πρῶτον ἔτος — ἡ τῶν Ἰταλῶν παράδοσις συμφωνεῖ). Cf. *Catal. Roman.*, p. 115, 32 ss.

P. 27. Παύλου Ἀλεξανδρέως εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν. Exhibet eadem capitula quae editio Ranzoviana (1588,

[1] Cf. Tannery, *Rev. de philol.*, XII, 62.

). — Edited by Usener, De Stephano Alexandr., I, p. 10; II, p. 17 sqq. A horoscope figure is found at f. 226.

F. 234. John the Grammarian of Alexandria, on the use of the astrolabe and what each of the things written on it signifies. Preface. This is John surnamed Philoponus (The [circle] on the astrolabe — [f. 247] is separated to the other side). — Ed. Hase, cf. cod. Florent. 10, f. 279 and below cod. 5, f. 1. F. 248. Method of Isaac Argyrus for the construction of an astrolabe instrument (Preface. Since just as archetypes — [f. 255v] to obtain any such thing whatsoever). There follows immediately a figure: the first diagram of the spider [rete]. — Cf. Catal. Florent., l. c. Concerning the remaining folios of the codex which have no bearing on astrology (256–345), see the catalogue of Hardt.

5. Monacensis 170. - Chartaceus (pp. 251-258 membranaceous), in-folio, cm. 30 × 22 (pp. 241-258 in-quarto), 16th century, pp. 258, written by various hands (pp. 101-142 and 157-165 written by P. Victorius). That the codex was finally bound in the year 1729 is attested by f. 1 (unnumbered), where the inscription reads "Tractatus varii Graeci cum Notis originalibus Petri Victorii. Simul collecti, et in librum redacti a me hoc Anno 1799 mense Martio." The same hand has prefixed an index at f. 2. Ff. 4 and 5 (unnumbered) contain portraits of P. Victorius. - Cf. Hardt, II, 202.

P. 1. John the Grammarian of Alexandria, called Philoponus, On the Use of the Astrolabe. - Edited by H. Hase, Rhein. Mus., 7, 130-156. Cf. above cod. 4, f. 234. - A few corrections in the margin by P. Victorius; another hand added several notes (16th century).

P. 21. Another method of the astrolabe (If you wish to know the method of the astrolabe – toward the center of midnight). Published under the fictitious name of an Egyptian by Palaeocappa,[1] ed. Hase, l. c., pp. 158-160, with the added headings: How one may find, etc. and: On the Hours, etc. Perhaps by the philosopher Ammonius; cf. cod. Vindob. 1, f. 179.

P. 22. On the twelve house-rulers (Know also this, that those astronomers [illegible] into their proper places as we have arranged formerly).

P. 25. Calculation and finding of the full moon that occurred at the time of the Lord's saving Passion, at which also the paradoxical solar eclipse took place (The first year of Nabonassar — the tradition of the Italians agrees). Cf. Catal. Roman., p. 115,32 ff. P. 27. Introduction to Apotelesmatics by Paul of Alexandria. It presents the same chapters as the Ranzovian edition (1588,

[1] Cf. Tannery, *Rev. de philol.*, XII, 62.

cf. cod. Florent. 1, p. 146), eodem ordine scripta, iisdem scholiis et notis marginalibus rubro scriptis instructa. Pauca ex codice nostro editioni addere licet. — P. 73 : Τέλος κτλ.

P. 75. Ῥητορίου ἔκθεσις καὶ ἐπίλυσις περί τε τῶν προειρημένων δώδεκα ζῳδίων καὶ περὶ ἑτέρων διαφόρων ἐκ τῶν Ἀντιόχου θησαυρῶν. Sunt capitula editionis meae (cf. *Catal. Florent.*, p. 141) praeter prooemium haec : 1, 3, 4, 7, 8, 9, 10, 16, 17, 21, 23 + 24, 25, 26, 27 + 28, 29-44, 46, 47. — P. 84 : Τέλος τῶν τοῦ Ῥητορίου.

De pp. 85-156 v. Hardtii Catalogum.

P. 157. Τοῦ ὑπερτίμου Ψελλοῦ περὶ ὑετοῦ ἀστραπῆς καὶ βροντῆς (Ἠρωτήκατέ με, φίλτατοι παῖδες — τὰ διὰ πολλῶν τοῖς φιλοσόφοις ῥηθέντα ὑποτιθέντες). Des. p. 165. — Edidit Ludov. Jan, cf. infra cod. 7, f. 25.

De p. 166 usque ad finem codicis cf. Hardtii Catalogum.

6. Monacensis 276 (olim in Bibl. Elect. signatus St.<..>, n. 68). — Chartaceus, cm. 20 × 14, saec. XIV, ff. 230, inde a f. 12 totus eadem manu scriptus; sed f. 5-7 saeculo XV adscribenda videntur. — Cf. Hardt, III, 149.

F. 5. Calendarium lunae a mense Ianuario usque ad Augustum (Ἰαννουάριος. Ἐὰν ἐστὶ ἡ Σελήνη ὀρθή — γεννημάτων λήψεις). Calendarium sagittarum in caelo visarum a mense Martio usque ad Iulium. Μηνὸς Μαρτίου τόξον φωνικόν (Μάρτιος. Τόξον ἐν τῷ οὐρανῷ φανῇ θλίψεις εἰς τὸ τῶν Περσῶν λαῶν — οἱ ἴδιοι ἄνθρωποι τοῦ βασιλέως κατὰ ἀλλήλων λύκοι γενήσονται κατὰ ἀνθρώπων[1]).
Προγνωστικὸν ἀρώστων (*sic*) συγγραφὲν Ὑποκράτους καὶ Γαληνοῦ καὶ Πλάτονος[2] τῶν σοφῶν ἰατρῶν (Ἡμέρα α' τῆς Σελήνης ἐάν τις κατακληθῇ — [f. 5v] ἕως ἡμέρας ι').

F. 5v. Seismologium (Μηνὶ Μαΐῳ. Ταῦρος· ἐὰν ἡμέρας σεισμὸς γένηται, πόλεων καὶ χωρῶν ταραχαί — [f. 7] ἀγαθὸν ἐλεύσονται). Mensis Aprilis deest. — F. 8-11 vacua.

7. Monacensis 287 (olim in Bibl. Elect. signatus 8, 3). — Chartaceus, cm. 21 × 15, saec. XIV exeuntis, ff. 164. — Hunc codicem vir doctus saec. XIV astrologiae necnon geographiae studiosus[3] ita sibi conscripsit ut quae sibi utilia existimaret, ex variis

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[1] Vides capitulum ab homine christiano aevi Byzantini scriptum esse : nam qui scripsit sermone biblico utitur (λύκοι γενήσονται, cf. Act. Apost., 20, 29).

[2] Plato ab Arabibus quibusdam inter astrologos citatur, cf. *Catal. Florent.*, p. 82, 10; num hoc capitulum ex scriptore Arabe versum?

[3] Neque tamen astrologicis rationibus eum plane se dedidisse apparet quod f. 136v epigrammata Lucilli et Palladae astrologorum artem irridentia sibi ipse descripsit.

cf. cod. Florent. 1, p. 146), written in the same order, furnished with the same scholia and marginal notes written in red. A few things from our codex may be added to the edition. - P. 73: End, etc. P. 75.

Exposition and resolution by Rhetorius concerning the aforementioned twelve zodiac signs and other various matters from the Treasuries of Antiochus. These are the chapters of my edition (cf. Catal. Florent., p. 141), apart from the proem: 1, 3, 4, 7, 8, 9, 10, 16, 17, 21, 23 + 24, 25, 26, 27 + 28, 29–44, 46, 47. - P. 84: End of the works of Rhetorius.

Concerning pp. 85–156 see Hardt's Catalogue.

P. 157. On rain, lightning, and thunder by the most honourable Psellus (You have asked me, dearest children — setting forth what has been said at length by the philosophers). Ends p. 165. - Edited by Ludov. Jan, cf. below cod. 7, f. 25.

Concerning p. 166 to the end of the codex cf. Hardt's Catalogue.

6. Monacensis 276 (formerly in the Electoral Library, marked St.<..>, no. 68). — Paper, 20 × 14 cm, 14th century, ff. 230, from f. 12 entirely written in the same hand; but ff. 5–7 appear to belong to the 15th century. — Cf. Hardt, III, 149.

F. 5. Lunar calendar from the month of January to August (Ἰαννουάριος. Ἐὰν ἐστὶ ἡ Σελήνη ὀρθή - γεννημάτων λήψεις). Calendar of arrows seen in the sky from the month of March to July. Μηνός Μαρτίου τόξον φωνικόν (Μάρτιος. Τόξον ἐν τῷ οὐρανῷ φανῇ θλίψεις εἰς τὸ τῶν Περσῶν λαῶν — οἱ ἴδιοι ἄνθρωποι του βασιλέως κατὰ ἀλλήλων λύκοι γενήσονται κατὰ ἀνθρώπων 1).

Prognosticon of the sick (sic), a composition of Hippocrates and Galen and Plato, the three wise physicians (Ἡμέρα α' τῆς Σελήνης ἐάν τις κατακληθῇ — [f. 5v] ἕως ἡμέρας 1').

F. 5. Seismologium (Μηνὶ Μαΐῳ. Ταῦρος· ἐὰν ἡμέρας σεισμός γένηται, πόλεων καὶ χωρῶν ταραχαί [f. 7] ἀγαθὸν ἐλεύσονται). The month of April is missing. — Ff. 8–11 blank.

7. Monacensis 287 (formerly in the Electoral Library, marked 8, 3). — Paper, 21 × 15 cm, late 14th century, ff. 164. — A learned man of the 14th century, a student of astrology as well as geography, compiled this codex for his own use in such a way that he excerpted from various sources whatever he deemed useful to himself.

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1 One can see that the chapter was written by a Christian of the Byzantine era: for the author employs biblical language (λύκοι γενήσονται, cf. Acts of the Apostles, 20:29).

• Plato is cited by certain Arabs among the astrologers, cf. Catal. Florent., p. 82, 10; was this chapter translated from an Arab writer?

* Yet it does not appear that he had entirely devoted himself to astrological pursuits, since on f. 136' he himself copied out epigrams of Lucillius and Palladas mocking the art of astrologers.

codicibus colligeret, interdum excerperet, mutaret, alia immisceret. Itaque cum multis aliis codicibus communia quaedam huic codici sunt; maxime tamen concordat cum Vindobonensi 3 nostri Catalogi (= Vindobon. philos. gr. 179), saec. XIV/XV (confer posteriorem Monacensis partem inde a f. 42 cum Vindobonensi); deinde cum Mutinensi 11 (= Mutin. gr. 85), saec. XV (cf. Monac. f. 77 usque ad finem cum Mutinensi) et cum gemello eius Vaticano 12 (= Vatic. gr. 1290), saec. XV/XVI (Monac. f. 77-106 = Vatican. f. 57-82). Necessitudine quadam Monacensis etiam cum Neapolitano 19 (= Cod. gr. Neapol. II C 33) anno 1495 scripto coniunctus est. — F. 3 in marg. infer. inscripsit manus posterior: ,αυ(?)ϛα' μη(νὶ) 'Ιουλλ(ίῳ) κθ' ομο....(?), i. e. a. 1491, die 29 Iulii. — Cf. Hardt, III, 198 sqq.

F. 1. Περὶ τοῦ κανονίου τοῦ ἁγίου Ἰωάννου τοῦ Δαμασκηνοῦ εἰς ὁποῖον ζῴδιον εὑρεθῇ ἡ Σελήνη τί δηλοῖ ἵνα προσέχεις ἀρχή α'. Περὶ ἀποδημίας ἀπὸ τόπου εἰς τόπον ('Εν Κριῷ πάνυ ἀγαθόν, μετὰ κέρδους γὰρ ὑποστρέψει — καὶ κυνηγέσια). — Cf. *Catal. Roman.* (V), p. 117, 1.

'Ερμοῦ τοῦ Τρισμεγίστου ἐπιλ<ογὴ καθολικὴ τῶν καταρχῶν ἀπὸ Σελήνης> περὶ τοῦ <συναντῆσαι βασιλεῖ καὶ σουλτάνῳ> ('Εν Κριῷ οὔσης τῆς Σελήνης — Ὑδροχόῳ μέσον). Editum in *Catal. Vindobon.*, p. 79; cf. p. 21. — Tituli rubro scripti saepe in his foliis fere evanuerunt.

<Apomasaris> Περὶ συγκοπῆς ἱματίων ([f. 1ᵛ] Μὴ συγκόψεις ἱμάτια καινά — συνοδεύουσα αὐτῷ). Cf. cod. Venet. 6, f. 40; cod. Vindobon. 2, f. 118ᵛ. Ex Apomasare etiam quae sequuntur excerpta sunt.

F. 1ᵛ. Περὶ διαφόρων πραγμάτων ὁποῖον βούλει ('Εν Κριῷ κακὸν — ὁμοίως). Cf. cod. Vindobon., f. 119.

Περὶ τοῦ ἐνικίου [l. ἐνοικίου] ('Εν Κριῷ κακόν — 'Ιχθύσιν καλόν). Cf. cod. Vindobon., ibidem.

Περὶ κινήσεως καὶ ἀποδημίας ('Εν Κριῷ μέσον — 'Ιχθύσι κακόν). Cf. cod. Venet., f. 39ᵛ; cod. Vindobon., f. 119.

Περὶ ἀγορᾶς καὶ πρ<άσεως> ('Εν Κριῷ καλόν — 'Ιχθύσι καλόν). Cf. ibidem.

Περὶ φλεβοτομίας καὶ σικυάσεως ('Εν Κριῷ καλόν — 'Ιχθύσι κακόν). Cf. ibidem.

Περὶ γάμων ('Εν Κριῷ κακόν — 'Ιχθύσι καλόν). Cf. ibidem.

Περὶ διαδοχῆς τέχνης καὶ λόγου ('Εν Κριῷ καλόν — 'Ιχθύσι καλόν). Cf. cod. Venet., ibid.; cod. Vindobon., f. 120.

Περὶ ἀποστολῆς γραφῆς καὶ ἀποκλισιαρίων [*sic*, pro ἀποκρισιαρίων, cf. Crönert, *Mem. gr. Hercul.*, p. 77, 4] ('Εν Κριῷ καλόν — [f. 2] 'Ιχθύσι καλόν). Cf. cod. Venet., f. 40; cod. Vindobon., ibidem.

F. 2. Περὶ τόπου (l. τὸ ποῦ) δεῖ ἐπάρειν βοήθημα ('Εν Κριῷ κακόν — 'Ιχθύσι καλόν). Cf. περὶ βοηθήματος cod. Venet., f. 40; cod. Vindobon., f. 120.

from codices he would collect, sometimes excerpt, alter, and intermingle other material. Thus this codex shares certain content with many other codices; it agrees most closely, however, with Vindobonensis 3 of our Catalogue (= Vindobon. philos. gr. 179), 14th/15th century (compare the later part of the Monacensis from f. 42 onward with the Vindobonensis); then with Mutinensis 11 (= Mutin. gr. 85), 15th century (cf. Monac. f. 77 to the end with the Mutinensis), and with its twin, Vaticanus 12 (= Vatic. gr. 1290), 15th/16th century (Monac. f. 77–106 = Vatican. f. 57–82). The Monacensis is also connected by a certain relationship with Neapolitanus 19 (= Cod. gr. Neapol. II C33), written in the year 1495. – On f. 3 in the lower margin a later hand has written: αυ(?) Γα' μη(νί) Ιουλλ(ίῳ) κθ' ομο....(?), i.e. the year 1491, 29 July. · Cf. Hardt, III, 198 9 3 sqq.

F. 1. On the table of Saint John of Damascus: what it signifies in whichever zodiac sign the Moon is found, so that you may take heed. Beginning 1. On travel from place to place (In Aries very good, for he will return with gain — and h[redacted]nting). Cf. Catal. [redacted] Roman. (V), p. 117, 1.

A general selection of the auspicious beginnings from Hermes Trismegistus, derived from the Moon, concerning meeting with a king and sultan (when the Moon is in Aries, in the m[redacted]dle of Aquarius). Published in Catal. Vindobon., p. 79; cf. p. 21. The texts written [redacted] Titles in red on these folios have in many places nearly vanished.

[Apomasaris] On the cutting of garments ([f. 1] Do not cut new garments – accompanying it). Cf. cod. Venet. 6, f. 40; cod. Vindobon. 2, f. 118. What follows is also excerpted from Apomasaris.

FF. 1. On various matters of whatever kind you wish (In Aries it is bad — likewise). Cf. cod. Vindobon., f. 119.

On rent [l. rental] (In Aries it is bad – in Pisces it is good). Cf. cod. Vindobon., ibidem.

On movement and travel abroad (In Aries middling [redacted] In Pisces / bad). Cf. cod. Venet., f. 39; cod. Vindobon., f. 119. On buying and selling (In Aries it is good — good). Cf. [redacted] In Pisces ibidem.

On phlebotomy and cupping (In Aries it is good [redacted] In Pisces bad). Cf. ibidem.

On marriages (In Aries it is bad — in Pisces it is good). Cf. ibidem. On the transmission of craft and discourse (In Aries it is good – in Pisces it is good). Cf. cod. Venet. ibid.; cod. Vindobon., f. 120. On the sending of letters and of envoys [sic, for ἀποκρισιαρίων, cf. Grönert, Mem. gr. Hercul., p. 77, 4] (In Aries it is good · [f. 2] in Pisces it is good). Cf. cod. Venet. f. 40; cod. Vindobon., ibidem.

F. 2. On place (I. where one must apply a remedy (In Aries it is bad — In Pisces it is good). Cf. on remedy cod. Venet. f. 40; cod. Vindobon., f. 120.

Ὅταν ἡ Σελήνη μόνη ἐστὶν ἐν τοῖς ζῳδίοις (Ἐν Κριῷ φλεβοτομητέον — πράξεων χρυσοχοεύεται).
Καθολικὴ ἐπιτήρησις (Ὅτι οὐ πάντοτε οἱ ἀγαθοποιοὶ ἀγαθὰ διδόασιν — ἀποτελέσματα γίνονται). — Similia ex Iuliano Laodicensi edita in *Catal. Ital.*, p. 151.
Περὶ τῶν ἐν δεσμοῖς κατεχομένων (Σελήνης οὔσης ἐν Κριῷ — ἐν Ἰχθύσιν ὁμοίως). — Diversa ab eis quae Maximus docet, cf. edit. Ludwichii, p. 42 sq. et 94 sq.; cod. Florent. 8, f. 235; cod. Vindobon. 22, f. 129ᵛ.
Πῶς δεῖ εὑρίσκειν τὴν ἡμε[f. 2ᵛ]ροευρεσίαν τῆς Σελήνης· καὶ πρόσεχε ἀκριβῶς (Γίνωσκε ὅτι ἡ πραγματία τοῦ κανονίου τούτου ἐποίησεν ὁ ἅγιος πατὴρ ἡμῶν Ἰωάννης ὁ Δαμασκηνός — [f. 3] πᾶν πρᾶγμα). — Cf. supra ad f. 1 et laterculum Paschatis quem secundum S. Iohannem Damascenum Isaac Argyrus in opusculum de computo recepit (cap. X, ed. Petavii in *Uranologio*, 1705, p. 200); cf. Lequien apud Migne, *Patrol. gr.*, vol. 95, p. 238 sq.

F. 3. Ἀιὰν θέλεις νὰ μάθης ποῖοι εἰσὶν οἱ κακοποιοί — καὶ ἐξ ἀγαθοί.

F. 3ᵛ. Tabula qua Lunae iter per zodiacum singulis mensibus demonstratur.

F. 4. Τοῦτο τὸ πέραθε (pagina proxima) κανόνι ἐστὶν τοῦ εὑρίσκειν ὁπότε βούλει πᾶσαν ὥραν ὁποῖος πλανήτης αὐθεντεύει (Καθ' ἑκάστην ὥραν — εἰς τοὺς κακοποιοὺς δὲ μή [abhinc rubro scriptum], ὡς δεδήλωται). Γύρισον (i. e. vertas) τὸ φύλλον καὶ εὑρήσεις τὸ ἑρμηνευθέν σοι κανόνιον περὶ οὗ ἄνωθεν εἴρηταί σοι.

F. 4ᵛ. Sequitur illa tabula horarum. In margine adnotatur: Γίνωσκε ὅτι οὐ μόνον τὰς ὥρας ἔχουσιν οἱ ἀστέρες μεμοιρασμένας, ἀλλὰ πᾶσαν ὕλην τοῦ κόσμου χεῦμα, ζωήν, φυτά, πετόμια, συρόμια, ἰχθύας, ἀνθρώπους, τέχνας, χρώματα καὶ τὰ μέλη τοῦ ἀνθρώπου καὶ τὰ ἐντὸς καὶ τὰ ἐκτός, ἃ μέλλω σοι ἐν ἄλλῃ γραφῇ παραδοῦναι [cf. infra f. 8ᵛ] διὰ τὴν συντομίαν ἄρτι ἐάσαντες.

F. 5. Τὸ μὲν οὖν κανόνιον εἰς εὐσύνοπτον δήλωσιν τὰς [leg. τῆς] τῶν πολευόντων καὶ διεπόντων σκέψεως οὕτως ἡμῖν ἐκτέθειται: παραγράψομεν δὲ καὶ τὰ κατ' αὐτοὺς ἀποτελούμενα ὡς οἱ παλαιοὶ παρετήρησαν ἀρξάμενοι ἀπὸ τῆς α' ἡμέρας ἤγουν τῆ[ς] κυριακῆ[ς] (Αὕτη τοίνυν — [f. 6] ἐπάνοδον μετὰ ἀσθενείας σημαίνει). — Editum in appendice.

F. 6. Ἄλλον περὶ τῶν αὐτῶν λεπτομερέστερον (Ἡμέρα κυριακὴ Ἥλιος — [f. 8ᵛ] σίνος ἔχων ἐν τῷ ὀφθαλμῷ). — Editum in appendice.

F. 8ᵛ. Ἐνταῦθα παραδίδω σοι τί καὶ τί αὐθεντεύει ἕκαστος τῶν ἀστέρων ὡσκαθὼς ὑπεσχέθην σοι ἐν τῷ κανονίῳ ὄπισθεν [supra f. 4ᵛ]. α'. (Τοῦ Κρόνου. Ἀνήκει τῷ χρόνῳ — [f. 10ᵛ] καὶ τὸν ὑάκινθον). — Editum in appendice.

When the Moon is alone in the zodiac signs (In Aries one must perform phlebotomy — of golden deeds it is gilded).

General observation (That the benefic planets do not always produce good they give [redacted] outcomes). - Similar passages from Julian of Laodicea, published in Catal. Ital., p. 151.

On those held in bonds (When the Moon is in Aries — in Pisces likewise). - Different from what Maximus teaches, cf. edit. Ludwichii, p. 42 sq. et 94 sq.; cod. Florent. 8, f. 235; cod. Vindobon. 22, f. 129.

How one must find the daily [f. 2] calculation of the Moon; and pay attention carefully (Know that the calculation of this table was made by our holy father John of Damascus — [f. 3] every matter). Cf. above on f. 1 and the Paschal table which, according to St. John of Damascus, Isaac Argyrus incorporated into his treatise on computation (ch. X, ed. Petavii in Uranologio, 1705, p. 200); cf. Lequien apud Migne, Patrol. gr., vol. 95, p. 238 sq.

F. 3. If you want to know which are the malefic planets — and six benefic ones.

G. 34. Tabula qua Lunae iter per zodiacum singulis mensibus demonstratur.

F. 4. This table on the other side (pagina proxima) is a canon for finding at any hour you wish which planet rules (For each hour — but not for the malefic ones [abhinc rubro scriptum], as has been shown). Turn (i. e. vertas) the leaf and you will find the little canon explained to you, concerning which it has been told to you above. F. 4v. Sequitur illa tabula horarum. In the margin it is noted: Know that the stars have not only the hours distributed among them, but every matter of the world — fluid, life, plants, flying things, crawling things, fish, men, arts, colors, and the members of the human body both internal and external, which I intend to hand down to you in another writing [cf. infra f. 8']; for the sake of brevity we leave these aside for now. F. 5. The little canon, then, has been set out by us thus for a clear and comprehensive exposition of the consideration of the planets and their governance: and we shall also add the effects produced according to them, as the ancients observed, beginning from the first day, that is Sunday (This therefore — [f. 6] signifies a return accompanied by illness). — Editum in appendice. F. 6. Another, concerning the same things in greater detail (Sunday — the Sun [l. 85] having an injury to the eye). — Editum in appendice. F. 8v. Here I hand down to you what each of the stars rules over, just as I promised you in the little canon on the back [supra f. 4]. 1. Of Saturn. It belongs to time — [f. 10] and the hyacinth). Editum in appendice. Editum in appendice.

F. 11. Ἐκ τοῦ ἁγίου Εὐαγγελίου (Ὁ μὲν οὖν Κύριος λέγει περὶ τῆς συντελείας τοῦ αἰῶνος τούτου — [f. 12] ὀρθοδόξῳ φρονήματι ἀμήν). — Editum in appendice.

F. 12. Ἐρώ(τησις) διὰ τί ἀπὸ τὸν Ἰανουάριον μῆναν ὁ τῆς Σελήνης κύκλος ἄρχεται καὶ ὁ θεμέλιος αὐτῆς. Ἀπό[κρισις] ([Φ]ασὶ γὰρ ὅτι τῇ μὲν δ' τῆς εὐβομάδος ἡμέρᾳ — καὶ ὧν καλούμενος).

F. 12ᵛ. Διὰ τί ἀπὸ τοῦ Ὀκτωμβρίου μηνὸς ὁ κύκλος ἄρχεται τοῦ Ἡλίου (Ὅτι τῷ ιε' δρόμῳ — καὶ πρώτη τῆς εὐδομάδος).

F. 13. Περὶ τῶν ἀνακυκλισμῶν οὐρανοῦ καὶ γῆς καὶ τῶν ἐν αὐτῷ (Ὁ κύκλος τοῦ οὐρανοῦ ἄρχεται ἀπὸ τὴν α' ἡμέραν τοῦ Μαρτίου μηνὸς — [f. 14] ἀμφοτέρων τῶν φώτων). Agitur de cyclis caeli (= 100 anni), terrae (= 90 anni), maris (= 50 anni). aëris (= 40 anni), Solis, Lunae, bissexti, indictionis, epactarum, signorum, zodiaci et siderum. Quae hic de origine indictionum leguntur, concordant cum Cedreno aliisque Byzantinis, cf. Ideler, *Handbuch der Chronol.*, II, 357 s.

F. 14. Πῶς δεῖ εὑρίσκειν τὸν θεμέλιον τῆς Σελήνης (Ἀνάλυε τὰς τξε' ἡμέρας — [f. 14ᵛ] θεμέλιον). — Cf. cod. Neapolit. 19 (*Catal. Ital.*, p. 63), f. 458.

F. 14ᵛ. Τὸ δὲ ποιμαινικὸν θεμέλιον ἔχει οὕτως (Κράτει τὸν κύκλον — ἀρχὴ τῆς Σελήνης).
Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὴν ἡμέραν ἐν ᾗ ἡ Σελήνη γίνεται (Τὸν κύκλον τῆς Σελήνης — τῷ τοιούτῳ). — Cf. cod. Neapolit. 19, f. 459.

F. 15. Περὶ δὲ τῆς ἀποχύσεως τῆς Σελήνης οὕτως εὔχει [*sic*] (Ὁ ψῆφος τῆς ἀποχύσεως — καθεξῆς οὕτως).
Περὶ αὐξήσεως καὶ ἀλλοιώσεως τῶν τῆς Σελήνης σχηματισμῶν (Ἰστέον δὲ ὅτι ἡ Σελήνη διέρχεται κτλ. α'. Γέννα — [f. 16] συνκοινωνεῖ τῷ ☉ ☾ [Ἡλίῳ Σελήνη]). — Cf. tabulam a Bassio et Martinio editam in *Catal. Ital.*, p. 142 sq. : nostra multo brevior est (e. g. α' Γέννα· δύνει στιγμὰς η'. β' φωσφόρος· δύνει ὥρα α' καὶ στιγμὰς μη' κτλ.).

F. 16. Περὶ τῶν μηνῶν νουμηνίας (Ὅταν θέλεις εὑρεῖν τὰς ἀρχὰς τῶν μηνῶν — γ' Φευρουάριος).

F. 16ᵛ. Κανόνιον αἰώνιον περὶ τὰς νουμηνίας (tabula).

F. 17. Περὶ τοῦ πασχαλίου μετρικὸν ἄρχεται ἀπὸ τοῦ νομικοῦ φάσκα[1] (Εἰς τὸν α' κύκλον — [f. 17ᵛ] καὶ οὐ πλέον).

F. 17ᵛ. Σύνοψις τοῦ αἰωνίου κανονίου τῶν ἁγίων τιη' θεοφόρων πατέρων τῆς α' συνόδου δεικνύων (*sic*) σαφῶς τό τε νομικὸν

[1] Pro πάσχα, cf. Gardthausen, *Griech. Palaeogr.*, p. 399, 1.

F. 11. From the Holy Gospel (The Lord therefore speaks concerning the consummation of this age [f. 12] with orthodox understanding amen). — — —Edited in the appendix.

F. 12. Question] why does the cycle of the Moon and its foundation begin from the month of January. Answer] ([For they say that on the fourth day of the week – and being called). F. 1. Why does the cycle of the Sun begin from the month of October (Because on the fifteenth course and the first day of the week).

F. 13. On the revolutions of heaven and earth and the things within it (The cycle of heaven begins from the first day of the month of March [f. 14] of both luminaries). This concerns the cycles of heaven (= 100 years), earth (= 90 years), sea (= 50 years), air (= 40 years), Sun, Moon, bissextile, indiction, epacts, signs, the zodiac, and stars. What is read here concerning the origin of indictions agrees with Cedrenus and other Byzantine writers; cf. Ideler, Handbuch der Chronol., II, 357 f. F. 14. How one must find the foundation of the Moon (Resolve the 365 days — [f. 14v] foundation). — Cf. cod. Neapolit. 19 (Catal. Ital., p. 63), f. 458.

F. 14. The pastoral foundation is as follows (Hold the cycle, the beginning of the Moon).

On how one must find the day on which the Moon occurs (The cycle of the Moon — to such a one). Cf. cod. Neapolit. 19, f. 459.

F. 15. Concerning the outpouring of the Moon, pray thus [sic] (The calculation of the outpouring — continuing thus).

Concerning the increase and alteration of the configurations of the Moon (It should be known that the Moon passes through etc. 1st. Birth [f. 16] is in conjunction with the ☉ [Sun Moon]). — Cf. tabulam a Bassio et Martinio editam in Catal. Ital., p. 142 sq. : nostra multo brevior est (e. g. α' Birth· sets points 8. β' light-bearer· sets hour 1 and points 48 etc.).

F. 16. Concerning the new moons of the months ("When you wish to find the beginnings of the months – 3rd February).

F. 16. Eternal canon concerning the new moons (tabula).

F. 17. A metrical text concerning the Paschal computation begins from the legal Pascha (In the 1st cycle — [f. 17v] and no more).

F. 17. Synopsis of the eternal canon of the holy God-bearing Fathers of the 1st council, showing (sic) clearly both the legal

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1 For πάσχα, cf. Gardthausen, Griech. Palaeogr., p. 399, 1.

φάσκα καὶ τὸ χριστιανικὸν μέχρι συντελείας αἰώνων (Ἄριστα μὲν πάντως — [f. 18] ἐκκλησίᾳ παραδεδώκασι).

F. 18. Νόμος ἀκριβοῦς ἐπισκέψεως (Τὸ διάστημα τῆς ἡμέρας — δοκεῖ γίνεσθαι).
Ἑτέρα μέθοδος πῶς δεῖ ποιῆσαι πασχάλιον (Ὅταν βούλῃ ποιῆσαι – [f. 18v] ἀπόκρεω τὸν Φευρουάριον).

F. 18v. Κανόνιον περὶ τῆς κινήσεως τῆς Σελήνης ἀπὸ ζῳδίου εἰς ζῴδιον (tabula).

F. 19. Χήματα (*sic*) τῶν δ' στοιχίων πῶς ἀλλήλοις κοινωνοῦσι, cum figura (Τὸ πῦρ συγγένειαν ἔχει πρὸς τὸν ἀέραν — ἡ μελένη [— μέλαινα] χολή).
Περὶ τῆς φύσεως τῶν ιβ' ζῳδίων καὶ τῶν ζ' πλανήτων. Praefatio : Ἰστεὸν δὲ ὅτι ἡνίκα ἡ Σελήνη — ἐγγινομένη, deinde inscribitur : Φύσις τῶν ζῳδίων (Πυρώδες — [f. 19v] εὔφυὲς Αἰγόκερως, Ἰχθύες). — Similia eis quae Ludwich in Maximo, p. 105 sq. edidit.

F. 19v. Φύσις τῶν πλανητῶν (Ἥλιος θερμός — ἐπιτύχωσιν).
Περὶ τῶν τῆς Σελήνης ἡμερῶν. Ἡσιόδου [et Ὀρφέως] (Εὔχρησται τῆς Σελήνης ἡμέραι — [f. 20] καὶ τοὺς συληπτικούς). — Editum in appendice.

F. 20. Ἐπίσκεψις τῶν ἡμερῶν τῆς Σελήνης (α'. Ἡ πρώτη ἡμέρα — [f. 21] γυνὴ ἄστοργος τῷ ἀνδρὶ ἔσται). — Ex pleniore codice Neapolitano 19 ediderunt Bassi et Martini in *Catal. Ital.*, p. 142 sq.; cf. *Catal. Mediol.*, p. 32 sq.

F. 21. Τὰ συναντήματα τῆς Σελήνης μετὰ τῶν ιβ' ζῳδίων (Τῆς Σελήνης οὔσης ἐν τῷ Κριῷ — [f. 21v] παράβολον, εὐτυχέστερον). — Hoc capitulum Zanatae, de quo cf. Cumont in *Catal. Ital.*, p. 119, n. 1, ex pleniore codice Neapolitano 19 editum ibid., p. 139-142.

F. 21v. Ἐπιτήρησις ἡμερῶν ἐν τοῖς μησὶ τοῦ ἐνιαυτοῦ· δύο μὲν εὔχρησται εἰς πᾶν πρᾶγμα καὶ δύο ἄχρησται (tabula).

F. 22. Ἐπίσκεψις τῶν ἀγαθοποιῶν ὡρῶν τῶν ἡμερῶν τῆς εὐβδομάδος (tabula).
Ἐπίσκεψις τῶν ἑπτὰ πλανήτων πῶς κυριεύουσι καὶ διέπουσι τὰς ἑπτὰ ἡμέρας καὶ τὰς ιβ' ὥρας (tabula cum paucis notulis).

F. 22v. Τὸ παρὸν κανόνιον δεικνύει οἴκους, ὑψώματα καὶ ταπεινώματα (tabula).

F. 23. Figura horoscopi; sequitur capitulum de duodecim locis (Ὁ πρῶτος τόπος ἐστὶν τῆς ζωῆς — [f. 24] ἀντύχει [leg. ἂν τύχῃ] σχηματισμόν). — Excerptum ex Paulo Alexandrino, cap. 31 (f. K1-L4) : brevior forma edita in *Catal. Venet.*, p. 158.

F. 24. Ὡροσκόπιον τῶν ιβ' μηνῶν σημειούμενον διὰ τοῦ ἡλιακοῦ φωτὸς καὶ πέλματος (sequitur tabula quae a mense Martio

Pascha and the Christian one until the consummation of the ages (Best of all things certainly — [f. 18] they have handed down to the Church).

Γ.18. The Law of Exact Examination (The interval of the day seems to occur).

Another method of how one must make a paschal table (When you wish to make – [Γ. 184] abstain from meat in February).

Γ.18. A small canon concerning the movement of the Moon from sign to sign (tabula).

F. 19. Χήματα (sic) of the 4 elements, how they share properties with one another, with a figure (Fire has an affinity with air — black bile).

On the nature of the 12 Signs of the Zodiac and the 7 planets. Preface: It is to be known that when the Moon — arising, then is inscribed: Nature of the Signs (Fiery — [f. 19v] well-disposed Capricorn, Pisces). — Similar to what Ludwich edited in Maximus, p. 105 sq.

F. 19. Nature of the planets (The Sun, hot they may succeed).

On the days of the Moon. Of Hesiod [and Orpheus] (Favorable days of the Moon — [f. 20] and those prone to seizure). Published in the appendix.

F. 20. Observation of the days of the Moon (1st. The first day — [f. 21] a woman will be without affection toward her husband). Edited from the fuller Neapolitan codex 19 by Bassi and Martini in Catal. Ital., p. 142 sq.; cf. Catal. Mediol., p. 32 sq.

F. 21. The conjunctions of the Moon with the 12 Signs of the Zodiac (When the Moon is in Aries — [f. 21v] risky, more fortunate). — This chapter of Zanatas, concerning whom cf. Cumont in Catal. Ital., p. 119, n. 1, edited from the fuller Neapolitan codex 19, ibid., p. 139–142.

F. 21'. Observation of days in the months of the year: two favorable for every matter and two unfavorable (table).

F. 22. Observation of the auspicious hours of the days of the week (table).

An examination of the seven planets, how they rule and govern the seven days and the 12 hours (table with brief notes). F.22'.

The present canon shows houses, exaltations, and dejections (table).

F.23. Figure of a horoscope; followed by a chapter on the twelve places ('The first place is that of life [f. 24] whatever configuration may occur). — Excerpt from Paul of Alexandria, ch. 31 (f. K1-L4): published in shorter form in Catal. Venet., p. 158.

F. 24. A horoscope of the 12 months marked by means of solar light and shadow (followed by a table which begins from the month of March

incipit; cum longissimo diei 15 horae datae sint, ad clima Constantinopolitanum apta est).

F. 25. Σχήματα τῶν ιβ' ζῳδίων, deinde Οἱ δὲ πλανῆται εἰσὶν οὗτοι, deinde Σημεῖα ἀστρονομικά. — Similia edita sunt apud Du Cange, *Gloss. med. et inf. Graecitatis,* vol. II, not. p. 5; Gardthausen, *Griech. Palaeogr.*, p. 258 s. (secundum Hultsch) et in tabulis nostro Catalogo codd. Italicorum additis.

Τοῦ φιλοσόφου κυροῦ Μιχαὴλ τοῦ Ψελ(λ)οῦ. Σύνοψις (π)ερὶ τοῦ τῆς ἀστραπῆς πυρὸς καὶ βροντῆς (κ)αὶ κεραυνῶν (κ)αὶ ἑτέρων μετεώρων ἐρωτήσεων. — Cf. cod. 5, f. 157. Edidit hoc quoque codice usus L. Jan in *Jahns Jahrb. f. class. Philol.*, Suppl. VII (1841), p. 542-550; historiam de draconibus f. 28ᵛ (Δαίμονες δὲ ἥκιστα ὑπὸ πυρὸς καίονται — ἐγκαταπονουμένη) ed. post Janium (l. c., p. 549, not. 18), ex nostro codice N. Polites, Δημώδεις μετεωρολογικοὶ μῦθοι ('Απόσπασμα ἐκ τοῦ Παρνασσοῦ), Athen., 1880, p. 6 sq., qui iure dubitavit, num haec historiola ex Psello desumpta sit. Quae Janius edidit, desinunt f. 29. Continuantur vel potius explicantur proximis foliis.

F. 29. Περὶ τῶν εἰρημένων ἐντιωτέρως [*sic* : l. ἐναντιωτέρως] ('Αριδήλως ταῦτα εἰδέναι — [f. 30ᵛ] ὕδωρ γεννᾷ).

F. 30ᵛ. Περὶ ἀνέμων (Καὶ τὰ μὲν εἰρημένα ἐκ τῆς ἀτμιδώδους — [f. 31] ἡ καπνώδης ἀναθυμίασις).

F. 31. Περὶ ἐτησίων ἀνέμων (Γίνονται οὖν ἐτήσιοι βορέοι — [f. 31ᵛ] διακεκαυμένη κεκλήσθω).

F. 31ᵛ. "Οθεν πνέουσιν οἱ ἄνεμοι (Καὶ ἀπὸ μὲν τοῦ δυττικοῦ (*sic*) ὁρίζοντος — [f. 32] τῆς γῆς ξηρότητα).

F. 32. Περὶ βροντῆς καὶ κεραυνῶν (Εἰκὼς ὢν καὶ ὁπόσα τῆς αὐτῆς ὕλης — [f. 33] ἐπινέφελοι δὲ κεκίας καὶ βορέας). — Hoc Pselli ipsius quoad Janius quidem illum publici iuris fecisset esse capitulum falso contendit Polites, l. c., p. 6.

F. 33. Περὶ κόσμου ἐκ τῶν Κλεομήδους μετεωρισμῶν ('Αναγκαῖον ὁμολογεῖν — [f. 34ᵛ] σχήματος τοῦ ὠοῦ ἐνόμησαν) = Cleomedes, ed. Ziegler, p. 16, 11-23; 18, 20-20, 2; 28, 18-30, 6; 20, 18-29; 32, 26-34, 10 etc.; desinit p. 74, 10; ultima verba ex Achillis cap. 4 (ed. Maass, *Comment. in Arat. rell.*, p. 33, 17) sumpta esse videntur.

F. 35. Μαξίμου φιλοσόφου πέμπτον περὶ ἀστρονομίας· ὅτι ὄψομαι τοὺς οὐρανοὺς ἔργα τῶν δακτύλων σου [Psalm. VIII, 4] (Κατανοήσω δηλονότι — ἀποκρυπτούσης λαμπρότητος). — In operibus S. Maximi confessoris « φιλοσόφου καὶ μάρτυρος » me hoc capitulum nondum invenisse confiteor.

and, since the longest day is given as 15 hours, is suited to the climate of Constantinople).

F. 25. Figures of the 12 Zodiac signs, then These are the planets, then Astronomical symbols. — Similar material has been published in Du Cange, Gloss. med. et inf. Graecitatis, vol. II, not. p. 5; Gardthausen, Griech. Palaeogr., p. 258 f. (after Hultsch) and in the tables appended to our Catalogue of Italian codices. Of the philosopher lord Michael Psellus. A synopsis concerning the fire of lightning and thunder and thunderbolts and other atmospheric phenomena in questions and answers. — Cf. cod. 5, f. 157. This too was edited using this codex by L. Jan in Jahns Jahrb. f. class. Philol., Suppl. VII (1841), p. 542–550; the story about dragons f. 28 (Demons are least burned by fire when they are afflicted) was published after Jan (l. c., p. 549, not. 18), from our codex by N. Polites, Δημώδεις μετεωρολογικοί μῦθοι (Απόσπασμα ἐκ τοῦ Παρνασσού), Athen., 1880, p. 6 sq., who rightly doubted whether this short tale was taken from Psellus. What Jan published ends at f. 29. It is continued or rather explained in the following folios.

F. 29. On the things said more in opposition [sic: read ἐναντιωτέρως] (These things are clearly to be known — [f. 30'] water is generated).

F. 30. On winds (And the things said from the vaporous — [f. 31] the smoky exhalation).

F. 31. On the etesian winds (The etesian north winds arise — [f. 31'] let it be called the scorched zone).

F. 31'. From where the winds blow (And from the western (sic) horizon — [f. 32] the dryness of the earth).

F. 32. On thunder and lightning (Likely also all that pertains to the same matter — [f. 33] Kekias and Boreas are cloudy). Polites, l. c., p. 6, wrongly contends that this chapter, insofar as Jahn had published it, belongs to Psellus himself.

F. 33. On the cosmos from the Meteorologica of Cleomedes (It is necessary to acknowledge — [f. 34] they considered it to have the shape of an egg). Cleomedes, ed. Ziegler, p. 16, 11–23; 18, 20–20, 2; 28, 18–30, 6; 20, 18–29; 32, 26–34, 10 etc.; ends at p. 74, 10; the final words appear to be taken from Achilles, cap. 4 (ed. Maass, Comment. in Arat. rell., p. 33, 17).

F. 35. The fifth book of Maximus the Philosopher on astronomy: "that I shall behold the heavens, the work of thy fingers" [Psalm VIII, 4] (I shall contemplate, that is — of concealing brightness). I confess that I have not yet found this chapter in the works of St. Maximus the Confessor, "philosopher and martyr."

F. 35v. De sole et stellis (Ὁ μὲν οὖν Ἥλιος — [f. 36] ὅτε τὸ νοτιώτερον τὴν χειμερινήν). — Hoc capitulum non videtur cum antecedente cohaerere; pertinet cum sequentibus ad introductionem quandam astronomicam vulgarem.

F. 36. Περὶ τῶν πλανητῶν (Ἐφέστηκε δὲ πρῶτος — [f. 38] ἔστω δὴ πόρισμα). — Agit etiam de sole et luna et eclipsibus, omnia tamen obiter tantum attingens. Ceterum Veneris planetae periodus hic rectius quam apud Cleomedem definitur (8 mensium).

F. 38. Περὶ βροντῆς καὶ ἀστραπῆς λύσεις (Βροντή ἐστιν ὑπὸ τοῦ πνεύματος — [f. 38v] τὸ πῦρ ἐν τοῖς νέφεσι). — In fine citatur Aristoteles ἐν τῷ β' τμήματι τῆς ἀποδεικτικῆς, i. e. in *Meteorolog.*, libro II, p. 370 a 24.

F. 38v. Σύνοψις εὐσύνοπτος ἀστρονομίας (Ἀστρονομία ἐστὶ γνῶσις ποσοῦ συνεχὲς ἀεικινήτου — [f. 39] βορρὰν παρεγκλίνοντες). Continuatur :

F. 39. Περὶ ζῳδίων (Καὶ ὁ μὲν ζῳδιακὸς — [f. 40] ἐγγράφεσθαι σχήματα).

F. 40. Περὶ φύσεως πλανήτων ζ' (Καὶ ὁ μὲν τῶν ἄλλων πάντων πλανήτων ὑπερκείμενος Κρόνος — [f. 41] τόπους διακειμένων). Res tritae.

F. 41. Περὶ τῶν ζ' κλιμάτων (Κλίματα μὲν οὖν εἰσιν ἑπτὰ — [f. 42] τὴν νύκταν ποιεῖ). — Originis byzantinae sive arabicae : septimum clima est ἐν τῷ Δανουβίῳ καὶ τὰ τούτου βορειότερα ἐν οἷς κατοικοῦσι Φράγγοι καὶ Χάζαροι.

F. 42. Πρόγνωσις περὶ τῆς Σελήνης (Ἡ Σελήνη τριταῖα οὖσα — [f. 42v] ἀνέμους δηλοῖ).

F. 42v. Περὶ Ἡλίου (Ἥλιος ἐρυθρὸς ἀνατέλλων — χειμόνων ἐστι δηλωτικός).

Εἰ θέλεις εὑρεῖν τὸν Ἥλιον ἐν ποίῳ ζῳδίῳ — μοῖραι τοῦ Ἡλίου).

Εἰ θέλεις εὑρεῖν τὴν Σελήνην ἐν ποίῳ ζῳδίῳ — εὑρίσκεται ἡ Σελήνη).

Ἀριστοτέλους περὶ κόσμου πρὸς τὸν ἐν βασιλεῦσι δοκιμώτατον Ἀλέξανδρον. — Singulis capitibus ab ipso distinctis inscriptiones dedit scriptor; seriem planetarum in capite 2 invertit secundum ordinem quem dicunt Aegyptiacum (♄ ♃ ♂ ☉ ♀ ☿ ☾); in margine saepe σήμαινε vel ὅρα vel ἱστορία etc. sibi notavit. F. 51v in marg. infer. citatur Γρηγόριος ὁ θεολόγος. Des. fol. 56v ... εὐθὺς μέτοχος εἴη (manus multo posterior adscripsit μέχρι τοῦδε τὰ Ἀριστοτέλους ὡς ἐξετυπώθη).

F. 35. De sole et stellis ('Ο μὲν οὖν Ηλιος - [f. 36) ὅτε τό νοτιώτε ρον τὴν χειμερινήν). — This chapter does not appear to cohere with the preceding one; together with the following chapters it belongs to a certain commonplace astronomical introduction.

F. 36. Περὶ τῶν πλανητών (Ἐφέστηκε δὲ πρῶτος — [f. 38] ἔστω δὴ πόρισμα). – It deals also with the sun and moon and eclipses, touching upon all these matters only in passing. Moreover, the period of the planet Venus is defined here more correctly than in Cleomedes (8 months).

F. 38. Περὶ βροντῆς καὶ ἀστραπῆς λύσεις (Βροντή ἐστιν ὑπὸ τοῦ πνεύματος - [f. 38'] τὸ πῦρ ἐν τοῖς νέφεσι). - At the end Aristotle is cited ἐν τῷ β΄ τμήματι τῆς ἀποδεικτικής, i. e. in Meteorolog., Book II, p. 370 a 24.

F. 38. Σύνοψις ευσύνοπτος ἀστρονομίας ('Αστρονομία ἐστὶ γνώσις ποσοῦ συνεχὲς ἀεικινήτου [f. 39] βορράν παρεγκλίνοντες). Continued:

F. 39. Περὶ Ζωδίων (Καὶ ὁ μὲν Ζῳδιακὸς · [f. 40) ἐγγράφεσθαι shapes).

Γ. 40. On the Nature of the 7 Planets (And indeed Kronos, who is situated above all the other planets [f. 41] of places in their disposition). Common matters.

Γ. 41. On the 7 Climates (The climates are therefore seven — [f. 49] makes the night). - Of Byzantine or Arabic origin: the seventh climate is in the Danube region and the areas north of it, in which the Franks and Khazars dwell.

Γ. 42. Prognosis concerning the Moon (The Moon being in its third day [1. 421] indicates winds).

Γ.42. Concerning the Sun (The Sun rising red belongs to those who are low is indicative).

If you wish to find the Sun in which zodiac sign degrees of the (of the Sun).

If you wish to find the Moon in which zodiac sign is found the (Moon).

Aristotle's On the Universe addressed to the most distinguished among kings, Alexander. The scribe provided headings for individual chapters distinguished by the author himself; in chapter 2 he inverted the order of the planets according to what is called the Egyptian order (50 9 * C); in the margin he frequently noted for himself σήμαινε or δρα or ἱστορία etc. F. 51' in the lower margin Gregory the Theologian is cited. Ends at fol. 56. ... εὐθὺς μέτοχος εἴη (a hand of much later date added in the margin μέχρι τοῦδε τὰ Ἀριστοτέλους ὡς ἐξετυπώθη).

F. 56v. Αἱ ὀνομασίαι τοῦ ἀέρος ἀπὸ τοῦ σφαιροειδοῦς κόσμου καὶ τῶν τεσσάρων γονυῶν [leg. γωνιῶν]. Sequitur [f. 57] orbis duodecim ventorum (fere eundem edidit Rose, *Anecd. gr.*, I, tab. ι) deinde capitulum de nominibus ventorum (Ἀπηλιότης δὲ λέγεται — [f. 57v] ἐν αὐτοῖς ἀνέμων).

F. 57v. Σχολέον Πρόκλου περὶ ἀστρολογικὴν μέθοδον (Περὶ ἀνατολῶν καὶ δύσεων — [f. 58] καὶ τὰ ἐν αὐτῷ). — Haec sumpta esse ex Iohannis Tzetzae commentariis in Hesiodi opera et dies (v. 381, p. 208 Gaisford) vidit G. Hart, *Jahrbücher f. class. Philol.*, Suppl. XII, p. 29-31. Neque tamen is recte quae sequuntur ibidem inveniri contendit, nisi quod de aetatibus vitae humanae ea fere leguntur in nostro codice f. 59v-60 quae Tzetzes ad v. 439 collegit. — Initium ex cod. Vindobon. 3 (phil. gr. 179) edidit sub nomine Procli (cuius commentarium Hesiodeum Tzetzam hic quoque compilasse apparet) Kroll, *Catal. Vindobon.*, p. 82.

F. 58. Ἀναγκαῖον τοίνυν ἡμᾶς ὁμολογεῖν ἄπειρον εἶναι τὸ ἔξω τοῦ κόσμου κενόν — [f. 60] Κρόνῳ ἕως τέλους. — Sunt excerpta de mundo, de cyclis caelestibus, de astrologiae inventoribus (editum initio appendicis), postremo de septem hominis aetatibus (haec ex Tzetza, v. s. ad f. 57v).

F. 60. Ἰσαακίου ϛζέϛζου (*sic*) [immo Iohannis Tzetzae] στίχοι περὶ ἀνατολῆς καὶ δύσεως τῶν ἀστέρων ἰαμβικοί (Τὰς ἀκρονύχους εἰ μαθεῖν φάνσεις [*sic*] θέλεις — [f. 60v] μὴ θολώσω σοι γράφων) = Tzetzae in Hesiod. v. 564 et 596. — Hi quoque versus in cod. Vindobon. supra laudato f. 12 sequuntur, cf. *Catal. Vindobon.*, p. 28.

F. 60v. Pauca verba cum figura quae illustrat τὸ ὂν aut ἀναγκαῖον aut ἐνδεχόμενον aut ὑπάρχον (Τὸ ὂν ἀναγκαῖον — καὶ δεχόμενον). — Cf. Hart, l. c., p. 29.

Διονυσίου φιλοσόφου τοῦ Περιηγητοῦ λόγος διηγηματικὸς διαλαμβάνων τὰ περὶ τῆς οἰκουμένης ὅλης. Praecedunt pauca de vita et carmine Dionysii Periegetae (Οὗτος ὁ Διονύσιος γέγονεν — ἄνθρωποι ἐνοικοῦσιν). Deinde inscribitur Στίχοι ἡρωικοί (singuli versus non separantur); f. 76 : Τέλος τῆς ἑρμηνίας ἁπάσης τῆς οἰκουμένης σὺν ποταμοῖς. In margine adscripta et versibus intermixta sunt scholia quaedam, partim ex Eustathii commentario.

F. 76. Περὶ σκότους (Τὸ σκότος ἀνούσιον ἐστὶν — εἰκάζεται εἶναι). Ab homine Christiano scriptum (Genesin respicit)[1].

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[1] Finem huius capituli mirabilem sane hic apponam : Κωνοειδὲς μὲν οὖν τὸ σχῆμα τῆς γῆς οἷα στρόβηλος καὶ ἐν αὐτῷ [*sic*] ἡ τοῦ οὐρανοῦ περιφέρεια ὑπο-

Γ. 56. The names of the air from the spherical world and the four corners [read: angles]. There follows [f. 57] a diagram of the twelve winds (nearly the same as that published by Rose, Anecd. gr., I, tab. 1), then a chapter on the names of the winds (Ἀπηλιώτης δὲ λέγεται - [f. 57'] ἐν αὐτοῖς ἀνέμων).

Γ.57. Scholion of Proclus on the astrological method (Περὶ ἀνατολῶν καὶ δύσεων - [f.58] καὶ τὰ ἐν αὐτῷ). — That this was drawn from the commentaries of John Tzetzes on Hesiod's Works and Days (v. 381, p. 208 Gaisford) was observed by G. Hart, Jahrbücher f. class. Philol., Suppl. XII, p. 29–31. Nor, however, does he rightly maintain that what follows is to be found in the same place, except that what is read in our codex ff. 59–60 concerning the ages of human life is approximately what Tzetzes collected at v. 439. — The beginning was edited from cod. Vindobon. 3 (phil. gr. 179) under the name of Proclus (whose commentary on Hesiod Tzetzes appears here also to have compiled) by Kroll, Catal. Vindobon., p. 82.

Γ. 58. It is therefore necessary for us to acknowledge that the void outside the world is infinite — [f. 60] Κρόνω to the end. — These are excerpts on the world, on celestial cycles, on the inventors of astrology (published at the beginning of the appendix), and finally on the seven ages of man (the latter from Tzetzes, see above at f. 57v).

Γ. 60. Of Isaakios Tzetzes (sic), or rather of John Tzetzes] iambic verses on the rising and setting of the stars (Τὰς ἀκρονύχους εἰ μαθεῖν φάνσεις [sic] θέλεις - [f. 60v] μὴ θολώσω σοι γράφων) == Tzetzes on Hesiod, v. 564 and 596.

These verses also appear in the Vienna codex mentioned above at f. 12, cf. Catal. Vindobon., p. 28.

F. 60. A few words with a figure illustrating τὸ ὄν, either ἀναγκαῖον or ἐνδεχόμενον or ὑπάρχον (Τὸ ὂν ἀναγκαῖον - — - καὶ δεχόμενον). — Cf. Hart, l. c., p. 29.

A narrative discourse of Dionysius the Philosopher, the Periegetes, treating the whole of the inhabited world. Preceded by a few words on the life and poem of Dionysius Periegetes (Οὗτος ὁ Διονύσιος γέγονεν — ἄνθρωπσι ἐνοικούσιν). Then inscribed as Heroic verses (individual verses are not separated); f. 76: End of the entire interpretation of the inhabited world together with its rivers. In the margin and interspersed among the verses are certain scholia, in part drawn from Eustathius's commentary.

C. 76. nF. On Darkness (Darkness is without substance — it is conjectured to be). Written by a Christian person (refers to Genesis) 1.

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1 I shall here append the truly remarkable end of this chapter: Κωνοειδές μὲν οὖν τὸ σχῆμα τῆς γῆς οἵα στρόβηλος καὶ ἐν αὐτῷ [εἰς] ἡ τοῦ οὐρανοῦ περιφέρεια υπο-

F. 76v. Περὶ πελαγῶν (Διαδέχεται δὲ τὸ Αἰγαῖον πέλαγος — στάδια ιγ' ,θοβ'). — Agathemeri geograph., III, § 9 et 10 [1].

F. 77. Κλαυδίου Πτολεμαίου κεφάλαια τῆς ἀστρονομικῆς τέχνης. Praecedit vita Ptolemaei, quam post alios edidi in *Studien über Claud. Ptolemaeus*, p. 53. Excerpta ex Ptolemaei Tetrabiblo quae abhinc usque ad f. 99 sequuntur prorsus concordant cum codicibus Mutinensi 85, f. 1-31 (*Catal. Ital.*, p. 28 sqq.), et Vaticano 1290, f. 57-76 (*Catal. Roman.*, (VI), p. 79 sqq.).
Προοίμιον = Tetrab. I, 1.

F. 77v. α'. Ὅτι καταληπτὴ πέφυκεν ἡ δι' ἀστρονομίας (π)ρόγνωσις = Tetrab. I, 2.

F. 81v. β'. Ὅτι καὶ ὀφέλημός ἐστιν ἡ δι' ἀστρονομίας πρόγνωσις = Tetrab. I, 3 (abbreviatum, cf. *Catal. Roman.*).

F. 83. γ'. Περὶ τῆς τῶν ἑπτὰ πλανήτων δυνάμεως = Tetrab. I, 4.

F. 83v. δ'. Περὶ ἀγαθοποιῶν καὶ κακοποιῶν ἀστέρων = Tetrab. I, 5; in margine figura.
ε'. Περὶ ἀρσενικῶν καὶ θηλυκῶν ἀστέρων = Tetrab. I, 6.

F. 84. ς'. Περὶ ἡμερινῶν καὶ νυκτερινῶν ἀστέρων = Tetrab. I, 7.

F. 84v. ζ'. Περὶ τῆς δυνάμεως τὸν (*sic*) πρὸς Ἥλιον σχηματισμῶν τῶν ἀστέρων = Tetrab. I, 8.
η'. Περὶ τῆς δυνάμεως τῶν ἀπλανῶν ἀστέρων = Tetrab. I, 9, nonnullis omissis.

F. 86v. θ'. Περὶ τριγόνων (*sic*) σχημάτων = Tetrab. I, 19; quatuor figurae in margine.

F. 87. <ι'.> Ἕτερον κεφάλαιον περὶ τριγώνων cum quatuor figuris. — Non ex Tetrabiblo excerptum, cf. *Catal. Roman.*, l. l. Altera huius capitis pars de finibus (ὁρίοις) agit; citantur τινὲς τῶν ἀστρολόγων.

F. 88. ια'. Περὶ τῶν καθολικῶν κλημάτων (*sic*) ἰδιώματα = Tetrab. II, 3.

F. 88v. ιβ'. Περὶ τῶν χωρῶν πρὸς τὰ τρίγωνα καὶ τοὺς ἀστέρας συνοικήσεως. — Excerpta ex Tetrab. II, 3 (initio omisso), cf. *Catal. Roman.*, p. 79 (ubi ultimo versu legendum p. 72 pro 12). Quatuor figurae in margine.

κρύπτων [*sic*] τὸ ἡλιακὸν φῶς τὸ νυκτερινὸν σκότος ἐργάζεται ἐν ἡμῖν. τὰ δὲ ἄνωθεν πάλιν ἔμπλεα εἰσὶ φωτὸς ἐκ τῶν ἄκρων τῆς γῆς φωτιζόμενα. ὁ γὰρ ἡλιακὸς κύκλος (corr. ex δίσκος) τισὶ μὲν ἴσος τῇ γῇ τισὶ δὲ μείζων εἰκάζεται εἶναι. Ad umbrae terrae formam, quam στροβίλῳ comparat etiam Anonymus in cod. Berol. Phill., 1574, f. 83 (infra cod. 25) ipsam terram auctor retulisse videtur.

[1] Idem capitulum in duobus codicibus Tubingensibus invenici video ex Wilh. Schmid, *Verzeichniss der griech. Handschriften der Tübinger Univers.-Bibliothek* (1902), p. 8, ubi auctoris nomen addendum est.

F. 76. On Seas (The Aegean Sea is succeeded by — 1,370 stadia). Agathemerus, Geographica, III, § 9 and 10[1].

F. 77. Claudius Ptolemy's chapters on the art of astronomy.

Preceded by the life of Ptolemy, which I have edited after others in Studien über Claud. Ptolemaeus, p. 53. The excerpts from Ptolemy's Tetrabiblos which follow from here up to f. 99 are in complete agreement with the Mutinensis codex 85, f. 1-31 (Catal. Ital., p. 28 sqq.), and Vaticanus 1290, f. 57-76 (Catal. Roman., (VI), p. 79 sqq.).

Prooemium = Tetrab. I, 1.

F. 77. α'. That the foreknowledge through astronomy is by nature comprehensible (foreknowledge = **Tetrab. I, 2.**

F. 81v. β'. That the foreknowledge through astronomy is also beneficial Tetrab. I, 3 (abbreviated, cf. Catal. Roman.).

F. 83. γ'. On the power of the seven planets = Tetrab. I, 4.

F. 83. δ'. On benefic and malefic stars = Tetrab. I, 5;

a figure in the margin.

ε'. On masculine and feminine stars - Tetrab. 1, 6. Γ.

84. ς'. On diurnal and nocturnal stars = Tetrab. I, 7. Γ. 84. Z'.

On the power of the configurations of the stars with respect to the Sun = Tetrab. 1, 8.

8. On the Power of the Fixed Stars = **Tetrab. I, 9,**

with some passages omitted.

F. 86. 9. On Trigonal (sic) Figures = Tetrab. I, 19; four figures in the margin. figures in the margin.

F. 87. <10.> Another chapter on Trigons with four figures.

Not excerpted from the Tetrabiblos, cf. Catal. Roman., l. l. The second part of this chapter deals with terms (ὅριοις); certain astrologers (τινὲς τῶν ἀστρολόγων) are cited.

F. 88. 11. On the Particular Characteristics of Universal Climes (sic) = Tetrab. II,

F. 88. 3. 12. On the Co-habitation of Regions with the Trigons and the Stars. — Excerpts from Tetrab. II, 3 (with the beginning omitted), cf. Catal. Roman., p. 79 (where in the last line p. 72 should be read instead of 12). Four figures in the margin.

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concealing [sic] the solar light produces the nocturnal darkness in us, while the regions above are in turn filled with light, being illuminated from the extremities of the earth. For the solar circle (corr. from disk) is thought by some to be equal to the earth, and by others to be greater. Regarding the shape of the earth's shadow, which the Anonymous author in cod. Berol. Phill., 1574, f. 83 (below cod. 25) also compares to a pine-cone, the author seems to have referred to the earth itself.

• I see that the same chapter is found in two Tübingen codices, as noted by Wilh. Schmid, Verzeichniss der griech. Handschriften der Tübinger Univers.-Bibliothek (1902), p. 8, where the author's name needs to be added.

F. 90. ιγ'. Περὶ τῆς τῶν πλανήτων ποιότητος ἀποτέλεσμα = Tetrab. II, 9.

F. 92. ιδ'. Περὶ χρωμάτων τῶν ἐκλείψεων καὶ κομήτων καὶ τῶν τοιούτων = Tetrab. II, 10.

F. 92v. ιε'. Περὶ τῆς φύσεως τῶν ιβ' ζῳδίων (κ)αὶ πρὸς τὰ ἐνιαύσια καταστήματα τῶν φυσικῶν ἰδιωμάτων. — Ex Tetrab. II, 12 excerpta, cum dodecaeteride, quam in *Catal. Roman.*, (V)I, p. 241 sq. edidi.

F. 94. <ις'.> Περὶ μορφῆς καὶ κράσεως σωματικῆς ἐκ τῶν πλανωμένων καὶ ἀπλανῶν. — Ex Tetrab. III, 13 et III, 12 contaminatum, cf. *Catal. Roman.*, p. 80.

F. 95. Sine num. Περὶ τῶν ἀπλανῶν ζῳδίων οὕτως παραδεδώκασι. — Excerpta ex Tetrab. III, 12 et IV, 6, cf. ibidem.

F. 96. ιζ'. Περὶ τροπικῶν καὶ ἰσημερινῶν καὶ στερεῶν καὶ δυσσώμων (!) ζῳδίων = Tetrab. I, 12.

F. 96v. ιη'. Περὶ τῶν σχηματιζομένων δωδεκατημορίων = Tetrab. I, 14.
ιθ'. Περὶ οἴκων πλανήτων καὶ ἀπλανῶν ἀστέρων = Tetrab. I, 15.

F. 97v. κ'. <Περὶ ὑψωμάτων> (Τὰ δὲ καλούμενα τῶν πλανομένων ὑψώματα — [f. 98] ταπεινοῦται) = Tetrab. I, 20.

F. 98. κα'. Περὶ ἐνεργείας τῶν ζ' πλανήτων ἀλλήλοις κοινωνησάντων = Tetrab. IV, 9 (cf. *Catal. Roman.*, ibidem). Accedunt excerpta de septem aetatibus secundum Tetrab. IV, 10.

F. 99. κβ'. Περὶ μορφώσεως ζῳδίων καὶ τῶν πλανήτων (Ὁ ζῳδιακὸς κύκλος — κοιλία). Cf. cod. Roman., l. c., f. 75v.
κγ'. Περὶ σινῶν καὶ παθῶν σωματικῶν τε καὶ ψυχικῶν. — In breve contracta ex Tetrab. III, 13-15; cf. cod. Roman., ibidem.

F. 100. κδ'. Περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τοὺς ζ' [!] ἀστέρας τῶν πλανήτων. Cf. ibid., f. 76v (non ex Tetrabiblo sed ex Antiocho). Editum in appendice. — In fine [f. 102] accedit Ἐκ τῶν ἡμερῶν, capitulum christianae originis editum in *Catal. Ital.*, p. 99.

F. 102v. κε'. Περὶ τοῦ πῶς ὀφείλης εὑρίσκειν τὴν μοῖραν τῆς τῶν φωστήρων συζυγίας (Ἀπόγραψαι — φωστήρων). Cf. cod. Roman., ibid., f. 78v.
Sequitur (Κ)αὶ ἄλλως — [f. 103] ἂν θέλεις Ἡλίου καὶ Σελήνης = ibid., f. 79.

F. 103. κς'. Περὶ τῶν ζ' ζωνῶν (τ)ῆς οὐρανίου σφαίρας (Ἐν κύκλῳ τὸ πᾶν — [f. 104] ὑψοῦσθαι λέγονται); sequitur inscriptio Σχήματα τῆς Σελήνης εἰσὶ ταῦτα (Σύνοδος — φαίνετο πάθος), deinde Ἕτερον πάθος ἐκλείψεως Σελήνης καὶ Ἡλίου (Γίνωσκε οὖν ὅτι ἐπάνωθεν τῆς Σελήνης — [f. 104v] τὸν ἴδιον δρόμον πορεύεται : sequitur figura). Cf. ibid., f. 80.

F. 104v. κζ'. <Heliodori> Συνάντησις μέν ἐστιν — [f. 105] ἐπιφοραὶ

F. 90. xiii. On the result of the quality of the planets
Tetrab. II, 9.

F. 92. xiv. On the colors of eclipses and comets and such things. Tetrab. II, 10.

F. 92. xv. On the nature of the 12 Signs of the Zodiac and the natural properties in relation to the annual conditions. Ex Tetrab. II, 12 excerpts, together with the dodecaeteris, which I edited in Catal. Roman., (V)I, p. 241 sq.

F. 94. <xvi.> On the form and bodily constitution derived from the wandering and fixed stars. — Ex Tetrab. III, 13 et III, 12 contaminated, cf. Catal. Roman., p. 80.

F. 95. Without number. On the fixed Signs of the Zodiac, thus transmitted. Excerpts from Tetrab. III, 12 and IV, 6, cf. ibidem.

F. 96. xvii. On tropical and equinoctial and solid and ill-bodied (!) signs — Tetrab. I, 12.

F. 96. xviii. On the configured dodecatemoria = Tetrab. I, 14. xix. On the houses of the planets and the fixed stars = Tetrab. I, 15. F. 97. xx. <On exaltations> (The so-called exaltations of the wandering stars — [f. 98] is in dejection) = Tetrab. I, 20.

Γ. 98. κα'. On the Activity of the 7 Planets in Mutual Association π Tetrab. IV, 9 (cf. Catal. Roman., ibidem). With added excerpts on the seven ages according to Tetrab. IV, 10.

Γ: 99. κβ'. On the Form of the Zodiac Signs and the Planets (The Zodiacal circle - belly). Cf. cod. Roman., 1. c., f. 75.

23rd. On bodily and mental defects and afflictions. — In breve contracta ex Tetrab. III, 13-15; cf. cod. Roman., ibidem.

F. 100. 24th. On the conjunctions of the Moon with the 7 [!] planetary stars. Cf. ibid., f. 76' (not from the Tetrabiblos but from Antiochus). Published in the appendix. At the end [f. 102] there follows From the Days, a chapter of Christian origin published in Catal. Ital., p. 99.

Γ. 102. 25. On how you ought to find the degree of the conjunction of the luminaries (Copy down lights). Cf. cod. **Roman., ibid., f. 78v.**
Follows (Καὶ ἄλλως — [f. 103] ἂν θέλεις Ηλίου καὶ Σελήνης = ibid., f. 79.

Γ. 103. κς'. Concerning the 7 zones (of the celestial sphere (In a circle the whole [f. 104] are said to be exalted); there follows the inscription The phases of the Moon are these (Conjunction - the phenomenon appeared), then Another phenomenon of eclipse of the Moon and the Sun (Know therefore that above the Moon — [f. 104v] it travels its own course : a figure follows). Cf. ibid., f. 80.

F. 104. kz'. <Heliodori> Meeting with me — [f. 105] applicable

αἱ μέγισται. Cf. ibid., f. 80 [ubi legendum ὅτι — ἐπαναφοραὶ κτλ.], *Catal. Ital.*, p. 30, supra. Editum in appendice.

F. 105. κη'. <Heliodori> Περὶ φωσφορίας (Φωσφορίαι δὲ λέγονται — θαλάσσῃ). Cf. ibid. et *Catal. Vindobon.*, p. 31, f. 66. Editum in appendice.

κθ'. <Pauli Alexandrini> Περὶ αἱρέσεως καὶ δορυφορίας (Ὅτι οἱ [l. ἡ] τοῦ Ἡλίου — [f. 105v] τῆς γῆς κῶνον). Cf. *Catal. Vindobon.*, p. 31, f. 72v; sed in nostro codice post verba Ἄρεος φαῦλος, quibus capitulum Vindobonense concluditur, sequuntur quaedam de διαμετρήσει, cf. ibid., f. 66.

F. 105v. λ'. Περὶ μέτρος (*sic*) οὐρανοῦ καὶ χρονικοῦ κινήματος καὶ συστάσεως κόσμου (Ὁ γύρος τοῦ οὐρανοῦ — ἀεικίνητον πνεῦσιν). Cf. *Catal. Ital.*, p. 30 (κεφ. λ'). Editum in appendice.

F. 106. <λα'.> Περὶ συνόδου Ἡλίου καὶ Σελήνης (Ὅταν θέλεις εὑρεῖν — [f. 106v] λεπτῷ ἐξέρχεται). Cf. ibidem. — Deinde Τέλος τοῦ τοιούτου βιβλίου (maxima folii 106v pars vacua),

F. 107. <Ῥητορίου> Ἐκ τῶν Ἀντιόχου θησαυρῶν διήγησις καὶ ἐπίλησις (*sic*) πάσης ἀστρονομικῆς τέχνης. — Magnam partem edidi in *Catal. Florent.*, p. 139 sqq.; cf. de hoc codice (r) p. 142. <α'.> Τίνος ἕνεκεν — [f. 107v] εἴληπται τοῦ ὕδατος. Editum l. c., p. 142-144.

F. 107v. β'. Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων τόπων καὶ ἀστέρων ([f. 108] Ἀρρενικὰ μὲν ζῴδια — [f. 108v] τὴν ἐνέργειαν). Editum l. c., cap. 1.

F. 108v. γ'. Περὶ αἱρέσεως ἀστέρων (Ἐπὶ τῶν — ἀσπάζεται) = ibid., cap. 2.

δ'. Περὶ ἐμπαθῶν ζῳδίων (Ψώρας λέπρας — ἀπὸ μέρους καὶ Λέων) = ibid., cap. 4-6.

ε'. Περὶ ὑψωμάτων καὶ ταπεινωμάτων (Εἰρηκότες οὖν — δύναται) = ibid., cap. 7.

F. 109. ς'. Περὶ ἐναντιωμάτων τῶν ἀστέρων (Τίνος ἕνεκεν — [f. 109v] ἀστέρος) = ibid., cap. 8.

F. 109v. ζ'. Περὶ τριγωνικῆς δεσποτίας (Ἑκάστη οὖν — ὑπογραψόμεθα) = ibid., c. 9.

<η'.> Περὶ δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς ([f. 110] Ὁ ζῳδιακὸς — [f. 111] λυπηθήσονται) = ibid., cap. 10. — Haec contaminata sunt ex capitulo Porphyrii in isagoge p. 199 sq. (Περὶ δεκανῶν κτλ.) et ex capite a me olim Teucro Babylonio per errorem attributo, quod Heliodori astronomi celebris esse et ipse postea vidi (cf. *Sphaeram* meam p. 32, n. 1) et F. Cumont in *Catal. Ital.*, p. 152, n. 2 statuit. Edidi ex hoc codice Monacensi in *Catal. Florent.*, p. 150 sq.;

the greatest. Cf. ibid., 1. 80 [where one should read ὁτι [illegible] restore [illegible] ραὶ κτλ.), Catal. Italian, p. 30, above. Published in the appendix.

F. 105. κη'. <Heliodori> On Phosphoria (Phosphoriai are said [illegible] to be the sea). Cf. ibid. et Catal. Vindobon., p. 31, f. 66. [illegible] Edited in the appendix.

29. <Pauli Alexandrini> On Sect and Spear-bearing (That those [1. the] of the Sun - [f. 105'] the cone of the earth). Cf. Catal. Vindobon., p. 31, f. 72, but in our codex after the words Ἄρεος φαῦλος, with which the Vienna chapter concludes, there follow certain things concerning διαμετρήσει, cf. ibid., f. 66.

F. 105. 30. On the Measure (sic) of Heaven and Temporal Motion and the Constitution of the World (The circle of heaven — [illegible] ever-moving breath). Cf. Catal. Ital., p. 30 (ch. A'). Published in the appendix.

F. 106. 31. On the Conjunction of the Sun and Moon (When you wish to find [illegible] [f. 106v] it emerges by a minute). Cf. ibid. — Then End of such a book (the greater part of folio 106r is blank).

F. 107. <Rhetorii> From the Treasures of Antiochus, a Narrative and Summary (sic) of Every Astronomical Art. — A large part [illegible] published in Catal. Florent., p. 139 sqq.; cf. regarding this codex (r) p. 142. <1.> For what reason [illegible] [f. 107v] has been taken from water. Published l. c., p. 142–144.

F. 107v. 2. On Masculine and Feminine Signs of Places and Stars ([f. 108] The masculine signs — [f. 108v] the effect). Published l. c., cap. 1.

F. 108. 3. On the Sect of Stars (Upon those it embraces) ibid., [illegible] cap. 2.

4. On the Afflicted Signs (Scabies, leprosy — [illegible] from the part and Leo) [illegible] ibid., cap. 4–6.

5. On Exaltations and Depressions (Having therefore spoken [illegible] may) === ibid., cap. 7.

Γ. 109. ς'. On the Oppositions of the Stars (For what reason [illegible] [f. 109v] ἀστερος) = ibid., cap. 8.

Γ. 109. Ζ'. On Trigonal Lordship (Each one therefore [illegible] signed metha) = ibid., c. 9.

<η'> On the Decans and Those Rising with Them ([f. 110) Ὁ Ζῳδιακὸς — [f. 111] λυπηθήσονται) ibid., cap. 10. [illegible] These have been contaminated from the chapter of Porphyry in the Isagoge p. 199 sq. (On the Decans etc.) and from a chapter which I once erroneously attributed to Teucer of Babylon, which I myself later saw belongs to the celebrated astronomer Heliodorus (cf. my Sphaera p. 32, n. 1) and which F. Cumont established in Catal. Ital., p. 152, n. 2. I edited this from the Munich codex in Catal. Florent., p. 150 sq.;

deinde Bassi et Martini ex codice Neapolitano in *Catal. Ital.*, p. 152 sqq.

F. 111. <θ'.> Περὶ τῶν ἀπλανῶν ἀστέρων καὶ τῶν παρανατελλόντων αὐτοῖς (Τύπος δὲ τῶν — ἐν τοῖς ἑξῆς) — l. c., cap. 11 = Porphyrii caput Περὶ τῶν ἀπλανῶν ἀστέρων ... δυνάμεων (p. 200).

<ι'.> Περὶ ὁρίων καὶ λαμπρῶν καὶ σκιερῶν μοιρῶν (Πάλιν οἱ παλαιοί — [f. 111ᵛ] καθυποτάξαι) = l.c., cap. 12 = Porphyrii de terminis caput, p. 200.

F. 111ᵛ. ια'. Περὶ τριγώνων τετραγώνων καὶ ἑξαγώνων, ὡς ἐν τύπῳ διαμέτρων (Τῶν τριγώνων — [f. 112] χρονικαί) = l. c., cap. 15 = Porphyrii, p. 201 sq.

F. 112. ιβ'. Περὶ ἀσυνδέτων ζῳδίων καὶ συμπάθειαν ἐχόντων πρὸς ἄλληλα (Ἀσύνδετα μὲν ζῴδια — [f. 112ᵛ] ἀκριβῶς διαφέρει) = l. c., cap. 16 + 17.

F. 112ᵛ. ιγ'. Περὶ βλεπόντων καὶ ἀκουόντων δεξιῶν καὶ ἀριστερῶν (Συμβάλοντα [*sic*] δὲ καὶ ἀκούοντα — ἑπόμενα) = l. c., cap. 19 + 22.

ιδ'. Περὶ δωροφορίας (*sic*) ἀστέρων (Δωροφορία — δωροφορήσει) = l. c., cap. 23.

ιε'. Περὶ ἰδιοτροπίας ([f. 113] Ἰδιοτροπεῖν — λόγον) = l. c., cap. 29, cum conclusione ab auctore codicis addita (cf. quae in *Catal. Florent.* ad p. 157, 23 adnotavi).

F. 113. ις'. Περὶ ἀποτελεσμάτων ζῳδίων καὶ πλανητῶν (Ὁ Ἥλιος ἐπιβλέπων τὸν κλῆρον — μίξεις ποιήσει) = l. c., cap. 48, sed hic abbreviatum.

ιζ'. Περὶ κλήρων ([f. 113ᵛ] Ὁ τοῦ Ἡλίου κλῆρος — καὶ καταδίκας σημαίνει) = ibid., cap. 47, sed abbreviatum. In fine addita Γίνεται δὲ κτλ., quae edidi ibid., p. 163, adn. ad vers. 19.

F. 113ᵛ. ιη', Περὶ δωριφοριῶν (*sic*) τοῦ Ἡλίου ἀποτελέσματα (Ἐπὶ δωροφοριῶν — δωροφορούντων) = l. c., cap. 53, sed mutilum.

<ιθ'.> Περὶ σινοτικῶν μοιρῶν τῶν ζῳδίων (Τῶν ζῳδίων — ἕως κθ'). — Editum in appendice.

F. 114. κ'. Περὶ σινῶν φαλακρῶν ποδαλγῶν μενομένων ἀσελγῶν καὶ τῶν λοιπῶν παθῶν (Οἱ Λεοντιανοὶ — [f. 114ᵛ] τοῖς τρόποις). — Cf. *Catal. Vindobon.*, p. 30, f. 52. — Editum in appendice.

F. 114ᵛ. <κα'.> Περὶ τοῦ πολεύοντος καὶ διέποντος (Ὅτι τὸν πολεύοντα — [f. 115ᵛ] κακῶν). — Ex Heliodoro excerptum cf. *Catal. Vindobon.*, p. 31, f. 68, cap. η'. — Editum in appendice.

F. 115ᵛ. κβ'. Περὶ δεκανῶν ἀσελγοποιῶν (Ἡ Ἀφροδίτη — [f. 116] ἑσπέριος). — Cf. *Catal. Vindobon.*, p. 30. — Editum in appendice.

F. 116. κγ'. Περὶ φάσεων τῶν τῆς Σελήνης (Εἰσὶ τῆς Σελήνης — [f. 116ᵛ] βιοθανίαν). — Editum in appendice.

F. 116ᵛ. <κδ'.> Περὶ ῥητόρων καὶ παιδευτῶν καὶ ἑτέρων ὑποθέσεων

then those of Bassus and Martinus from the Neapolitan codex in Catal. Ital., p. 152 sqq.

F. 111. <9.> On the Fixed Stars and Those Rising Together with Them (The Schema of — in the following) == [redacted] l. c., cap. 11 The chapter of Porphyry On the Fixed Stars ... of powers (p. 200).

-> On Terms and Bright and Dark Degrees (Again the ancients — [f. 111v] to subordinate) = l. c., cap. 12 = the chapter of Porphyry on terms, p. 200.

F. 111v. 11. On Trines, Squares, and Sextiles, as in the Schema of Diameters (Of the trines — [f. 112] temporal) = l. c., cap. 15 = Porphyry, p. 201 sq.

Γ. 112. 12. On disconnected signs and those having sympathy toward one another (Disconnected signs [1. 112] differ precisely) [redacted] l. c., cap. 16 + 17.

Γ. 112. 13. On signs that see and hear, right and left (Those that meet [sic] and hear — following) = l. c., cap. 19 + 22,

14. On the gift-bearing (sic) of the stars (Gift-bearing [redacted] gift-bearing statement) == l. c., cap. 23.

15. On peculiarity of character ([f. 113] To have a peculiar character [redacted] account) [redacted] l. c., cap. 29, with a conclusion added by the author of the codex (cf. what I noted in the Florentine Catalogue at p. 157, 23).

Γ. 113. 16. On the effects of signs and planets (The Sun looking upon the lot: it will [redacted]roduce unions) = l. c., cap. 48, but here abbreviated.

IZ'. On Lots ([f. 113'] The lot of the Sun – and indicates condemnations [redacted] ibid., cap. 47, but abbreviated. At the end is added "Γίνεται δὲ κτλ.", which I edited ibid., p. 163, note on verse

19. F. 113. IH', On the results of the doryphory (sic) of the Sun (Ἐπὶ δωροφοριών [redacted] δωροφοροούντων) = l. c., [redacted] cap. 53, but mutilated.

<IΘ'.> On the injurious degrees of the Zodiac signs (Τῶν ζωδίων up to ΚΘ'). [redacted] Edited in the appendix.

F. 114. K'. On injuries, baldness, gout, those who remain without siblings, and the remaining afflictions (Οἱ Λεοντιανοὶ — [f. 114v] τοῖς τρόποις). — Cf. Catal. Vindobon., p. 30, [redacted] f. 52. Edited in the appendix. F. 114. <KA'.> On the ruler and administrator (Ὅτι τὸν πολεύοντα — [f. 115v] κακῶν). - Excerpted from Heliodorus; cf. Catal. Vindobon., p. 31, f. 68, cap. N'. — [redacted] Edited in the appendix. F. 115. KB'. On the decans that produce licentiousness (Η Αφροδίτη - [f. 146] έσπέ- ριος). - Cf. Catal. Vindobon., p. 30. - Edited in the appendix. F. 116. KΓ'. On the phases of the Moon (Εἰσὶ τῆς Σελήνης [f. 116v] [redacted] βιοθανίαν). — Edited in the appendix.

F. 116. <24.> On Rhetoricians and Teachers and Other Subjects

([Ἐ]ὰν ὁ τοῦ Ἑρμοῦ — [f. 117] ὄντος). — Editum in appendice.

F. 117. κε'. Περὶ ἧς κινήσεως ποιεῖ ὁ Ἥλιος ἀπὸ ζῳδίου εἰς ζῴδιον (Ποιεῖται μὲν — τόπου). — Editum in appendice.

κς'. Περὶ ὧν ποιοῦνται φάσεων πρός τὸν Ἥλιον οἱ ε' ἀστέρες (Ποιοῦνται δὲ — [f. 117ᵛ] εἰσίν). — Editum in appendice.

F. 117ᵛ. <κζ'.> Περὶ φάσεων καὶ μοιρῶν καὶ λεπτῶν καὶ στηριγμῶν τῶν πέντε ἀστέρων (Περὶ Κρόνου· ὁ μὲν — [f. 119ᵛ] γινωσκομένη). — Editum in appendice.

F. 119ᵛ. κη'. Σχόλεα διάφορα ἀστρολογουμένων (Ὅτι ὁ ζῳδιακὸς — ἐπὶ βορᾶν πλάτος). — Ex Heliodoro excerptum? cf. *Catal. Vindobon.*, p. 31, f. 66, cap. δ'. — Editum in appendice.

F. 120. κθ'. Περὶ λοξώσεως Ἡλίου καὶ Σελήνης (Ὅτι ἡ λόξωσις — [f. 121] συστοίχως τῷ παντί). In fine [f. 120ᵛ infra] legitur: Ὅτι τὰς ἐπακτὰς κατὰ τὰς ἰνδίκτους τῶν Ἀλεξανδρέων τίθημεν, τὰ δὲ ἁπλᾶ ἔτη κατὰ τὰς ἰνδίκτους τῶν Αἰγυπτίων.

F. 121. λ'. Περὶ ἐκλείψεως Σελήνης καὶ Ἡλίου καὶ σχηματισμούς (Πᾶσα Σελήνη ἐκλείπουσα — [f. 122ᵛ] κολύει [*sic*] τὴν λάμψιν). Cum figuris. Cf. *Catal. Vindobon.*, p. 30, f. 55, ubi in unum caput (λς') quae hic capita λ', <λα'>, <λβ'> efficiunt, redacta sunt[1].

F. 122ᵛ. <λα'.> Περὶ τῆς σεληνιακῆς ἐκλείψεως (Περὶ δὲ τῆς σεληνιακῆς ἐκλείψεως — [f. 124] οὐ γίνεται ἔκλειψις). — Cum figuris. Ter citatur Πτολομαῖος (versus finem ἐν τῇ μεγίστῃ συντάξει Πτολομαῖος).

F 124. <λβ'.> Περὶ Ἡλίου ἐκλείψεως (Ὁ [*sic*] γὰρ τοῦ Ἡλίου ἔκλειψις — [f. 125] ὁ ἐπίκυκλος δηλοῖ τὸ μῆκος : cf. *Catal. Vindobon.*, l. c.). — Citatur <Ptolemaeus> ἐν τῇ συντάξει. Deinde sequitur figura, altera in textu praecedit.

F. 125ᵛ. Ἐπὶ γὰρ ἑκάστου ἀνέμου — ἀνάπαλιν συνόεισθω (*sic*). — Cf. *Catal. Vindobon.*, p. 30 (κεφ. λθ'). — Sequitur figura cui superscripsit librarius : Ἡ τοῦ οὐρανοῦ σφαῖρα εἰς β' ἡμισφαίρια τμημουμένη καὶ ἐπὶ κύκλους (nomina siderum et circulorum caelestium tribus circulis coniunctis inscripta sunt). Huius figurae commentarius (λύσις) sequitur f. 126ᵛ.

F. 126. Περὶ πάθους ἡλιακῆς ἐκλείψεως (Φασὶν οὖν οἱ περὶ τὴν τέχνην τῆς ἀστρολογίας ἠσχολημένοι — [f. 126ᵛ] λέγεται). — Editum in appendice.

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[1] Quod f. 122 auctor τὸν Ἥλιον σύνεγγυς χιλιοκτακοσιογδοηκονταπλασίονα μᾶλιστα τῆς Σελήνης esse affirmat, pro τῆς Σελήνης legendum videtur τῆς Γῆς, hoc enim numero Hipparchus teste Chalcidio in Tim. 91 (cf. Hultsch apud Pauly-Wissowa, II, 1846), rationem quae inter solis et terrae volumen intercedit definivit.

([If] the being of Hermos [C. 117]). - Edited in the appendix.

F. 117. 25. On the Motion that the Sun Makes from Sign to Sign (It makes indeed – of place). - Edited in the appendix.

26. On the Phases that the 5 Stars Make with Respect to the Sun (They make indeed — [f. 117v] they are). - Edited in the appendix.

F. 117. <27.> On the Phases and Degrees and Minutes and Stations of the Five Stars (On Saturn: the one indeed — [f. 119] being known). - Edited in the appendix.

F. 119. 28. Various Scholia on Astrological Matters (That the Zodiac — latitude to the north). Excerpt from Heliodorus? cf. Catal. Vindobon., p. 31, f. 66, cap. 44. - Edited in the appendix.

F. 120. 29. On the Obliquity of the Sun and Moon (That the obliquity — [f. 121] in correspondence with the whole). At the end (f. 120v below) one reads: That we place the epacts according to the indictions of the Alexandrians, and the simple years according to the indictions of the Egyptians.

C. 121. 30. On the Eclipse of the Moon and Sun and their Configurations (Every Moon being eclipsed - [f. 122] hinders [sic] the light). With figures. Cf. Catal. Vindobon., p. 30, f. 55, where into one chapter (36th) what here constitutes chapters 30, <31>, <32> are brought together.

F. 122. <31.> On the Lunar Eclipse (On the lunar eclipse — [f. 124] no eclipse occurs). - With figures. Ptolemy is cited three times (toward the end: in the greatest compilation Ptolemy).

Γ 124. <λβ'.> On the Eclipse of the Sun (For the eclipse of the Sun [sic] — [f. 195] the epicycle indicates the longitude: cf. Catal. Vindobon. 1. c.). <Ptolemy> is cited ἐν τῇ συντάξει. Then a figure follows, another precedes in the text.

Γ. 125. Ἐπὶ γὰρ ἑκάστου ἀνέμου[1] — ἀνάπαλιν συνόεισθω (sic). Cf. Catal. Vindobon., p.30 (κεφ. λθ'). - A figure follows, above which the scribe has written: Ἡ τοῦ οὐρανοῦ σφαῖρα εἰς β' ἡμισφαίρια τμημουμένη καὶ ἐπὶ κύκλους (the names of the stars and celestial circles are inscribed on three joined circles). The commentary (λύσις) on this figure follows at f. 126.

Γ. 126. On the Phenomenon of a Solar Eclipse (Φασὶν οὖν οἱ περὶ τὴν τέχνην τῆς ἀστρολογίας ἠσχολημένοι — [f. 126v] λέγεται). Published in the appendix.

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1 Since at f. 122 the author asserts that the Sun is approximately τὸν Ἥλιον σύνεγγυς χιλιοκτακοσιογδοηκονταπλασίονα μάλιστα τῆς Σελήνης, in place of τῆς Σελήνης it seems one should read τῆς Γῆς, for by this number Hipparchus, as attested by Chalcidius in Tim. 91 (cf. Hultsch apud Pauly-Wissowa, II, 1846), defined the ratio between the volume of the sun and the volume of the earth.

Λύσις [ad figuram f. 125ᵛ pertinens] (Τὸ δὲ ἄνωθεν ἡμισφαίριον — ἄστρα καταγεγραμμένα). — Cf. *Catal. Vindobon.*, l. c. (f. 59ᵛ).

F. 126ᵛ. Περὶ τῶν τοῦ Ἡλίου τροπῶν (Τὰς τέσσαρας τοίνυν τροπὰς — [f. 127] ἡμέρας β' ἡμίσειαν). — Cum figura.

F. 127ᵛ. De 38 signis caelestibus praeter zodiacum (Ἰστέον δὲ ὅτι εἰς τμήματα ιβ' — καὶ ἀρχὴ ἡ Σελήνη). Cum figura.
Περὶ τῶν ιβ' τροπῶν ὧν ὁ Ἥλιος πορεύεται ἐν τοῖς ιβ' μησὶ τοῦ ἐνιαυτοῦ ([Μ]ηνὶ Ἰαννουάριος [*sic*] — [f. 132ᵛ] μελάγχολον μένειν). — Id capitulum ex tribus partibus compositum est, scilicet : 1) ex calendario in codice Oxoniensi Antiocho attributo, cui accedunt duodecim orbes siderum nominibus inscriptis [propediem cum aliis calendariis graecis edetur]; 2) ex Sphaera barbarica quam edidi in *Sphaera*, p. 57, cf. p. 53; 3) accedunt versus <Theodori Prodromi> de singulis mensibus excerpti : pleniores ed. B. Keil, *Wiener Studien*, XI, 110 sqq.

F. 132. <Antiochi> Περὶ καλανδῶν (Ἐὰν γένηται κάλανδα — πολυομβρίας). — Editum in appendice.

F. 133. <Antiochi> Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς (Ὁ τοῦ Κυνὸς — καὶ πηγῶν). — Cf. Boll, *Sphaera*, p. 53, 1. — Editum in *Catal. Ital.*, p. 154, ex cod. Neapolitano.

F. 133ᵛ. Ὀρφέως διὰ στίχων ἡρωικῶν (π)ερὶ σεισμῶν (Φράζεο δὴ — [f. 134ᵛ] κατὰ χώρας). — Cf. *Catal. Florent.*, p. 4 etc.

F. 134ᵛ. Ψῆφος τοῦ σοφοῦ Πυθαγόρου (Πολλὰ μαθὼν καὶ πολλὰ πειραθεὶς — [f. 135] ὃ περιττεύσει νικήσει). — Cf. *Catal. Vindobon.*, p. 33.

F. 135. Τὸ κανόνιον τῶν ἐννέαδων (tabula [f. 135ᵛ] sine verbis).

F. 135ᵛ. Τοῦ αὐτοῦ ψῆφος περὶ ζωῆς καὶ θανάτου (Ψήφησον τὸ ὄνομα — ὑποκείμενος κανῶν δηλοῖ). Sequitur canon.

F. 136. Ἕτερος ψῆφος περὶ τῆς αὐτῆς ὑποθέσεως (Ψήφισον τὸ ὄνομα — τὸν θάνατον). Sequitur canon. — Haec Pseudo-Pythagorica edidit maximam partem Hardtius in Catalogo codd. Monac. III, 204-206 [1].
Disticha elegiaca (*Anthol. Palat.*, X, 28; IX, 7; X, 33; X, 29; X, 30; IX, 120). Deinde Περὶ φροντίδος (*Ibid.*, IX, 9, 5; X, 37; X, 34); deinde f. 136ᵛ (Ε)ἰς ὥρας (X, 43; XI, 51 + 53); denique Εἰς ἀστρονόμους (XI, 160; 349).

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[1] Cf. praeter eum imprimis Casp. Peucerus, *De praecip. gener. divin.* (de sortibus), fol. 224-229; Desrousseaux, *Mélanges d'archéol. et d'hist. éc. Rome*, VI, 534 sqq.; Berthelot, *Coll. des anc. alchim. grecs*, II, 23; Wünsch, *Antikes Zaubergerät aus Pergamon*, p. 46.

Λύσις [pertaining to the figure at f. 125] (Τὸ δὲ ἄνωθεν ἡμισφαίριον ÷ άστρα καταγεγραμμένα). - Cf. Catal. Vindobon., I. c. (f. 59v).

F. 126. On the Solstices of the Sun (The four solstices therefore [f. 127] two and a half days). - With figure.

F. 127. On the 38 celestial signs besides the zodiac (It should be known that into 12 parts — and the Moon is idle). With figure.

On the 12 turnings through which the Sun travels in the 12 months of the year ([M]onth of January [sic] - [f. 132] to remain melancholic). This chapter is composed of three parts, namely 1) from a calendar attributed to Antiochus in the Oxford codex, to which are added twelve celestial orbs inscribed with the names of the stars [to be published shortly together with other Greek calendars]; 2) from the Sphaera barbarica which I edited in Sphaera, p. 57, cf. p. 53; 3) there are added verses of <Theodore Prodromus> excerpted on individual months: fuller edition by B. Keil, Wiener Studien, XI, 110 sqq.

F. 132. <Antiochus> On the Calends (If the Calends should fall — abundance of rain). — Published in the appendix.

F. 133. <Antiochus> On the Rising of the Dog Star (The Dog Star and [illegible] springs). - Cf. Boll, Sphaera, p. 53, 1. — Published in Catal. Ital., p. 154, from the Neapolitan codex.

F. 133. Orpheus in heroic verse on earthquakes (Mark well indeed [illegible] [f. 134v] by regions). - Cf. Catal. Florent., p. 4 etc.

F. 134. The calculation of the wise Pythagoras (Having learned much and having experienced much — 8 [f. [illegible] 135] the remainder shall prevail). — Cf. Catal. Vindrum., p. 33.

F. 135. The table of the enneads (tabula [f. 135] sine verbis). F. 135v.

By the same author, a calculation concerning life and death (Calculate the name — the underlying canon shows). Sequitur canon.

F. 136. Another calculation concerning the same subject (Calculate the name of death). Sequitur canon. These Pseudo-Pythagorean texts were edited for the most part by Hardtius in Catalogo codd. Monac. III, 204–206.

Elegiac distichs (Anthol. Palat., X, 28; IX, 7; X, 33; X, 29; X, 30; IX, 120). Then Concerning Care (Ibid., IX, 9, 5; X, 37; X, 34); then f. 136 On the Hours (X, 43; XI, 51+53); finally On Astronomers (XI, 160, 349).

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1 Cf. besides him especially Casp. Peucerus, De praecip. gener. divin. (de sortibus), fol. 224–229; Desrousseaux, Mélanges d'archéol. et d'hist. ec. Rome, VI, 534 sqq.; Berthelot, Coll. des anc. alchim. grecs, II, 23; Wünsch, Antikes Zaubergerät aus Pergamon, p. 46.

F. 136v. Formula magica (Γράψον τὴν παροῦσαν — [f. 137] αἰῶνας ἀμήν). — Edita in appendice.

F. 137. Παύλου Ἀλεξανδρέως ἐπίσκεψις ἀστρονομική. Περὶ τῶν ιβ' ζῳδίων ἐξήγησις (Πρῶτον ζῴδιον — [f. 138v] καλεῖται ὕδωρ). Cf. *Catal. Vindobon.*, p. 31, cod. 3, f. 70 = Pauli Alexandrin. Isagog., cap. I.

F. 138v. <Iuliani Laodicensis> Περὶ ἐποχῶν καὶ κέντρων καὶ κλήρων τῶν ἑπτὰ πλανομένων ἀστέρων (Ἥλιος Σκορπίου δ' η' ν' — [f. 140] μονομοιρία Ἄρεως). cf. *Catal. Ital.*, p. 106, ubi Cumont capitulum edidit plenius quam in nostro codice exstat.

F. 140. <Pauli Alexandrini> Περὶ ἀνέμων προγνώσεως (Ὅτι δυνατὸν ἐκ τῶν ἀποριῶν — [f. 140v] πλεῖστα βραδύνει). — Cf. *Catal. Vindobon.*, l. c., f. 73v.

F. 140v. — Περὶ δωδεκατημοριῶν (Ὅτι τῶν ἀστέρων δωδεκατημόριον — ἢ ἐπισυνεῖς). — Cf. ibidem.

Περὶ τῶν δώδεκα τόπων τῶν ἀστρολογικῶν διαθέσεως (Τοῦτο δὲ — καταγράφεται οὕτως). Excerptum mutilatum ex Paulo ut videtur, a capitulo περὶ τῶν ιβ' τόπων τῶν ἀστρολογουμένων, quod in Vindobonensi (cf. ibid.) sequitur, valde dissentiens.

Ἰουλιανοῦ Λαοδικέως ἐπίσκεψις ἀστρονομική. α'. Περὶ τῆς τῶν μετεώρων σημειώσεως Ἡλίου Σελήνης καὶ ἀστέρων (Χρήσιμοι δ' ἂν εἶεν — [f. 141v] καὶ τῶν τοιούτων). - Editum *Catal. Ital.*, p. 109; *Catal. Vindobon.*, p. 32 (f. 83). Cum Ptolemaei Tetrabibli II, 14 prorsus concordat.

F. 141v. — Περὶ νεφελῶν (Ὡσαύτως δὲ καὶ τὰ νέφη — [f. 142] καὶ ζέφυρον ἄνεμον). — Cf. *Catal. Vindobon.*, p. 33, κεφ. ιη'. — Edidit Cumont, *Catal. Ital.*, p. 110.

F. 142. — Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὴν περιφέρειαν ἑκάστης ἡμέρας καὶ ὥρας ἰσημερινάς (Γνῶθι τὸν Ἥλιον — [f. 142v] ζητουμένην ἡμέραν). — Cf. *Catal. Vindobon.*, p. 32, κεφ. δ'.

F. 142v. — Πῶς ὀφείλης εὑρίσκειν τὸ μεσημβρινὸν ὕψωμα ἑκάστης ἡμέρας (Βλέπε τὴν ἐποχὴν — ζητουμένην ἡμέραν). — Cf. ibid., κεφ. ζ'.

— Περὶ ἐκλείψεως (Εἰ βούλει γνῶναι — [f. 143v] οἱ διακεκρυμμένοι δάκτυλοι). — Cf. ibid., κεφ. ιβ'.

F. 143v. — Περὶ τῶν ὡρῶν τῆς ἐκλείψεως (Εἰ βούλει δὲ γνῶναι — τὴν ἀνακάθαρσιν). — Cf. ibid., κεφ. ιγ'.

— Περὶ τοῦ γνῶναι τὴν ἐποχὴν τοῦ Ἡλίου (Λάμβανε τὰ ὁμαλὰ — [f. 144v] τῷ ζῳδιακῷ). — Cf. ibid., κεφ. ιδ' et ιε'.

F. 144v. — Περὶ τῶν ε' ἀστέρων κατὰ μῆκος ψηφοφορίας (Ἐπὶ μὲν τῶν τριῶν — [f. 145] καλῶς ἐχρησάμεθα). — Cf. ibid., κεφ. ις'.

F. 136. A magic formula (Write the present — [f. 137] ages, amen). — Edited in the appendix.

F. 137. Astronomical observation of Paul of Alexandria. Explanation of the 12 Zodiac Signs (First zodiac sign – [f. 138] is called water). Cf. Catal. Vindobon., p. 31, cod. 3, f. 70 = Pauli Alexandrin. Isagog., cap. I.

F. 138. <Iuliani Laodicensis> On the epochs and centers and lots of the seven wandering stars (Sun in Scorpio 4° 8′ 50″ [illegible] [f. 140] μονομοιρία "Αρεως). cf. Catal. Ital., p. 106, where Cumont edited the chapter more fully than it exists in our codex.

F. 140. <Pauli Alexandrini> On the Prognosis of Winds (That it is possible from the difficulties [f. 140v] most things are delayed). Cf. [illegible] *Catal. Vindobon.*, l. c., f. 73v.

F. 140. — On the Dodecatemoria (That the dodecatemorion of the stars — [illegible] or having heard together [illegible]). Cf. ibidem.

On the Arrangement of the Twelve Places of Astrology (This then — is recorded thus). A mutilated excerpt from Paul, as it seems, from the chapter on the twelve astrologically considered places, which follows in the Vindobonensis (cf. ibid.), differing greatly.

Julian of Laodicea, Astronomical Examination. 1. On the Signification of Celestial Phenomena of the Sun, Moon, and Stars (They would be useful — [f. 141v] and [illegible] of such things). Edited in Catal. Ital., p. 109; Catal. Vindobon., p. 32 (f. 83). Agrees entirely with Ptolemy's Tetrabiblos II, 14.

F. 141. — On Clouds (Similarly also the clouds F. [f. 142] [illegible] and [illegible] the West wind). — Cf. Catal. Vindobon., p. 33, chap. 18. — Edited by Cumont, Catal. Ital., p. 110.

F. 142. [illegible] On How One Must Find the Circumference of Each Day and the Equinoctial Hours (Know the Sun — [f. 142] the sought day). — Cf. Catal. Vindobon., p. 32, chap. 4.

E. 142. — How one ought to find the meridian altitude for each day (See the epoch – the day sought). - Cf. ibid., chap. 7.

[illegible] On eclipse (If you wish to know the [illegible] [f. 143] the hidden— remaining digits). — Cf. ibid., chap. 12.

F. 143. [illegible] On the hours of the eclipse (If you wish to know — the the clearing). - Cf. ibid., chap. 13.

On knowing the epoch of the Sun (Take the mean values — [f. 144v] of the Zodiac). — Cf. ibid., chap. 14 and 15.

F. 144. – On the calculation of the 5 stars in longitude (In the case of the three — [F. 145] we made good use of). — Cf. ibid., chap. 16.

F. 145. — Περὶ τῆς τῶν ε' ἀστέρων ἑώας ἀνατολῆς καὶ ἑσπερίας (Ἰδίως δὲ καθ' ἕκαστον — τὸν ὁρίζοντα). — Cf. ibid., κεφ. ιζ'. <Iuliani?> Περὶ τοῦ γνῶναι τὸν Ἥλιον ἐν ποίᾳ μοίρᾳ τοῦ ζῳδίου ἐστί (Ὁ Ἥλιος — [f. 145v] τοῦ Ἡλίου μοῖραν). — Cf. *Catal. Ital.*, p. 32, f. 88.

F. 145v. Περὶ τῆς συγγενείας τῶν δ' στοιχείων σχῆμα (Τὸ ὕδωρ — τὸ στερέωμα). — Cf. ibidem; an Iuliano recte adscripserint editores, dubito.
Περὶ μαθηματικοῦ (Τέσσαρα βιβλία — [f. 146] ιδ', ζ'). — Cf. ibid., f. 88v. Cum diagrammate.

F. 146. Ἡρακλῆ τοῦ (leg. Ἡρακλείτου) φιλοσόφου (Ἐπεὶ δὲ φασί τινες — [f. 146v] ὁ ποιήσας αὐτόν). — Cf. ibid. — Editum in appendice.

F. 147. Figura mundi; subscriptum Ἰστέον ὅτι ὁ μὲν Ὠκεανὸς — [f. 147v] ὕδατα ἀναδίδοται. — Cf. ibid. (a Christiano compositum).

F. 147v. Περὶ τῶν δ' σχημάτων τῶν ιβ' ζῳδίων: figurae quatuor σχῆμα τρίγωνον κτλ. cum nominibus mensium Romanis Hebraicis Hellenicis Atheniensibus. — Cf. *Catal. Ital.*, p. 33, f. 90.

F. 148v. Sine titulo (Ἡ γῆ οἵα τις στιγμή — ἐξερχόμεναι). — Cf. ibidem.
Σχῆμα οὐρανοῦ Πρόκλου οὐρανοδρόμου (Τὸ μὲν ἄνωθεν — [f. 149v] ἐμβόλιμος γενήσεται). — Cum figura. Eadem eodem ordine in cod. Mutin., cf. ibid., f. 91-92. Praeterea cf. quae supra de f. 57 codicis nostri dixi. Initium huius capituli ed. Kroll, *Catal. Vindobon.*, p. 82.

F. 150. Ἑτέρα μέθοδος περὶ τῶν τῆς Σελήνης προγνώσεων Μελάμπους τοῦ ἀστρολόγου (Ἐὰν ἐν τῷ Κριῷ — [f. 151] μηνιαῖον). — Editum in *Catal. Ital.*, p. 110 sq. (De auctore cf. etiam *Berichte der Sächs. Ges. d. Wiss.*, I, 246 sqq.)

F. 151. Ἑτέρα ἐπίσκεψις περὶ τῶν ζ' πλανητῶν (Ἐν ταῖς ἀπορουμέναις — [f. 151v] στέγην ταυτότητος). — Hoc capitulum de septem mundi aetatibus editum est ibid., p. 114 sq.

F. 151v. (Π)έρσου φιλοσόφου καὶ ἀστρολόγου τοῦ Μαζουνατῆ (immo Zanatae) ἐπίσκεψις ἡ παροῦσα παρατηρήσιμος (Δεῖ σε γινώσκειν — ὀλιγοχρόνιον). — Editum ibid., p. 118.
<Zanatae> Περὶ ἀστέρων ποιούντων τάραξιν εἰς τὴν ὑπ' οὐρανὸν ἢ ὄμβρους ἢ ἀνέμους ἢ σημεῖά τινα (Εἰσὶ γὰρ ἡμέραι — [f. 152] ἡμέρας ε'). — Editum ibid., p. 145 sq.

F. 152. Παρατηρητέον οὖν καὶ ἐπὶ φλεβοτομίας καὶ καθάρσεως [f. 152v] (Οὕτως δεῖ — [f. 153] πλυνθωρικὰ πάθη). — Cf. ibid., p. 33 f. 94v.

F. 153. Ἱπποκράτους πρόγνωσις περὶ τῶν δ' ὡρῶν (Ἂν μὲν ὁ χει-

F. 145. On the morning and evening rising of the 5 stars (Specifically for each one — the horizon). — Cf. ibid., chap. 17. <Julian's?> On knowing in which degree of the zodiac sign the Sun is (The Sun - [f. 145v] the degree of the Sun). Cf. Catal. Ital., p. 32, f. 88.

Γ. 145. On the Affinity of the Four Elements, diagram (Water the firmament). — Cf. ibidem; I doubt whether the editors were right in ascribing it to Julian.

On Mathematics (Four books ibid., [f. 146] 14th, Z'). Cf. f. 88. With a diagram.

Γ. 146. Of Herakles (read: Heraclitus) the Philosopher (Since some say — [f. 146] the one who made him). — Cf. ibid. Published in the appendix.

F. 147. Figure of the world; subscribed: It should be known that the Ocean [f. 147] gives forth waters. — Cf. ibid. (composed by a Christian— goal).

F. 147. Περὶ τῶν δ' σχημάτων τῶν ιβ' ζῳδίων : figurae quatuor σχῆμα τρίγωνον κτλ. with the names of months in Roman, Hebrew, Hellenic, and Athenian. Cf. Catal. Ital., p. 33, f. 90. F. 148.

Sine titulo (Η γῆ οἵα τις στιγμή ἐξερχόμεναι). Cf. ibidem. Σχήμα οὐρανοῦ

Πρόκλου οὐρανοδρόμου (Τὸ μὲν ἄνωθεν - [f. 149] εμβόλιμος γενήσεται). — With figure. The same in the same order in cod. Mutin., cf. ibid., f. 91-92. Furthermore cf. what was said above concerning f. 57 of our codex. The beginning of this chapter ed. Kroll, Catal. Vindobon., p. 82.

F. 150. Another method concerning the prognostications of the Moon by Melampus the astrologer (Ἐὰν ἐν τῷ Κριῷ — [f. 151] μηνιαῖον). Edited in Catal. Ital., p. 110 sq. (On the author cf. also Berichte der Sächs. Ges. d. Wiss., I, 246 sqq.)

F. 151. Another examination concerning the 7 planets (Ἐν ταῖς ἀπορουμέναις — [f. 151v] στέγην ταυτότητος). This chapter on the seven ages of the world has been edited ibid., p. 114 sq.

F. 151v. (The present notable examination of Perses the philosopher and astrologer of Mazun (recte Zanata) (Δεῖ σε γινώσκειν — ὀλιγοχρόνιον). — Edited ibid., p. 118. ⟨Zanatae⟩

Concerning stars causing disturbance in the world below, or rains, or winds, or certain signs (Εἰσὶ γὰρ ἡμέ- ραι - [f. 152] ἡμέρας ε'). — Edited ibid., p. 145 sq.

Γ. 152. One must observe also regarding phlebotomy and purgation (f. 152) (Thus it is necessary [f. 153] plethoric conditions). - Cf. ibid., p. 33 P.

f. 94v.

Γ. 153. Hippocrates' prognosis concerning the four seasons (If win-

μῶν — καὶ μελαγχολίαι). — Cf. ibid. (= Hippocrat., *Aphor.*, III, 11-14, ed. Littré, IV, 490).

F. 153v. Ἥρωνος γεωμέτρου εἰσαγωγὴ γεωμετρουμένων = Heronis geometric. rel. ed. Hultsch, p. 43, 11 - 48, 7.

F. 156. Περὶ σημείων γεωμετρικῶν (definitiones brevissimae ex Herone, l. c., p. 1 - 20, 7).

F. 156v. Περὶ λυτρισμοῦ (Ἡ λογαρικὴ λύτρα — ὀβολοί).

F. 157. De numeris I-X (Ἰστέον ὅτι — τοὺς ἀριθμούς).
Περὶ σχημάτων ἀριθμητικῶν (Τρία σχήματα — εἰς τὰ ε').

F. 157v. Περὶ τῶν ἐφευρόντων τὰς τέχνας (Τίνες ἐφεῦρον — [f. 158] Ἀρχιμήδης μηχανικήν). — Edidit Hardt, *Catal.*, III, 209. Idem capitulum in codice Monac. 525 [infra num. 12], f. 160.

F. 158. Διηγήματα Κτησία Κνηδίου περὶ τῶν ἐν τῇ οἰκουμένῃ θαυμάτων (Λέγεται — [f. 160v] ἄπιστα συγγράφειν). — Cf. Ctesiae fragmenta ed. C. Müller, p. 86.

F. 160v. Διαφόρων ποιητῶν καὶ ἱστορικῶν περὶ τῆς τοῦ Νείλου αὐξήσεως (Οἱ κατ' Αἴγυπτον ἱερεῖς — [f. 161v] τὸν ποταμόν). — De similibus excerptis cf. V. Rose, *Anecdot.*, I, 12 sq.; *Diodor.*, I, 38 sqq.; Diels. *Doxogr.*, p. 226 et 384. Ex codice Laurent. 56, 1 similia ed. C. Landi, *Studi Italiani di filol. class.*, III, 538-540, post Idelerum (*Phys. et med. gr. min.*, I, 190) et alios.

F. 161v. Ἀρτεμιδώρου γεωγράφου περὶ τοῦ Νείλου (Ὁ Νεῖλος ῥέων — [f. 162] ὑγιεινὸν γίνεται). — « Maximam partem ex *Diodori* libro I » <scil. cap. 32-34?> adnotavit Croenert in ipso codice, haud recte, ut mihi quidem videtur; sed res peculiari quaestione tractanda.

F. 162. Περὶ τεραστείων τινῶν ὡς ληροῦσιν Ἕλληνες (Κένταυρον Γηρυόνην, Κύκλωπα — [f. 162v] ψυχαγωγίας ἢ ἀληθείας ἐστὶ στοχαστής). — Excerpta exigua.

F. 163. Εὐχὴ εἰς τὸ διδόναι παιδίον εἰς γράμματα (Κύριε ὁ θεὸς — αἰώνων ἀμήν).

F. 163v et 164 inscripserunt manus variae posterioris aevi notulas et computationes, e. g. Πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς κτλ.

8. Monacensis 384 (olim inter Augustanos sign. pag. 36, num. 32). — Chartac. orient., in-fol., cm. 34 × 25, saec. XIV et XV variis manibus scriptus. F. 24v possessor vel librarius inscripsit Κωνσταντινοῦ (!). — Cf. Hardt, IV, 188 sqq.; J. L. Heiberg, *Annales internationales d'histoire*, Congrès de Paris 1900, 5e section : Histoire des sciences (Paris, 1901), p. 27 sq.

F. 25. Duodecim signorum zodiaci nomina et characteres duodecim orbibus inscripta una cum domiciliis altitudinibus deiectionibus planetarum. Deinde columna sinistra Σημεῖα τῶν ζ' πλανήτων (Φαίνων ἤτοι Κρόνος — Πανσελήνη). Columna dextra : Σημεῖα τῶν ἑξῆς δηλουμένων (Ἰσημερία — καταβιβάζων cum

ter — and melancholies). Cf. ibid. (= Hippocrat., Aphor., **III, 11-14, ed. Littré, IV, 490).**

Γ. 153. Introduction to geometrical matters by Heron the geometer ‖ Heron **geometric. rel. ed. Hultsch, p. 43, 11 - 48, 7.**

Γ. 156. On Geometric Signs (definitiones brevissimae ex Herone, 1. c., p. 1 - 20, 7).

Γ. 156. On Redemption (The logarithmic redemption obols).

F. 157. On Numbers I-X (It is to be known that — the numbers).

On Arithmetical Figures (Three figures - into the 5th).

Γ. 157. On the Inventors of the Arts (Who invented — [f. 158] Archimedes mechanics). - Edited by Hardt, Catal., III, 209. The same chapter in codex Monac. 525 [below no. 12], f. 160.

Γ. 158. Narratives of Ctesias of Cnidus on the Wonders of the World (It is said — [f. 160v] to write incredible things). - Cf. Ctesiae fragmenta ed. C. Müller, p. 86.

Γ. 160. Various Poets and Historians on the Rising of the Nile (The priests in Egypt — [f. 161v] the river). - On similar excerpts cf. V. Rose, Anecdot., I, 12 sq.; Diodor., I, 38 sqq.; Diels. Doxogr., p. 226 et 384. From codex Laurent. 56, 1 similar passages ed. G. Landi, Studi Italiani di filol. class., III, 538-540, following Ideler (Phys. et med. gr. min., I, 190) and others. Γ. 161. Artemidorus the Geographer on the Nile (The Nile flowing — [f. 162] becomes wholesome). - "The greater part from Book I of Diodorus" <scil. cap. 32-34?> noted Groenert in the codex itself, not correctly, as it seems to me at least; but the matter is to be dealt with in a separate inquiry.

F. 162. Concerning certain marvels about which the Greeks talk nonsense (Centaur, Geryon, Cyclops - [f. 162] whether it is a seeker of entertainment or truth). - Brief excerpts.

F. 163. A prayer for entrusting a child to letters (Lord God of ages, amen).

F. 163v and 164 various hands of a later age inscribed short notes and calculations, e.g. Our Father who art in heaven, etc.

8. Monacensis 381 (formerly among the Augsburg manuscripts, marked p. 36, no. 32). Oriental paper, folio, 34 × 25 cm, written in the 14th and 15th centuries by various hands. F. 24* an owner or librarian inscribed Konstantinou (!). Cf. Hardt, IV, 188 sqq.; J. L. Heiberg, Annales internationales d'histoire, Congrès de Paris 1900, 5th section: Histoire des sciences (Paris, 1901), p. 27 sq.

F. 25. The names and symbols of the twelve signs of the zodiac inscribed in twelve circles, together with the domiciles, exaltations, and dejections of the planets. Then in the left column: Signs of the 7 planets (Phainon, that is Saturn Full Moon). Right column: Signs of the following things indicated (Equinox – descending node, with

abbreviaturis). — Columnam sinistram claudit capitulum Περὶ κομητῶν ex Lydo, *De ostentis*, c. 10 sq. excerptum (Κομήτων δὲ εἴδη — [f. 25v] ἔλεγον οἱ φιλόσοφοι).

F. 30. De eclipsibus Solis et Lunae (incipit in medio enuntiato αὐτῶν ἄλλοι τρυγήσουσι καὶ αὐτοὶ ἀποκλεισθήσονται. Μηνὶ Μαρτίῳ. Ἐὰν ἐν Ἰχθύσιν — [f. 31v] κατέδεται τὰ θηρία). — Haec excerpta ex vetusto Petosiridis et Nechepsonis libro edita sunt in appendice. — Verba Τοιούτοις μορμολύττεται καὶ θράττει με φοβήτροις (versus politicus) recentiore quadam manu ante hoc capitulum scripta nescio utrum ad has praedictiones astrologicas an ad medica Hippocratis praecepta, quae in codice antecedunt, trahenda sint.

F. 31v. Ἄλλα ([Ἐ]ὰν γένηται — μετὰ μῆνας ιβ'). — Editum ibidem. Μέθοδος εἰς τὸ εὑρεῖν τὴν σεληνιακὴν ἔκλειψιν, ἔτι τε καὶ ἡλιακήν (Δέον ἀποσημειώσασθαι — [f. 31v] ἐν νυκτί). — Sequuntur eadem pagina notulae quaedam de diebus Lunae.

F. 51. Tabula paschalis.

F. 52v. Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης καθ' ὃν καιρὸν γίνονται (Ὅταν ἔχῃ ὁ θεμέλιος — [f. 51v] ἡμέρα ε'). — Citantur τὰ ἀποτελεσματικὰ γράμματα τῶν Μουσουλμάνων.

F. 54. Τοῦ πανσόφου Ψελλοῦ πρὸς τὸν βασιλέα κυρὸν Μιχαὴλ τὸν Δούκαν ἐπιλύσεις σύντομοι φυσικῶν ζητημάτων (Ὁ μὲν Πλούταρχος, ὦ μέγιστε καὶ θειότατε βασιλεῦ — [f. 57v] νὺξ παρ' ἑτέροις ἐστίν). — Editae apud Migne, *Patrol. gr.* 122, p. 783-810. Cf. infra Simeonem Seth in cod. Palatino 356, f. 186 sqq.

9. Monacensis 401 (olim Augustanus, sign. p. 83, n. 21). — Chartaceus, in-fol., cm. 31 × 21, ff. 373, saec. XVI. — Cf. Hardt, IV, 244; Ric. Foerster, *Rh. Mus.*, 55 (1900), p. 400.

F. 318. Hermetis Trismegisti iatromathematica init. et fin. mutila (κινδυνεῦσας [*sic*] εἰς χρόνον — [f. 321v] κατακλιθῇ τις Κρόνου συνόντος) = Ideler, *Phys. et med. gr. min.*, I, 431, 36 - 438, 10. Iam a. 1675 mutila, cf. Reiser, *Ind. manuscr. Biblioth. August.*, August. Vind., 1675, p. 83, n. 21-24. — Multis locis discrepat scriptura huius codicis ab editione Ideleri sive Hoeschelii.

10. Monacensis 419 (olim Augustanus, sign. p. 75, n. 5). — Chartaceus, in-fol., cm. 29,5 × 20, ff. ρνζ' [103v, 104r vacua], in fine mutilus, saec. XIV (a. 1310-1330 secundum signa chartae intexta), cf. F. Keinz, *Wasserzeichen des XIV. Jahrhs.* [Abhandlungen der K. B. Akad., I. Cl., vol. XX, part. III], n. 103). — Cf. Reiser, l. c., p. 75, n. 5; Hardt, IV, 300 sq. F. ργ' verso legitur : Νηκολαῶς παρπάτζας ὄχε τούτον (*sic*) το βηβηλυῶ (= βιβλίον). Codex anno 1562 in Germania pro " W. P. " ligatus est, ut ex inscriptionibus tegumento praeclare ornato impressis elucet.

abbreviations). The left column is closed by a chapter On Comets excerpted from Lydus, De ostentis, c. 10 sq. (The kinds of comets – [f. 25v] the philosophers used to say).

F. 30. On Eclipses of the Sun and Moon (begins in the middle of a sentence: αὐτῶν ἄλλοι τρυγήσουσι καὶ αὐτοὶ ἀποκλεισθήσονται. Μηνὶ Μαρτίῳ. Ἐὰν ἐν Ἰχθύσιν — [f. 31v] κατέδεται τὰ θηρία). These excerpts from an ancient book of Petosiris and Nechepso have been published in the appendix. — The words Τοιούτοις μορμολύτ- τεται καὶ θράττει με φοβήτροις (a political verse) written before this chapter in a certain later hand — I am uncertain whether they should be connected to these astrological predictions or to the medical precepts of Hippocrates, which precede them in the codex. E. 315. Another ([Ε]ὰν γένηται – μετὰ μῆνας ιβ'). — Published in the same place. Method for finding the lunar eclipse, and also the solar eclipse (Δέον ἀποσημειώσασθαι – [f. 319] ἐν νυκτί). On the same page follow certain notes on the days of the Moon. Paschal table.

F. 51.

F. 52. On the Eclipse of the Sun and Moon, at the time they occur (When the foundation has — [f. 519] day 5). The astrological writings of the Muslims are cited.

F. 54. Of the all-wise Psellus to the emperor lord Michael Doukas, brief explanations of natural questions (Plutarch indeed, O greatest and most divine emperor — [f. 57v] night is for others). - Edited in Migne, Patrol. gr. 122, p. 783-810. Cf. below Simeon Seth in cod. Palatinus 356, f. 186 sqq.

9. Monacensis 401 (formerly Augustanus, sign. p. 83, n. 21). Paper, folio, cm. 31 × 21, ff. 373, 16th century. Cf. Hardt, IV, 244; Ric. Foerster, Rh. Mus., 55 (1900), p. 400.

F. 318. Hermetis Trismegisti iatromathematica, beginning and end defective (having been endangered [sic] in time — [f. 321] when someone took to bed with Saturn in conjunction) - Ideler, Phys. et med. gr. min., I, 431, 36 - 438, 10. Already defective in the year 1675, cf. Reiser, Ind. manuscr. Biblioth. August., August. Vind., 1675, p. 83, n. 21-24. The text of this codex differs from the edition of Ideler or Hoeschelius in many places.

10. Monacensis 419 (formerly Augustanus, sign. p. 75, n. 5). Paper, folio, cm. 29.5 × 20, ff. pvZ' [103, 104v blank], defective at the end, 14th century (ca. 1310–1330 according to watermarks), cf. F. Keinz, Wasserzeichen des XIV. Jahrhs. [Abhandlungen der K. B. Akad., I. Cl., vol. XX, part. III], n. 103). — Cf. Reiser, l. c., p. 75, n. 5; Hardt, IV, 300 sq. On f. ργ' verso one reads: Nikolaos Parpatzas possesses this (sic) book (= βιβλίον). The codex was bound in Germany in the year 1562 for "W. P.", as is clear from the inscriptions impressed on the finely ornamented cover.

F. νη'. Ptolemaei Quadripartitum (Κλαυδίου Πτολεμαίου τετράβιβλος). Praecedit index libri primi : Τάδε ἔνεστιν κτλ. Desinit f. ργ' in ultimo quarti libri capitulo ἐπισκέψεως τοσοῦτός τις ἂν εἴη (desunt igitur c. decem versus). In margine usque ad f. ξγ', Αἰγυπτίου ἀνωνύμου σχόλια ab scriptore codicis addita (usque ad p. 19, l. 35, edit. anno 1559 impressae; sequuntur quaedam de stellis beneficis et maleficis Τῶν ἀστέρων οἱ μέν εἰσι τὴν δύναμιν ἄγαν θερμοί, οἱ δὲ ἄγαν ψυχροὶ καὶ ξηροί — καὶ παρατηρήσει ἀποτελεσματικῇ f. ξδ'). — Figurae et capitulorum inscriptiones saepe desiderantur.

F. ρδ'. Capitulum sine inscriptione (Τὰ ἀποτελέσματα τῶν πλανητῶν γίνονται κατὰ τρόπους ἕνδεκα — ἐν τοῖς θηλυκοῖς).
Ἔκθεσις εἰς τὰς μαρτυρίας τῶν πλανητῶν (Τοῦτό ἐστιν — χαίρει μετὰ θηλυκῶν).
Περὶ τῶν ἀκτίνων τῶν πλανητῶν (Αἱ ἀκτῖνες τοῦ Ἡλίου — ὄπισθεν ζ'). — Haec inde a f. ρδ' finem faciunt Porphyrii Isagoges quae infra sequitur f. ρη'. Igitur in archetypo codicis nostri hoc folium falso loco illigatum erat.

F. ρδ'v. Περὶ τῶν ἐν δυνάμει ἀστέρων et similia (Ἐν δυνάμει — τοῖς ἑπομένοις).
Κλαυδίου Πτολεμαίου κεφάλαια ἀποτελεσματικῶν τὰ ἐπονομαζόμενα Καρπός (Προεκθέμενοι — [f. ρη'] ἔσται ὁ ἐχθρός).

F. ρη'. Ἐπίγραμμα εἰς τὴν τετράβιβλον Πτολεμαίου. — Perverse edidit Hardt in *Catal. Monac.*, IV, p. 302, recte edita sunt in *Anthol. Palat.* ed. Jacobs, III, p. 225 vel in Nobbei editione geographiae Ptolemaei, p. XXII.
Porphyrii Isagoge quae dicitur in Ptolemaei Apotelesmaticen usque ad p. 203, 13 editionis veteris; de ceteris quae post f. ριδ' desiderantur, cf. supra f. ρδ'.

F. ριε'. <Lydi> Περὶ ἀποτελεσμάτων ἐκλείψεων Ἡλίου καὶ Σελήνης (Ἰστέον ἐν πρώτοις ὡς μόνος ὁ Ἥλιος — ὅσῳ καὶ πλείους εἶναι δοκοῖεν) = Lydus, *De ostentis*, ed. Wachsmuth [2], p. 17, 20 - 27, 6.

F. ριε'v. — Περὶ ἀποτελεσμάτων κομητῶν (Τοσαῦτα μὲν περὶ Ἡλίου — ταῦτα λέγει) = Lydus, p. 28, 5 - 35, 10.

F. ρις'v. — Περὶ κομήτου τοῦ λεγομένου ἱππέως (Κομήτης ὁ λεγόμενος — ἄνδρα κρατουμένην) = Lydus, p. 35, 13 - 41, 3.

F. ριζ'. — Περὶ κομήτου τοῦ λεγομένου λαμπαδία (Λαμπαδίας κομήτης — τὰ χείριστα ἐπάξουσιν) = Lydus, p. 41, 5 - 43, 19.

F. ριζ'v. — Ὁ λεγόμενος δισκεὺς — διοσημεία φανήσεται = Lydus, p. 44 - 45.

Sequuntur Horapollinis Hieroglyphica, deinde

F. ρκθ'. Theonis commentarius maior in Ptolemaei canonem expeditum. Inscribitur Θέωνος Ἀλεξανδρέως προοίμιον. Desinit

Γ. νη'. Ptolemy's Tetrabiblos (Κλαυδίου Πτολεμαίου τετράβιβλος). Preceded by an index of the first book: Τάδε ἔνεστιν κτλ. Ends at f. ργ' in the last chapter of the fourth book επισκέψεως τοσοῦτός τις ἂν εἴη (therefore approximately ten lines are missing). In the margin up to f. Εγ', scholia of an anonymous Egyptian added by the scribe of the codex (up to p. 19, l. 35, of the edition printed in 1559; followed by certain material on benefic and malefic stars: Τῶν ἀστέρων οἱ μέν εἰσι τὴν δύναμιν ἄγαν θερμοί, οἱ δὲ ἄγαν ψυχροὶ καὶ ξηροί καὶ παρατηρήσει αποτελεσματική f. Εδ'). — Figures and chapter headings are often missing.

F. rd'. A chapter without a heading (Τὰ ἀποτελέσματα τῶν πλανητῶν γίνονται κατὰ τρόπους ἕνδεκα ἐν τοῖς θηλυκοῖς).

Exposition of the aspects of the planets (Τοῦτό ἐστιν — χαίρει μετὰ θηλυκών).

On the rays of the planets (Αἱ ἀκτίνες τοῦ Ἡλίου — ὄπισθεν ζ'). ⊥ From f. ρδ' onward these form the end of Porphyry's Isagoge, which follows below at f. ρη'. Therefore in the archetype of our codex this folio was bound in the wrong place.

Γ. ρδόν. On the stars in power and similar topics (Ἐν δυνάμει — τοῖς ἑπομένοις).

The chapters of Claudius Ptolemy's astrological works known as the Karpos (Προεκθέμενοι — [f. ρη'] ἔσται ὁ ἐχθρός).

Γ. ρη'. An epigram on Ptolemy's Tetrabiblos. Incorrectly edited by Hardt in Catal. Monac., IV, p. 302; correctly edited in Anthol. Palat. ed. Jacobs, III, p. 225 or in Nobbe's edition of Ptolemy's Geography, p. xxi.

Porphyry's so-called Isagoge to Ptolemy's Apotelesmatica up to p. 203, 13 of the old edition; for the rest that are missing after f. pid', cf. above f. pd'.

Γ. 115. <Lydus> On the Effects of Eclipses of the Sun and Moon (It should be known first of all that the Sun alone — insofar as they seem to be more numerous) — Lydus, De ostentis, ed. Wachsmuth 2, p. 17,20 - 27, 6. Γ. 115b. — On the Effects of Comets (So much then concerning the Sun he says these things) = Lydus, p. 28, 5-35, 10.

Γ. 116. — On the Comet Called the Horseman (The comet called — a man held captive) = Lydus, p. 35, 13 - 41, 3.

Γ. 117. — On the Comet Called Lampadias (Lampadias the comet — they shall bring the worst) = Lydus, p. 41, 5 - 43, 19. The

Γ. 117b. — one called the Discus = a celestial sign shall appear = Lydus, p. 44 - 45.

There follow the Hieroglyphica of Horapollo, then

Γ. 129. The greater commentary of Theon on Ptolemy's Handy Canon. It is inscribed: Prooemium of Theon of Alexandria. It ends

f. ρλς' verso, mutilus. — Cf. Usener, *MGH.*, Auct. Antiq., vol. XIII, p. 360, 2. Desunt libri IV pars posterior et liber V.

11. Monacensis 431 (olim Augustanus, sign. p. 81, n. 4). — Chartaceus, in-fol., cm. 29,3 × 21, ff. 114, quibus accedunt tria vacua, saec. XV et XVI a variis scriptus. — Cf. Reiser, l. c., p. 81, n. 4; Hardt, IV, 334 sq.; Wilh. Schmidt, *Das Prooemium der Pneumatik des Heron von Alexandria*, Progr. Brunswic., 1894, p. 5-18.

F. 96, saec. XV. Κανὼν ἀκριβὴς δεικνὺς τὰς νουμηνίας· μῆνες Ῥωμαίων (tabulae). — Cf. Schmidt, l. c., p. 18, 9.

F. 96ᵛ vacuum.

F. 97. Figura illustrans synodos Lunae et Solis et phlebotomiae tempora, cum explicatione inscripta (Δεῖ γινώσκειν ὅτι ὁ Ἥλιος — τὴν Σελήνην).

F. 97ᵛ. Κανὼν Σελήνης ἐκ ☾ ☉. Κανὼν πρὸς τὸ εὑρεῖν τὴν Σελήνην ποίᾳ ἡμέρᾳ ἐστὶν ἐν ἑνὶ ἑκάστῳ ζῳδίῳ. Tabula cum explicatione (Εἰ βούλει μαθεῖν — μοίρᾳ ὁ Ἥλιος).

12. Monacensis 525 (olim Augustanus). — Chartaceus, in-quarto, cm. 21 × 15, ff. 177, passim tineis et muribus pessumdatus, saec. XIV med. — Totum codicem propria manu Andreas Libadenus Trapezuntius variis temporibus exaravisse videtur, cf. ultimum codicis folium : Ἡ ἁγία τριὰς βοήθει μοι τῷ σῷ δούλῳ βροτῶν ἁπάντων οἰκτίστῳ, πρωτοταβουλλαρίῳ καὶ χαρτοφύλακι τῆς Τραπεζουντίων ἁγιοτάτης μητροπόλεως καὶ ταῦτα γράφοντι σὺν τῇδε τῇ δέλτῳ Ἀνδρέᾳ Βυζαντιεῖ τῷ Λιβαδηνῷ κτλ. Τὸ παρὸν πυξίον πάλαι μὲν ἐγράφη ἐμῇ σπουδὴν χειρὶ κτλ. De hoc codice pretioso cf. Hardt, V, 299; M. C. Paranicas, *Beiträge zur byz. Litteratur* (Münch. 1870), p. 23; idem in editione Περιηγήσεως Andreae Libadeni, Constantinopol., 1874, p. 1 sq.; Krumbacher, *Gesch. d. byz. Litt.*, p. 105 et 422.

F. 95ᵛ. Menses Romanorum, Aegyptiorum, Zodiaci, Cappadocum, Macedonum, Iudaeorum, Bithynorum, Cypriorum comparati. — Ed. Paranicas in editione Περιηγήσεως, p. 50. De huiusmodi mensium tabulis (« Hemerologio Florentino » etc.) cf. Ideler, *Handbuch der Chronologie*, I, p. 393-476.

F. 155. <Andreae Libadeni> Praedictiones pro anno mundi 6844 = 1336 p. Chr. n. (Ἤρξε σὺν θεῷ ὁ ϛωμδ' χρόνος — [f. 158ᵛ] ψεῦσται). — Editae in appendice.
In margine manus eiusdem fere aevi (fortasse Libadenus ipse) f. 155 adscripsit capitulum Ὅτι δι' ἑπτὰ τρόπους συνίστανται τὰ καλά (initio deleto : supplendum <Διὰ περίστασιν>, διὰ συνήθειαν — μὴ καλῶς γένηται). Septem modi exemplis biblicis confirmantur. — F. 155ᵛ usque ad f. 157 in margine eadem manus scripsit Ἱπποκράτους ἐκ τοῦ γ' τμήματος = Hippocrates, *Aphorism.*, III, § 1-25. — F. 157 infra in marg. Τοῦ αὐτοῦ ἐκ τοῦ δ' τμήματος = Ibid., IV, § 1-12. Inseritur f. 157 in marg. rubro scriptum capitulum quod

f. ρλs' verso, mutilated. Cf. Usener, MGH., Auct. ancient vol. XIII, p. 360, 2. The latter part of Book IV and Book V are missing.

11. Monacensis 431 (formerly Augustanus, sign. p. 81, n. 4). Paper, folio, cm. 29.3 × 21, ff. 114, to which three blank leaves are added, written in the 15th and 16th centuries by various hands. Cf. Reiser, l. c., p. 81, n. 4; Hardt, IV, 334 sq.; Wilh. Schmidt, Das Prooemium der Pneumatik des Heron von Alexandria, Progr. Brunswic., 1894, p. 5–18.

F. 96, 15th century. Κανὼν ἀκριβὴς δεικνὺς τὰς νουμηνίας μήνες Ῥωμαίων (tables). - Cf: Schmidt, l. c., p. 18, 9.

F. 96v blank.

F. 97. Figure illustrating the conjunctions of the Moon and Sun and the times for phlebotomy, with an inscription explanation (Δεν γινώσκειν ὅτι δ Ηλιος – τὴν Σελήνην).

F. 97. Canon of the Moon from the 9th. Canon for finding in which day the Moon is in each sign of the zodiac. Table with explanation (Εἰ βούλει μαθεῖν — μοίρα ὁ Ἥλιος).

12. Monacensis 525 (formerly Augustanus). Paper, quarto, 21 × 15 cm., ff. 177, damaged here and there by moths and mice, mid-14th century. - The entire codex appears to have been written at various times in his own hand by Andreas Libadenus of Trebizond; cf. the last folio of the codex: Ἡ ἁγία τριάς βοήθει μοι τῷ σῷ δούλῳ βροτών ἁπάντων οἰκτίστῳ, πρωτοταβουλλαρίῳ καὶ χαρτοφύλακι τῆς Τραπεζουντίων ἁγιοτάτης μητροπόλεως καὶ ταῦτα γράφοντι σὺν τῇδε τῇ δέλτῳ 'Ανδρέα Βυζαν τιεῖ τῷ Λιβαδηνῷ κτλ. Το παρόν πυξίον πάλαι μὲν ἐγράφη ἐμὴ σποράδην χειρί κτλ. Concerning this precious codex cf. Hardt, V, 299; M. C. Paranicas, Beiträge zur byz. Litteratur (Münch. 1870), p. 23; idem in the edition of Πεpinhoews of Andreas Libadenus, Constantinopol., 1874, p. 1 sq.; Krumbacher, Gesch. d. byz. Litt., p. 105 and 492. F. 95. Months of the Romans, Egyptians, Zodiac, Cappadocians,

Macedonum, Iudaeorum, Bithynorum, Cypriorum comparati. Ed. Paranicas in editione Πεpinynσews, p. 50. De huiusmodi mensium tabulis (« Hemerologio Florentino » etc.) cf. Ideler, Handbuch der Chronologie, I, p. 393-476.

F. 155. <Andreae Libadeni> Praedictiones pro anno mundi 6844 = 1336 p. Chr. n. (Ηρξε σύν θεῷ ὁ σωμδ' χρόνος - [f. 158] ψεύσται). Edited in the appendix.

In the margin, a hand of roughly the same period (perhaps Libadenus himself) added at f. 155 a chapter "Oti di Entà tpónous ouvi- stanται τὰ καλά (with the beginning deleted: to be supplied <Διά περίστα σεω>, διὰ συνήθειαν μὴ καλῶς γένηται). The seven modes are confirmed by biblical examples. From f. 155 to f. 157, the same hand wrote in the margin Ιπποκράτους ἐκ τοῦ γ' τμή- ματος = Hippocrates, Aphorism., III, § 1-25. F. 157 below in the margin: Τοῦ αὐτοῦ ἐκ τοῦ δ' τμήματος = Ibid., IV, § 1-12. Inserted at f. 157 in the margin, written in red, is a chapter which

incipit : Εἰσὶν φαντασίαι — συμφερόντων χωρίων. — F. 157ᵛ in marg. Μελαίνης χολῆς καθαρτικά (Ἐπίθυμον τὴν μέλαιναν χολὴν — [f. 158] τὰ καταμήνια). — F. 158ᵛ. Περὶ πυσιονίας καὶ τῶν ἐκ ταύτης θεραπειῶν (Ὁ δεθεὶς τὴν γλῶτταν — ἐκφερεῖς). — F. 160 supra rubro scripta = Hippocr., l. c., IV, § 17 etc.; f. 161ᵛ in marg. Hippocr., l. c., VI, § 2 etc.; f. 163ᵛ haec excerpta ex Hippocr. desinunt (expl. θανατῶδες = ibid., VI, § 18). Intermixta sunt alia medica.

F. 159 falso illigatum ante f. 175 ponendum erat.

F. 160. Horoscopus ἔτους ϛωμδ', Ἀράβων ψλζ' (figura). Inscripsit Libadenus postea, ut spatium vacuum expleret, varia : Γαληνοῦ (Ἡ τῆς τῶν ὡρῶν τάξις — τοῦ ἔαρος). Cf. Kuehn, XVI, 433, 2.

Sequitur tabula inventorum artium : Τίνες ἐφεῦρον καταρχὰς τὰς τέχνας· οὗτοι οἱ κατωτέρω (Ὁ Εὐκλείδης γεωμετρίαν — Ἀρχιμήδης μηχανικήν), cf. supra cod. 7, f. 157ᵛ. — Deinde pauca de tribus partibus εὐμαθίας et Εἰς κριτὴν στίχοι quatuor (Τὸ τῆς δίκης πῦρ ἐνορῶν πρὸ τῆς δίκης — ἐνδίκως φλέγων)[1] et nonnullae aliae notulae.

F. 160ᵛ. Incipiunt praedictiones pro singulis anni 1336 p. Chr. decadibus cum tabulis astronomicis. Desinunt f. 172. — Editae in appendice.

13. Monacensis 537 (olim Augustanus, sign. p. 91, n. 69). — Chartaceus, in-quarto, cm. 21 × 15, ff. 112, saec. XVI variis manibus scriptus. — Cf. Hardt, V, 341.

F. 1. Μιχαὴλ τοῦ Ψελλοῦ ἐπιλύσεις ἀστρολογικῶν ἀπορρημάτων (*sic*) ἐν κεφαλαίοις τριάκοντα (Inc. Διά τί ὁ ἅπας χρόνος...). F. 3ᵛ tota fere pagina vacua praeter quinque versus. Desinit f. 8ᵛ in media sextae interrogationis solutione verbis πάλιν εἰς τὸν δίς. — Sequuntur 19 ½ folia vacua non numerata. Deinde ad nostrum propositum pertinent :

F. 32. Περὶ τῶν ἐν ἄστροις σχηματισμῶν (Γίνονται τοίνυν οἱ σχηματισμοί — ἀπαιτεῖ εἰπεῖν). — Agitur de constellationibus trigonis, tetragonis etc. in zodiaco.

Περὶ τῆς τῶν ἀστέρων κράσεως (Κράσεώς γε μὴν ὁ μὲν τῶν ἄλλων — [f. 32ᵛ] ὡς ἐπίπαν ἐπίψυχρος).

F. 33. Περὶ τῶν οἴκων τῶν πλανητῶν (Οἶκοι δὲ αὐτῶν τῇ δυνάμει κατάλληλοι — Δίδυμοι).

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[1] Hos versus in nostro quoque codice inesse fugit Paranicam, qui tamen versibus ex cod. Laurent. LXXXIV, 85 ad Bandinii fidem editis (*Beiträge*, etc., p. 24) Λιβαδινάριον codicis Laurentiani eundem atque Andream Libadenum esse recte coniecit.

begins: Εἰσὶν φαντασίαι - συμφερόντων χωρίων. — F. 157v in the margin: Μελαίνης χολῆς καθαρτικά (Ἐπίθυμον τὴν μέλαιναν χολὴν[1] — [f. 158] τὰ καταμήνια). — F. 158v. Περὶ πυσιονίας καὶ τῶν ἐκ ταύτης θεραπειών (Ο 'δεθεὶς τὴν γλῶτταν – ἐκφε- ρεῖς). — F. 160, written in red at the top: Hippocr., l.ıc., IV, § 17 etc.; f. 161v in the margin: Hippocr., l. c., VI, § 2 etc.; at f. 163v these excerpts from Hippocrates end (expl. θανατώδες = ibid., VI, § 18). Other medical texts are interspersed.

F. 159 was incorrectly bound and should have been placed before f. 175.

F. 160. Horoscope of the year 844, Arabs 737 (figure). Libadenus inscribed it afterwards, to fill the empty space, with various items: Galen (The order of the hours - of spring). Cf. Kuehn, XVI, 433, 2.

There follows a table of the inventors of the arts: Who first discovered the arts; these are listed below (Euclid geometry, [redacted] Archimedes mechanics), cf. above cod. 7, t. 157. — Then a few words on the three parts of εὐμαθίας and four verses Εἰς κριτὴν (The fire of justice, beholding it before judgment, righteously burning) and several other brief notes.

F. 160. Predictions for each decade of the year 1336 A.D. begin here, with astronomical tables. They end at f. 172. Published in the appendix.

18. Monacensis 537 (formerly Augustanus, sign. p. 91, n. 69). [redacted] Paper Quarto, cm. 21 × 15, ff. 112, written in the 16th century in various hands. V, [redacted] manuscript. Cf. Hardt, 341.

F. 1. Michael Psellus's solutions to astrological problems (sic) in thirty chapters (Inc. Why is the entire time...). F. 3 is almost entirely blank except for five lines. It ends at f. 8 in the middle of the solution to the sixth question with the words πάλιν εἰς τὸ [redacted]δίς. There follow 19 blank unnumbered leaves. Then, relevant to our purpose:

F. 32. On the configurations of the stars (The configurations therefore occur — requires explanation [redacted] The subject is constellations. trigon, tetragon, etc. in the zodiac

On the mixture of the stars (As for mixture, the one of the others — [f. 32v] generally cold).

F. 33. On the houses of the planets (Their houses, suitably corresponding in power — [redacted]emini).

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1 It escaped Paranicas that these verses are also present in our codex; he nevertheless correctly conjectured, from verses edited from cod. Laurent. LXXXIV, 85 according to Bandini's authority (Beiträge, etc., p. 24), that the Λιβαδινάριον of the Laurentian codex is the same as Andreas Libadenus.

Περὶ ὑψωμάτων αὐτῶν (Ὑψώματα δὲ πάλιν — αὐτῇ ἀφορίσαντι).

Περὶ τῶν ταπεινωμάτων αὐτῶν (Ταπεινώματα δὲ αὐτῶν — [f. 35] σφαλερῶς παραιτοίμεθα). — Agitur etiam de climatibus; inde a f. 34 supr. inquiritur quae astra nobis tribuant et quid libertatis nobis ipsis relinquatur. Iisdem verbis (σφαλερῶς παραιτοίμεθα), finitur Gregorii Solitarii *Synopsis astronomiae* (cf. infra cod. Palat. 281, f. 91) quam olim Michael Psello attribuebant.

14. Monacensis 542 (olim Augustanus), sign. p. 66, n. 70). — Chartaceus, in-quarto, cm. 21,5 × 15, ff. 73, saec. XVI variis manibus male scriptus. — Cf. Hardt, V, p. 355.

F. 67. (A)ἱ βοτάναι τῶν ιβ' ζῳδίων ἐκδοθεῖσαι παρὰ Ἑρμοῦ (Σύλλεγε ἀπὸ Φαμενώθ — [f. 70v] ὠφελεῖ ποδαγρικούς). — Plantae Aquarii et Piscium in fine desiderantur. Cf. quae in appendice ex cod. Erlang., 89, f. 175v edemus.

F. 71 (incipit altera manus) [Κ]ατὰ τὸν Ἰούνιον μῆνα ὅταν ἀποκεκλήρωται ὁ ὡροσκόπος τοῦ κόσμου — δ' καιρικῶν καταστημάτων. Περὶ δὲ τοῦ μηνιαίου συνοδικοῦ περιόδου τῆς Σελήνης ἔχει οὕτως — [f. 71v] γινώσκει τὰ μέλλοντα. — Sequuntur eadem pagina duo tabulae nullius pretii.

15. Monacensis 588 (olim libro impresso Bibl. Reg. Monac. quod signatur A. gr. b. 122 in fol. adligatus [Ammonii Hermiae commentaria in librum Περὶ ἑρμηνείας, Venet. 1503 : librum olim possedit P. Victorius]. Scripsit P. Victorius). — Chartaceus, cm. 29 × 18,5, saec. XVI/XVII, ff. 4.

Τοῦ ὑπερτίμου Ψελλοῦ περὶ ὑετοῦ ἀστραπῆς καὶ βροντῆς (Ἠρωτήκατε με φίλτατοι παῖδες — [f. 4v] τὰ διὰ πολλῶν τοῖς φιλοσόφοις ῥηθέντα ὑποτιθέντες).

16. Fragmentum Monacense s. n. (inter papyros). — Folium membranaceum a. 1900 ab Hermanno Thiersch in Aegypto comparatum, cm. 19 × 11,5, saec. IV-VI.

De XXIV (?) lucidis stellis. Incipit in capitulo XVII : Τὴν κατὰ τῶν ἐχθρῶν; des. in cap. XIX : γεινομένης. — Edidi in *Archiv für Papyrusforschung*, I, 492 sqq.

On their exaltations (The exaltations again — to him who for that reason allotted).

On their dejections (Their dejections — [f. 35] we would cautiously decline). The climates are also discussed; from f. 34 above, inquiry is made into what stars are assigned to us and what freedom is left to us ourselves. With the same words (σφαλερῶς παραιτοίμεθα) ends the Synopsis of Astronomy of Gregory the Solitary (cf. below cod. Palat. 281, f. 91), which was formerly attributed to Michael Psellus.

14. Monacensis 542 (formerly Augustanus, sign. p. 66, n. 70). Paper, quarto, 21.5 × 15 cm, ff. 73, 16th century, written in various hands and poorly. Cf. Hardt, V, p. 355.

F. 67. (A) Plants of the 12 signs of the zodiac, published by Hermes (Collect from Phamenoth — [f. 70v] it benefits those suffering from gout). The plants of Aquarius and Pisces are missing at the end. Cf. what we will publish in the appendix from cod. Erlang., 89, f. 175.

F. 71 (incipit allera manus) (According to the month of June, when the horoscope of the world has been allotted — of the 4 seasonal conditions.

4 Concerning the monthly synodic period of the Moon, it reads as follows — [f. 71v] knows the things to come. — Sequuntur eadem on the page two tables of no value.

15. Monacensis 588 (formerly bound to a printed book in the Royal Library of Munich, catalogued as A. gr. b. 122 in fol. [Ammonius Hermiae's commentaries on the book On Interpretation, Venice 1503: the book was formerly owned by P. Victorius]. Written by P. Victorius). Paper, cm. 29 × 18.5, 16th/17th century, ff. 4.

Of the most honorable Psellus, on rain, lightning, and thunder (You have asked me, dearest children – [f. 4v] presenting in summary what has been said at length by the philosophers).

16. Monacense Fragment s. n. (among the papyri), parchment leaf acquired in Egypt in 1900 by Hermann Thiersch, cm. 19 × 11.5, 4th–6th century.

On the 24 (?) bright stars. Begins in chapter XVII: Against enemies; ends in ch. XIX: coming into being. - Published in Archiv für Papyrusforschung, 1, 492 sqq.

CODICES BEROLINENSES

BERLIN CODICES

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17. Berolinensis 75 = Phill. 1479 = Meerm. 144 = Clar. 159. — Chartaceus, cm. 20,5 × 15,2, saec. XVI, ff. 30. — Olim Claudii Nauloti, cf. f. 26v. — Cf. Studemund et Cohn, *Verzeichniss der griech. Handschriften der K. Bibliothek zu Berlin*, I, 28. — Haec fere pertinent ex hoc ποικίλῳ βιβλίῳ ad nostrum propositum:

F. 1. Μέθοδος προγνωστικὴ τοῦ ἁγίου εὐαγγελίου ἢ τοῦ ψαλτηρίου ποίημα κυροῦ Λέοντος τοῦ σοφοῦ (Λαβὼν τὸ ἅγιον — [f. 4v] ὅπερ θέλει, οὐ γενήσεται. Τέλος τῆς Πυθαγορικῆς βίβλου). Cum figuris astrologicis. Textus admodum lacunosus.

F. 4v. Ὀνειροκριτικὸν βιβλίον τοῦ προφήτου Δανιὴλ πρὸς τὸν βασιλέα Ναβουχοδονοσόρ. — Expl. f. 10.

F. 21. Chiromantia cum introductione versificata (Ὁποῖος θέλει καὶ ποθεῖ νὰ μάθη τὸ πασχάλη — [f. 25] σήμερον Χριστοῦ ἔτος ,αφια' [= a. 1511].

F. 25v et 26. Figurae astrologicae; f. 26v vacuum praeter Nauloti inscriptionem.

F. 27. Κανόνιον τῶν φύσεων τῶν ε' πλανητῶν (tabulae).

F. 27v. Κανόνιον ἀστέρων ἀπλανῶν cum notis marginalibus (Ἁπλᾶ ζῴδια — ἔτος τῆς Ἀλεξάνδρου τελευτῆς).

F. 28. Figurae astronomicae cum commentario (Ἐὰν ὁ εἰσενεχθεὶς — ἀφαιρεῖται [*sic*] ἀφαι : margo ligatoris cultro abscissus).

F. 28v. Orbis astrologicus cum textu (Περὶ ὁδοῦ — ἡμέρας κθ').

F. 29. Πρὸς τὴν τῶν προσνεύσεων — ἑκάστου ιβ' τὴν <finis abscissus>.

F. 29v. Figura astrologica : « Ἀστρόλαμπος » pro septem climatibus oecumenes.

F. 30. Σφαῖρα δι' ἧς εὑρίσκονται χειμῶνες βρονταὶ καὶ σεισμοί : duo orbes. In margine Ἄρχονται τὰ δεξιὰ μέρη — οἱ τόποι.

F. 30v. Orbes quatuor. Infra Τὸν ἀστέρα τῶν κυρίων — ἀποφαίνου.

18. Berolinensis 76 = Phill. 1480 = Meerm. 146 = Clar. 391 A. — Chartaceus, cm. 21,7 × 14,8, saec. XV quatuor manibus exaratus, ff. 16. — Cf. Studemund et Cohn, *Verzeichniss* etc., I, 28.

Excerpta meteorologica magis quam astrologica :

F. 14. Προγνωστικὰ Σελήνης (?) καιροῦ (Titulus fere evanuit, in

BERLIN CODICES

17. Berolinensis 75 = Phill. 1479 = Meerm. 144 = Clar. 159. cm. 20.5 × 15.2, 16th century, ff. 30. · Formerly belonging to Claudius Nauloïus, cf. f. 26v. mund et Cohn, Verzeichniss der griech. Handschriften der K. Bibliothek zu Berlin, I, 28. The following from this miscellaneous volume (ποικίλον βιβλίον) are relevant to our purpose: A prognostic method of the holy gospel or the psalter, a work of the lord Leo the Wise (Taking the holy — [f. 4v] whatever he wishes, it will not come to pass. End of the Pythagorean book). With astrological figures. Text very lacunose. F. 4. Dream interpretation book of the prophet Daniel addressed to King Nebuchadnezzar. — Ends at f. 10.

Paper — Cf. Studemund et Cohn

F. 1.

F. 21. Chiromantia cum introductione versificata (Ὁποῖος θέλει καὶ ποθεῖ νὰ μάθη τὸ πασχάλη [f. 25] σήμερον Χριστοῦ ἔτος ,afia (= a. 1511).

F. 25 and 26. Astrological figures; f. 26 blank except for the Nauloli inscription.

F. 27. Κανόνιον τῶν φύσεων τῶν ε' πλανητών (tables).

F. 27'. Κανόνιον ἀστέρων ἀπλανῶν with marginal notes (Ἁπλά Ζώδια [illegible] ἔτος τῆς Ἀλεξάνδρου τελευτής).

F. 28. Astronomical figures with commentary (Ἐὰν ὁ εἰσενεχθεὶς — ἀφαιρερῆται [sic] ἀφαι : margin cut off by the binder's knife).

F. 28'. Astrological sphere with text (Περὶ ὁδοῦ ἡμέρας κθ').

F. 29. Πρὸς τὴν τῶν προσνεύσεων ἑκάστου ιβ΄ τήν <end cut off>.

F. 29. Astrological figure: "Astrolampus" for the seven climates of the oecumene.

F. 30. A sphere by which winters, thunders, and earthquakes are found: two orbs. In the margin: The right parts begin — [illegible] the places.

F. 30v. Four orbs. Below: Declare the star of the lords.

18. Berolinensis 76Phill. 1480Meerm. 146 = Clar. 391 A. Paper manuscript, cm. 21.7 × 14.8, 15th century, written by four hands, ff. 16. Cf. Studemund and Cohn, Verzeichniss etc., I, 28.

Meerm. 146 = Clar. 391 A.

Meteorological rather than astrological excerpts:

F. 14. Prognostics of the Moon (?) of the season (The title has nearly vanished; in the

marg. bibliothecarius quidam notavit : Prognostica Sereni episcopi, dubito an recte).
(Τ)ριταία μὲν καὶ τεταρταία οὖσα ἡ Σελήνη — ἀνομβρίας δηλοῦσιν.
Πρῖνοι καὶ δρύες — χειμῶνα μέγαν προαγορεύουσι (titulus evanidus). — Ex cod. Berol. 1577, f. 116ᵛ (cf. infra cod. 26) edetur in appendice.
Βάσσου Μαρτωνύμου [sic manus posterior in marg. adnotavit inscriptione fere evanida] (Τριταία καὶ τεταρταία οὖσα — [f. 14ᵛ] ὄμβρους δηλοῖ). In margine superiore scriptor rubro adnotavit : σημεῖον τῆς συντελείας τοῦ παρόντος κόσμου τὸ πρὸ τριακοσίων ἐτῶν μὴ φανῆν(αι) τὸ ἐν τῷ οὐρανῷ τόξον. — Editum in appendice.

F. 14ᵛ. Σευηριανοῦ περὶ Ἡλίου καὶ Σελήνης [sic in margine man. posterior vetusta inscriptione fere deleta] (Ὅτε ὁ Ἥλιος ἐπάγη — οὐ φαίνεται τοῖς ἀνθρώποις). — Nescio an eiusdem Severiani episcopi Γαβάλων, cuius fragmentum de significatione astronomica nominis Ἀδάμ [ἀνατολή, δύσις, ἄρκτος, μεσημβρία] qualis apud Patres Ecclesiae saepe invenitur, Cramer edidit in *Anecd. Paris.*, I, 366, 26.

19. Berolinensis 113 = Phill. 1517 = Meerm. 204 = Clar. 263 A. — Chartaceus, cm. 30 × 21, saec. XVI, ff. 127. — Variis manibus scriptus, inde a f. 103 (cf. subscriptionem f. 123ᵛ) μετεγράφη κατὰ τὸ ,αφξζ' ἔτος (1567) ὀκτοβρίῳ ι' ἡμέρᾳ (*sic*, non ἡμετέρᾳ) παρασκευῇ (i. e. prosabbato) χειρὶ Ἀντωνίου τοῦ Ἐπάρχου. — Cf. Studemund et Cohn, *Verzeichniss*, etc., I, 47.

Post definitiones logicas (videntur partim ex Nicephoro Blemmida excerptae) et physicas f. 1 et 2, quae f. 3 in margine et f. 3ᵛ continuantur :

F. 3. Notae de orbibus caelestibus, de septem climatibus, de introitu Solis in XII signa, de planetarum et mundi restitutione in integrum [1].

F. 4. Νικηφόρου τοῦ Βλεμμίδου εἰσαγωγικῆς ἐπιτομῆς βιβλίον δεύτερον περὶ φυσικῆς ἀκροάσεως. In fine capitis κε' agitur de notionibus astrologicis, quae f. 74ᵛ figura demonstrantur. Post ἐπίλογον

F. 97 sequuntur figurae astrologicae et astronomicae (f. 97 orbis planetarum domicilia continens; f. 97ᵛ orbis ascensionum per

[1] Haec de ἀποκαταστάσεσι leguntur : Ἰστέον ὅτι ὁ μὲν Κρόνος ποιεῖται τὴν ἑαυτοῦ μεγίστην ἀποκατάστασιν δι' ἐτῶν σξε', ὁ δὲ Ζεὺς δι' ἐτῶν υκζ', ὁ δὲ Ἄρης δι' ἐτῶν σπδ', ὁ δὲ Ἥλιος δι' ἐτῶν ,ατξα'· ἡ δὲ Ἀφροδίτη δι' ἐτῶν ,αρνα'· ὁ δὲ Ἑρμῆς δι' ἐτῶν υπ'· ἡ δὲ Σελήνη δι' ἐτῶν κε'· ὁ δὲ κόσμος μυριάσιν ροε' καὶ ,ασ'.

margin some librarian noted: Prognostica of Serenus the bishop — I doubt whether correctly).

The Moon being in its third and fourth day [illegible] of droughts they indicate.

Holm oaks and oaks [illegible] foretell a great winter (title nearly illegible). - From cod. Berol. 1577, f. 116" (cf. below cod. 26) it will be published in the appendix.

Of Bassus Martonymus (thus a later hand noted in the margin with the inscription nearly illegible) (The third and fourth day being - [f. 14v] indicates rains). In the upper margin the scribe noted in red: a sign of the end of the present world is that the bow in the sky did not appear for three hundred years. — Published in the appendix.

F. 14. Of Syrianus on the Sun and Moon [thus in the margin by a later hand with the old inscription nearly erased] (When the Sun was fixed – it does not appear to men). — I do not know whether this is by the same Severianus, bishop of Gabala, whose fragment on the astronomical significance of the name Adam [ἀνατολή, δύσις, ἄρκτος, μεσημβρία] of the kind frequently found among the Church Fathers was edited by Cramer in Anecd. Paris., I, 366, 26.

19. Berolinensis 113 [illegible] Phill. 1517 = Meerm. 204 = Clar. 263 A. Paper manuscript, 30 × 21 cm, 16th century, ff. 127. [illegible] written by various hands; from f. 103 onward (cf. the subscription at f. 123) it was transcribed in the year 1567, on the 10th day of October (sic, not ἡμετέρα) on a Friday (i.e., the day before the Sabbath) by the hand of Antonius Eparchus. - Cf. Studemund and Cohn, Verzeichniss, etc., I, 47.

After logical definitions (seemingly excerpted in part from Nicephorus Blemmydes) and physical definitions on ff. 1 and 2, which continue in the margin of f. 3 and on f. 3*:

F. 3. Notes on the celestial spheres, on the seven climata, on the entry of the Sun into the XII signs, on the restitution of the planets and the world to their original state.

F. 4. Nicephorus Blemmydes' second book of the Introductory Epitome, on natural philosophy. At the end of chapter 25, astrological concepts are discussed, which are illustrated by a diagram on f. 74v. After the epilogue

F. 97 there follow astrological and astronomical diagrams (f. 97 containing the domiciles of the planetary sphere; f. 97 the sphere of ascensions through

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1 The following is read concerning the ἀποκαταστάσεις: It should be known that Saturn completes its greatest restoration in 306 years, Jupiter in 427 years, Mars in 284 years, the Sun in 1461 years, Venus in 1151 years, Mercury in 480 years, the Moon in 25 years, and the world in 1,750,000 and 1,200 myriads.

septem climata; f. 98 Διάγραμμα θεματικόν, i. e. Schema horoscopi cum textu brevi : Τουτὶ τὸ διάγραμμα — ἢ τοῦ ὑπὸ γῆς). — F. 98v. Notulae ad historiam philosophiae pertinentes.

20. Berolinensis 146 = Phill. 1550 = Meerm. 251 = Clar. 288 = Pel. 180. — Chartaceus, cm. 36 × 25, saec. XVI, ff. 146. — F. 144v legitur : ἐπὶ ἔτους ,ζς' ἰ(νδικτιῶνος) α' ἐν μηνὶ δικευρίῳ α' ἡμέρα δ' ὥρα γ' ἐτελιώθη τῷ παρὸν βιβλίον (i. e. 1 Dec. 1497). " Quae subscriptio ex archetypo transcripta est; codex enim manu eadem qua cod. [Phill.] 1406 exaratus est, i. e. a Georgio Cocolo : videtur apographum esse codicis Parisini 2413 „. — Cf. Studemund et Cohn, *Verzeichniss*, etc., I, 62. Iste Parisinus secundum *Catal. Paris.* (Inventaire sommaire, etc., II, p. 256), a. 1499 descriptus est. — Huic codici similes sunt cod. Magliabech. 7 (cf. *Catal.*, I, p. 5) et Mutin. 40 (cf. *Catal.*, IV, p. 27), quem a. 1490 Michael Suliardus scripsit (subscriptionis forma partim mirum in modum cum Berolinensis subscriptione concordat : Ἐγράφη παρ' ἐμοῦ Μιχαὴλ Σουλιάρδου ἐκ χώρας Ναυπλίων Ἄργους ἐν ἔτει ,ϛϡϛη' ἰνδ. θ' μηνὸς Ὀκτ(ωβρίου) κ' ἐν Μεθώνῃ ἡμέρα γ', ὥρᾳ γ' τῆς ἡμέρας).

F. 1. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου. In margine lemmata numerantur (sunt omnino τϛθ'), lacunae explentur, figurae astrologicae adduntur. — F. 121v. Τέλος τῆς ἐξηγήσεως τοῦ Πτολεμαίου Κλαύδι [*sic*] μαθηματικοῦ τετραβίβλου. Post tamen sequitur capitulum Ἐπειδὴ συμβαίνει — τῶν κέντρων, i. e. ultima commentarii particula, cf. edit. (Basil. 1559), p. 179 sq.

F. 121v. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς ἀποτελεσματικὴν Πτολεμαίου. — Des. verbis ὄπισθεν ἑπτά fol. 139, quod maximam partem vacuum est. — Cf. ibid., p. 180-204.

F. 139v. Tractatus anonymus de astrologiae notionibus. Praecedunt figurae duae astrologicae (Horoscopi schema et Κανόνιον τοῦ ὅλου κύκλου τῶν ιβ' ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς). Hanc figuram ex codice quodam Scorialensi (P. I, 14), ed. Ruelle, *Archiv. d. miss. scientif.*, 3e série, t. II, p. 555. Sequitur textus f. 140 : Τῆς οὐρανίας διανε[μήσεως] (in Scorialensi διαθέσεως) κατὰ τόδε τὸ ἐγχαραττόμενον σχῆμα διυκοιμένης [*sic*] ἤγουν τοῦ ζῳδιακοῦ κύκλου πειράσομαι καθ' ὅσον οἷός τέ εἰμι καὶ τὰς περὶ αὐτὴν ὀνομασίας τῶν ιβ' τόπων διὰ βραχέος ἐκθεῖναι ..... ὡς ἂν εὐδιάγνωστά τε καὶ σαφῆ γένηται τὰ παρὰ τῶν παλαιῶν ἀνδρῶν περὶ ἀρχῶν εἰρημένα. καὶ πρῶτον γε περὶ διαθέματος λέξομεν (Θεμάτιον τοίνυν — [f. 141v] τὸ τοῦ ζυγοῦ). Sequuntur capitula eiusdem opusculi titulis margini rubro inscriptis :

F. 141v. <Περὶ> καθυπερτερείας (Καθυπερτερεῖ καὶ ἐπιδεκατεύει — ἐξαγώνω).

<Περὶ> ἀκτινοβολίας (Ἀκτινοβολεῖν λέγεται — [f. 142] ὁ διαμετρῶν).

the seven climata; f. 98 Διάγραμμα θεματικόν, i.e. a horoscope schema with a brief text: This diagram or [that of the region] below the earth). — F. 98. Short notes pertaining to the history of philosophy.

20. Berolinensis 146 = Phill 1550 = Meerm. 251 = Clar. 288 = Pel. 180. Paper, cm. 36 × 25, 16th century, ff. 146. On f. 144v one reads: in the year 7006, indiction 1, on the 1st day of the month of December, on the 4th day, at the 3rd hour, the present book was completed (i.e. 1 Dec. 1497). * This subscription was copied from the archetype; for the codex was written in the same hand as cod. [Phill.] 1406, i.e. by Georgios Cocolos: it appears to be a copy of the Parisian codex 2413. Cf. Studemund and Cohn, Verzeichniss, etc., I, 62. This Parisian manuscript, according to the Catal. Paris. (Inventaire sommaire, etc., II, p. 256), was copied in 1499. Similar to this codex are cod. Magliabech. 7 (cf. Catal., I, p. 5) and Mutin. 40 (cf. Catal., IV, p. 27), which Michael Suliardus wrote in 1490 (the form of the subscription partially agrees in a remarkable way with the subscription of the Berolinensis: Written by me, Michael Souliardos, from the region of Nauplion of Argos, in the year [6998], indiction 9, in the month of October, on the 20th, in Methone, on the 3rd day, at the 3rd hour of the day).

C. 1. Anonymous commentator on the Tetrabiblos of Ptolemy. In the margin the lemmata are numbered (there are in all 38 + 9), lacunae are filled in, and astrological figures are added. — F. 121v. End of the commentary on the Tetrabiblos of Claudius [sic] Ptolemy the mathematician. After this, however, there follows a chapter Ἐπειδὴ συμβαίνει — τῶν κέντρων, i.e. the final section of the commentary, cf. edit. (Basil. 1559), p. 179 sq.

Γ. 121. Introduction to the Apotelesmatica of Ptolemy by the philosopher Porphyry. — Ends with the words ὄπισθεν ἑπτά at fol. 139, which is largely blank. — Cf. ibid., p. 180–204.

F. 139. Anonymous treatise on astrological concepts. Preceded by two astrological figures (a horoscope diagram and a Κανόνιον τοῦ ὅλου κύκλου τῶν ιβ' Ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς). This figure was edited from a certain Escorial manuscript (P. I, 14) by Ruelle, Archiv. d. miss. scientif., 3° série, t. II, p. 555. The text follows at f. 140: Τῆς οὐρανίας διανεμήσεως] (in the Escorial manuscript διαθέσεως) κατά τόδε τὸ ἐγχαραττόμενον σχῆμα διυκοιμένης [sic] ἡγουν τοῦ Ζῳδιακοῦ κύκλου πειράσομαι καθ' ὅσον οἷός τέ εἰμι καὶ τὰς περὶ αὐτὴν ὀνομασίας τῶν ιβ' τόπων διὰ βραχέος ἑκθεῖναι .....ὡς ἂν εὐδιάγνωστά τε καὶ σαφή γένηται τὰ παρὰ τῶν παλαιῶν ἀνδρῶν περὶ ἀρχῶν εἰρημένα. καὶ πρῶτον γε περί διαθέματος λέξομεν (θεμάτιον τοίνυν — [f. 141] τὸ τοῦ ζυγοῦ). There follow chapters of the same short work with titles inscribed in red in the margin:

F. 141. <On> Domination (Dominates and aspects by a tenth [degree] Sextile).

<On> Ray-casting (Ray-casting is said [to occur when a planet] [f. 142] 8 he-measuring).

F. 142. Περὶ δωδεκατημόριω [*sic*] (Τὸ δωδεκατημόριον τῆς Σελήνης — οἶκος).
Περὶ συναφῆς καὶ ἀπορροίας (Συναφὴ δὲ — ἢ ζ').
Περὶ στηριγμῶν (Στηριγμὸς δὲ — ἱστάμενος),
Ποῖος λέγεται ἀφαιρέτης (Ἀφαιρέτης — τὰ ἑπόμενα).
Ποῖοι ἀρρενικοί (Ἀρρενικοὶ τόποι — [f. 142ᵛ] λάβωσιν).

F. 142ᵛ. Ποῖοι ὕπαυγοι (Ὕπαυγος δὲ — αὐγάς).
Περὶ φάσεων (Φάσης δὲ λέγεται — καταβιβάζων).
Περὶ οἰκοδεσποτῶν (Οἰκοδεσπότην δὲ λέγουσιν — [f. 143] κατάστασιν).

F. 143. <Περὶ ἐξάλματος> (Ἔξαλμα — ἐκοίνην).
Περὶ ἐκπτώσεων (Ἔκπτωσις δὲ — ἐγένετο).
Περὶ ἀφετικῶν τόπων (Ἀφετικοὶ δὲ τόποι — [f. 143ᵛ] ὡριμαία κέκληται).

F. 143ᵛ. Πάλιν (leg. Παύλου) Ἀλεξανδρέως περὶ οἰκοδεσποτείας (Τῆς οἰκοδεσποτείας τρόπος — [f. 144ᵛ] ὥρας κε') = Paul. Alexandr. edit. 1586, p. Q4ᵛ. — Cf. *Catal.*, IV, p. 27 et VI, p. 5 [ad f. 210ᵛ]. Sequitur subscriptio supra edita.

F. 145. Figurae astrologicae cum textu (Ὁμοίως πάλιν καὶ τὸ αὐτό — καὶ ἐμερήθη οὕτως) = cod. Mutin. 40, f. 189ᵛ (*Catal.*, IV, p. 28).

F. 145ᵛ et 146 figurae astrologicae sine commentario.

21. Berolinensis 147 = Phill. 1551 = Meerm. 252 = Clar. 294 = Pel. 58. — Chartaceus, cm. 34,8 × 23,2, saec. XVI, ff. 335, " olim Cl. Nauloti " (" ἀνέγνω ταύτην Ναυλὼτ ὁ Κοιλαδεὺς, ἔτει Χριστοῦ Σωτῆρος .αφογ' [1573] " adnotatum folio quod praecedit ante f. 1), infra fere eadem f. 2. — Quaternio κδ' sequitur post κε', quaterniones λβ' et λγ' post λδ', ternio λς' post λη'. — Cf. Studemund et Cohn, *Verzeichniss*, etc., I, p. 62.

Codicem cui Naulotus hanc inscriptionem praefixit : Ἀστρολογική τε καὶ πολυγραφικὴ βίβλος ... Τριῶν Ἀστρολόγων τε καὶ πολυγράφων βιβλία τρία : πρῶτον μὲν Ἀνωνύμου τινός, δεύτερον δὲ Λέοντος φιλοσόφου, καὶ τρίτον Πυθαγορικοῦ Λαξευτηρίου ἤτοι τοῦ Ῥαβουλίου οὕτω λεγομένου Περσιστί, totum descriptum esse ex cod. Paris. 2424, quocum numeri capitulorum et lacunae prorsus concordant, Studemund et Cohn in catalogo Berolinensi recte adnotaverunt. Itaque eum hic accuratius describere supersedimus, archetypo Parisino olim a F. Cumont accuratissime descripto, quae tabulae in Catalogo codicum Parisinorum mox invenientur. — Indices capitulorum habentur in codice nostro duo : f. 1-2 Index ad capitula collectionis anonymae inde a cap. α' usque ad ξζ' (haec capita in codice continentur inde a f. 2-70 iisdem numeris signata); f. 70ᵛ, post inscriptionem Λέοντος φιλοσόφου περὶ βασιλείας καὶ ἀρχόντων, πῶς ἐστι γνῶναι τὸ μῆκος

F. 142. On the dodecatemoria [sic] (The dodecatemorion of the Moon [illegible] house).

On application and separation (Application, however — or 7°).

On stations (A station, however [illegible] stationary),

What is called the aphairetes (Aphairetes — the following [degrees]).

What [places] are masculine (Masculine places — [f. 142] they receive).

F. 142. What [places] are under the rays (Under the rays, however — rays).

On phases (A phase is said [to occur] — the descending node).

On house rulers (They call the house ruler [illegible] [f. 143] condition).

F. 143. <On the exalma> (Exalma [illegible] in common).

On Eclipses (Eclipse is — came to pass).

On Aphetic Places (The aphetic places — [f. 143] horimaea is called).

F. 143. Again (read: of Paul) of Alexandria, on House-Rulership (The method of house-rulership — [f. 144] 25 hours) Paul. Alexandr. edit. 1586, p. Q4. — Cf. Catal., IV, p. 27 and VI, p. 5 [at f. 210]. The subscription edited above follows.

F. 145. Astrological figures with text (Similarly again and the same [illegible] and it was divided thus) = cod. Mutin. 40, f. 189 (Catal., IV, p. 28).

F. 145v and ff. 146 astrological figures without commentary.

21. Berolinensis 147 Phill. 1551 ==== Meerm. 252 = Clar. 294 = Pel. 58. Paper, [illegible] cm. 34.8 × 23.2, 16th century, ff. 335, * formerly belonging to Cl. Naulot, ('Naulot of Koilades read this, in the year of Christ the Saviour 1573 [157], noted on the folio preceding f. 1), below nearly the same on f. 2. — Quire κδ' follows after κε', quires λβ' and λγ' after λδ', ternion λς' after λη'. Cf. Studemund [illegible] and Cohn, Verzeichniss, etc., I, p. 62.

The codex to which Naulotus prefixed this inscription: Αστρολογική τε καὶ πολυγραφική βίβλος ... Τριῶν 'Αστρολόγων τε καὶ πολυγράφων βιβλία τρία : πρῶτον μὲν 'Ανωνύμου τινός, δεύτερον δὲ Λέοντος φιλοσόφου, καὶ τρίτον Πυθαγορικοῦ Λαξευτηρίου ἤτοι τοῦ Ῥαβουλίου οὕτω λεγομένου Περσιστί, was copied entirely from cod. Paris. 2424, with which the chapter numbers and lacunae are in complete agreement, as Studemund and Cohn rightly noted in the Berlin catalogue. We therefore refrain from describing it here in greater detail, since the Parisian archetype was long ago described with great accuracy by F. Cumont, and those tables will soon be found in the Catalogue of the Parisian codices. — Two tables of chapter headings are found in our codex: f. 1–2, an Index to the chapters of the anonymous collection from chapter α' through EZ' (these chapters are contained in the codex from f. 2–70, marked with the same numbers); f. 70′, after the inscription Λέοντος φιλοσόφου περὶ βασιλείας καὶ ἀρχόντων, πῶς ἐστι γνώναι τὸ μῆκος

τῆς ἀρχῆς αὐτοῦ καὶ τί γίνεται ἐν τῇ ἀρχῇ αὐτοῦ, usque ad f. 76 Tabula capitum α'-σϛδ'; cuius in fine notatur ὁμοῦ εἰσι ὅλα κεφάλαια τζ'. Haec capita in codice leguntur inde a f. 77-239; sed numeri indicis male concordant cum numeris quibus capitula in codice significantur : nam in codice leguntur cap. τλδ', in indice σϛδ' indicantur.

22. Berolinensis 149 = Phill. 1553 = Meerm. 254 = Clar. 297 = Pel. 175*a*. — Chartaceus, cm. 32,2 × 25, saec. XVI, variis manibus scriptus [" f. 1-52 manu Ioannis Mauromatae, f. 53-103 manu Nicolai Cocoli "], ff. 156. Olim Nauloti. — Cf. *Verzeichniss* etc., I, 64.

F. 104. Ἐκ τῆς συντάξεως Πτολεμαίου κεφαλαιωδῶς εἰρημένων (Ὅτι σφαιροειδὴς ὁ οὐρανὸς — [f. 116] ἀπὸ τοῦ Ἡλίου). Excerpta ex libris I-XIII.

F. 116. Ἰωάννου Ἀλεξανδρέως τοῦ Φιλοπόνου περὶ τῆς τοῦ ἀστρολάβου χρήσεως καὶ τί τῶν ἐν αὐτῷ καταγεγραμμένων σημαίνει ἕκαστον (Τὴν ἐν τῷ ἀστρολάβῳ — [f. 131] ἐπὶ θάτερα). — Cf. *Catal.*, I, 39.

F. 131. Ἑτέρα ἐξηγήσις περὶ τοῦ ἀστρολάβου (Εἰ βούλει γινώσκειν — [f. 134] διεταξάμεθα). — Cf. *Catal.*, II, 1 et IV, 33.

F. 134. Τοῦ Γρηγορᾶ κυροῦ Νικηφόρου τοῦ φιλοσόφου πόνημα περὶ κατασκευῆς καὶ γενέσεως ἀστρολάβου. Περὶ τῶν τοῦ ὀργάνου τυμπάνων κτλ. (Τὸ μὲν ἔξωθεν — [f. 139] χειμερινὸν κύκλον· τέλος τοῦ λόγου τοῦ κυροῦ Γρηγορᾶ). — Cf. *Catal.*, III, 7; IV, 33.

F. 139. Ἰσθέον [*sic*] δὲ καὶ τοῦτο ὡς ἡμεῖς ἐνταῦθα διὰ τὸ σαφέστερον – [f. 140] καὶ τοῦτο μὲν τοιοῦτον). F. 140 pars inferior et f. 140ᵛ vacua.

F. 141. Σχολὴ ἐκ τῶν Δημοφίλου (Ἐπὰν στήσεις τὸν ἐπικρατήτορα — κελεύει ἐγκρίνειν) = Porphyrius ed. 1559, p. 193.
Περὶ ὑπακουόντων ζῳδίων (Ὑπακούει ζῴδιον — Αἰγόκερω) = ibidem.
Περὶ ἰσοδυναμούντων ζῳδίων (Ἰσοδυναμεῖν ἀλλήλοις — ἀποσκίασμα) = ibidem.
Περὶ βλεπόντων ζῳδίων καὶ μεγέθους ἡμέρας (Βλέποντα δέ ἐστιν — ζῴδια ταῦτα) = ibidem.
Περὶ ἀσυνδέτων ζῳδίων ([f. 141ᵛ] Ἀσύνδετα δὲ — ἐφορῶντα) = ibidem.

F. 141ᵛ. Περὶ ἀποκλιμάτων (Ἀποκλίματα καλεῖται — ὡροσκοπούσης) = ibidem.
Περὶ χρηματιζόντων ζῳδίων (Χρηματίζει πάσῃ — ὡροσκόπῳ) = ibidem.
Περὶ σπορίμου ζῳδίου Ἡλίου (Σπόριμον ὁ Ἥλιος — [f. 142] ὡροσκοπηκέναι) = ibid., p. 194.

τῆς ἀρχῆς αὐτοῦ καὶ τί γίνεται ἐν τῇ ἀρχῇ αὐτοῦ, through f. 76, a Table of chapters α'–σαδ'; at the end of which is noted ὁμοῦ εἰσι ὅλα κεφάλαια τζ'. These chapters are read in the codex from f. 77–239; but the numbers of the index do not correspond well with the numbers by which the chapters are designated in the codex: for in the codex chapter τλδ' is read, while in the index σαδ' is indicated.

22. Berolinensis 149 Phill. 1553 Meerm. 254 = Clar. 297 = Pel. 175 a. Paper, cm. 32.2 × 25, 16th century, written in various hands ["f. 1–52 in the hand of Ioannes Mauromatis, f. 53–103 in the hand of Nicolaus Cocoli"], ff. 156. Formerly Naulot's. — Cf. Verzeichniss etc., I, 64.

F. 104. A summary account drawn from the Syntaxis of Ptolemy ("That the heavens are spherical [f. 116] from the Sun). Excerpts from Books I–XIII.

F. 116. Ioannes Alexandreus Philoponus, On the use of the astrolabe and what each of the things inscribed on it signifies (The [instrument] on the astrolabe [f. 131] on the other side). — Cf. Catal., I, 39.

C. 131. Another explanation concerning the astrolabe (If you wish to know [f. 134] we have arranged). — Cf. Catal., II, 1 and IV, 33.

F. 134. A work by the lord Nikephoros Gregoras the philosopher on the construction and making of the astrolabe. On the tympana of the instrument, etc. (The outer part — [f. 139] the winter circle; end of the discourse of the lord Gregoras). Cf. Catal., III, 7; IV, 33.

F. 139. One should know this as well, that we here, for greater clarity — [f. 140] and this matter is of such a kind). F. 140 lower part and f. 140 blank.

F. 141. A scholion from Demophilus (When you set up the dominant planet — bids to approve) — Porphyrius ed. 1559, p. 193.

On the zodiac signs that are in subordination (A zodiac sign is subordinate — — Capricorn) = ibidem.

On Equipotent Signs (Equipotent to each other — from-shadow) = ibidem.

On Beholding Signs and the Length of Day (Beholding indeed are — These Signs) = ibidem.

On Unconnected Signs ([f. 141] Unconnected however — obser-observing) = ibidem.

F. 141. On Declining Houses (Declining houses are called — of the horoscope): ibid.

On Active Signs (it is active for every — horo-horoscope) = ibid.

On the Seed-Sign of the Sun (The Sun's seed-sign — [f. 142] to have been in the horoscope) = ibid., p. 194.

F. 142. Περὶ ὡροσκόπου τῆς σπορᾶς (Ὅτι τὸν ὡροσκόπον — σπέρματος καταβολήν) = ibidem.
Περὶ δωδεκατημορίου (Τὸ δωδεκατημόριον — ὁρίζειν δεῖ) = ibidem.
Περὶ ἀρσενικῶν καὶ θηλυκῶν (Τὰ ἀρσενικὰ — [f. 142v] κοινὸν ἔχει) = ibidem.

F. 142v. Περὶ τῆς τῶν ζῳδίων διαφορᾶς [*sic*] (Τοὺς δὲ ζῳδιακοὺς χρόνους — [f. 143v] ἀναφορικῶν χρόνων) = ibidem.

F. 143v. Ἐν πόσοις χρόνοις ἑκάστη μοῖρα ἀναφέρεται ἕκαστον ζῴδιον [*sic*] (Πόσων γὰρ — [f. 144] κλῖμα) = ibidem, p. 196.

F. 144. Σχολή (Ὅπως μεριστέον — [f. 144v] χρόνων ζωῆς) = ibid., p. 197.

F. 144v. Πῶς ἔνεστι τὴν διάκρισιν τῶν τε κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων μοιρικῶς διασθαι [*sic*] (Ὁ Πτολεμαῖος φησὶ — [f. 145] μερισμοῦ) = ibidem.

F. 145. Περὶ τοῦ ποῖον μέλος τοῦ σώματος ἕκαστον τῶν ζῳδίων κεκλήρωται (Ἔτι τῶν ζῳδίων — πόδας) = ibid., p. 198.
Ποῖος ἕκαστος τῶν ἀστέρων κυριεύει μερῶν (Κατὰ ταῦτα δὲ — [f. 146] ἡγεμονικῶν γυναικῶν).

F. 146. Περὶ ὧν ἱματισμῶν καὶ βαφῆς κυριεύουσιν ἡ χρόας (Ὁ Κρόνος βαφῆς καστοριζούσης — [f. 146v] πρασίνη) = ibid., p. 199.

F. 146v. Περὶ τῶν λς' δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ προσώπων (Τοῦ ζῳδιακοῦ — Τεύκρου τοῦ Βαβυλωνίου) = ibidem.
Περὶ τῶν ἀπλανῶν λαμπρῶν ἀστέρων καὶ τῶν παρανατελλόντων δυνάμεως (Ὁ τύπος τῶν — [f. 147] χείρω) = ibid., p. 200.

F. 147. Περὶ τῶν ὁρίων κατ' Αἰγυπτίους καὶ Πτολεμαῖον καὶ λαμπρῶν καὶ σκιερῶν μοιρῶν (Πάλιν οἱ παλαιοὶ — [f. 147v] καθυποτάξαι) = ibidem.

F. 147v. Περὶ τῆς τῶν ζῳδίων μελοθεσίας (Τὰς τοῦ ἀνθρώπου μελοθεσίας — δύναμιν) = ibid., p. 201.
Περὶ τριγώνων καὶ τετραγώνων καὶ διαμέτρων καὶ τὸν ἀσύνδετον λόγον ἐχόντων πρὸς ἄλληλα ὡς ἐν τύπῳ διαμέτρων (Τῶν τριγώνων — [f. 148v] χρονικαί) = ibidem.

F. 148v. Περὶ χρόνων καὶ κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων (Ὁ μὲν χρόνος — [f. 149] ἡ δωδεκάτροπος) = ibid., p. 202.

F. 149. Ἐκ πόσων τρόπων γίνονται τὰ ἀποτελέσματα τῶν πλανητῶν (Τὰ ἀποτελέσματα — [f. 149v] τοῖς θηλυκοῖς) = ibid., p. 203.

F. 149v. Ἔκθεσις εἰς τὰς μαρτυρίας τῶν πλανητῶν (Τοῦτό ἐστιν — [f. 150] χαίρει μετ' αὐτῶν) = ibidem.

F. 150. Εἰς πόσας μοίρας ἀφικνοῦνται αἱ ἀκτῖνες τῶν ζ' πλανήτων ἔμπροσθεν καὶ ὄπισθεν (Αἱ ἀκτῖνες — ὄπισθεν ἑπτά) = ibid., p. 204. Hic desinit Porphyrius.

Γ. 142. On the horoscope of the sowing (That the horoscope [redacted] sperm of the casting of seed) = ibidem.
On the dodecatemory (The dodecatemory [redacted] must be determined) = ibidem.
On masculine and feminine (The masculine — [f. 142] common has) = ibid.

Γ. 142. On the difference of the Zodiac signs [sic] (The zodiacal times - [f. 143] of ascensional times) = ibidem.

Γ. 143. In how many times each degree of each zodiac sign rises [sic] (For how many — [f. 144] clime) ibidem, p. 196.

G. 144. Scholium (How it should be divided — [f. 144] years of life) = ibid., p. 197.

F. 144. How it is possible to determine by degrees the distinction of the centers, succedents, and cadents [sic] (Ptolemy says — [f. 145] distribution) — ibidem.

F. 145. On which part of the body each of the Zodiac signs has been allotted (Further, of the signs [redacted] feet) = ibid., p. 198.
Which part each of the stars governs (According to these then — [f. 146] ruling women).

F. 146. On which garments and dyeing or colors they govern (Saturn: of dyeing with a beaver-colored dye — [f. 146] green) — ibid., p. 199. P.

F. 146. On the 36 decans and the stars rising alongside them and their faces (Of the Zodiac of Teucer the Babylonian) — ibid.
On the fixed bright stars and the power of those rising alongside them (The type of — [f. 147] worse) = ibid., p. 200.

F. 147. On the terms according to the Egyptians and Ptolemy and the bright and shadowy degrees (Again the ancients [f. 147v] to subordinate) = ibidem.

F. 147. On the melothesia of the Zodiac signs (The melothesia of the human — power) = ibid., p. 201.
On triangles and squares and diameters and those having an inharmonious relation to one another, as in the type of diameters (Of the triangles — [f. 148] temporal) = ibidem.

F. 148. On chronocrators and centers and epanaphoras and declining houses (The time — [f. 149] the dodecatropos) [redacted] ibid., p. 202.

F. 149. In how many ways do the outcomes of the planets occur (The outcomes — [f. 149v] for females) ibid., p. 203.

F. 149. Exposition on the testimonies of the planets (This is [redacted] [f. 150] rejoices with them) = ibidem.

F. 150. Into how many degrees the rays of the 7 planets extend before and behind (The rays — seven behind) = ibid., p. 204. Here Porphyry ends.

Κανόνιον τοῦ ὅλου κύκλου τῶν ιβ' ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς (Τῆς οὐρανίας διαθέσεως — [f. 151v] ἀκολούθως τούτων). Praecedit figura. Laudantur τὰ παρὰ τῶν παλαιῶν ἀνδρῶν περὶ ἀρχῶν εἰρημένα, deinde Ὅρια κατὰ Πτολεμαῖον. — Cf. cod. Rom. 3, f. 108.

F. 151v. Τί ἀποτελοῦν οἱ ἐπιμάρτυρες (Καὶ ὁ μὲν — τὸ ἀγαθόν).
Τὰ προηγούμενα σχηματίζουν τὰ ἑπόμενα (Τρίγωνον — ρπ').
Δεξιὰ <καὶ εὐώνυμα> (Δεξιὰ δὲ λέγουσι — [f. 152] Ζυγοῦ).

F. 152. Καθυπερτερεῖ (Καθυπερτερεῖ καὶ ἐπιδεκατεύει — ἐξαγώνῳ).
Ἀκτινοβολῇ (Ἀκτινοβολεῖν λέγεται — ὁ διαμετρῶν). — Cf. cod. Venet, 7, f. 383.
Περὶ δωδεκατημορίων (Τὸ δωδεκατημόριον τῆς Σελήνης — μοίρας βζ").

F. 152v. Περὶ συναφῆς καὶ ἀπορροίας (Ἔστω οὖν — συνάπτηται αὐτῷ). — Cf. cod. Venet. 7, f. 383v.
Πῶς γίνεται ἀπόρροια (Ἀπόρροια δὲ γίνεται — ἢ ζ'). — Cf. ibidem.
Περὶ στηριγμοῦ (Στηριγμὸς δὲ — ἱστάμενος). — Cf. ibidem.
Ποῖος λέγεται ἄφετος (Ἄφετος δὲ λέγεται — τὰ ἑπόμενα). — Cf. ibidem.
Ποῖοι ἀρσενικοί (Ἀρσενικοὶ τόποι — καταλάβωσιν).
Ποῖοι ὕπαυγοι (Ὑπαυγος δὲ — καὶ αὐγάς).
Περὶ φάσεως (Φάσις δὲ — [f. 153] ἐπὶ δύσεως). — Cf. ibidem.

F. 153. Ὅταν ὑποποδίζει (*sic*) λέγεται ἀφέτης (Εἰσὶ δὲ — καταβιβάζων).
Περὶ οἰκοδεσποτῶν (Οἰκοδεσπότην — ἀέρος κατάστασιν).
Περὶ ἐξάλματος ([f. 153v] Ἔξαλμα τοίνυν — ἐκείνην). — Cf. ibid., f. 384.

F. 153v. Περὶ ἐκπτώσεως (Ἔκπτωσις δὲ — ἐγένετο). — Cf. ibidem.
Περὶ ἀφετικῶν τόπων [corr. ex τρόπων] (Ἀφετικοὶ δὲ — τὸ δύνον). — Cf. ibidem.
Περὶ ἀφέτων (Ἀφέται δὲ δ' — [f. 154] ὡριμαῖα κέκληται). — Cf. ibid., f. 384v.

F. 154. Παύλου Ἀλεξανδρέως περὶ οἰκοδεσποτείας (Ὁ τῆς οἰκοδεσποτείας — [f. 155] ὥρας κε' [Paul. Alexandr., ed. 1586, Q 4 v]. Τέλος τῆς τετρακτῆς [*sic*] βίβλου καὶ ἀποτελεσματικῆς Πτολεμαίου τοῦ Αἰγυπτίου). Hic Ptolemaeum ex errore nominari apparet.

F. 155. Figurae astrologicae.

F. 156. Figura horoscopi cum commentario (Ὁμοίως πάλιν — ἡγούμενα).

F. 156v. Figura cum paucis verbis (Λέγε ἐὰν — ἐμερίσθη οὕτως. Τέλος).

A table of the whole cycle of the 12 Zodiac signs and how it is divided into the configurations (Of the celestial disposition — [f. 151] in accordance with these). A figure precedes. The things said by the ancient men concerning principles are cited, then the Bounds according to Ptolemy. — Cf. cod. Rom. 3, f. 108. F. 151. What the co-witnesses produce (And the one — the good). The preceding configurations shape the following (Trine — 180°). [redacted] Right-hand ‹and left-hand› (They call right-hand — [f. 152] of [redacted] Libra. F. 152. Predominates (Predominates and decimates — sextile). Ray-casting (Ray-casting is said — the one diametrically opposite). — Cf. cod. Venet. 7, f. 383.

On dodecatemories (The dodecatemorion of the Moon — [redacted] degrees 27").

F. 152. On conjunction and separation (Let it therefore be [redacted] is in conjunction with to it). — Cf. cod. Venet. 7, f. 383.

How separation occurs (Separation occurs [redacted] ἡ ζ'). [redacted] Cf. ibidem.

On Stationary Points (A stationary point, however [redacted] standing). [redacted] Cf. ibid.

Which is called the apheta (The apheta is called [redacted] the following). [redacted] Cf. ibid.

Which are masculine (Masculine places – they occupy).

Which are under the rays (Under the [redacted] ys – and rays).

On phase (Phase – [f. 153] at setting). — Cf. ibidem. F. 153. When it goes retrograde (sic) it is called the aphetes (There are – bringing down).

On house rulers (House ruler [redacted] condition of the air).

On the exaltation leap ([f. 153] The exaltation leap therefore — that one). [redacted] Cf. ibid., f. 384.

F. 153. On Falling (Falling is — it becam[redacted]). [redacted] Cf. ibid.

On aphetic places [corr. from τρόπων] (The aphetic — the [redacted] setting). — Cf. ibidem.

On aphetas (The aphetas — [f. 154] is called horimaion). — Cf. ibid., f. 384*.

F. 154. Of Paul of Alexandria, on domicile lordship (The one of the domicile lordship [f. 155] hour 25 [Paul. Alexandr., ed. 1586, O 4 v]. End of the fourth [sic] book and of the Tetrabiblos of Ptolemy the Egyptian). Here it is apparent that Ptolemy is named in error.

F. 155. Astrological figures.

F. 156. Figure of a horoscope with commentary (Likewise again — leading things).

F. 156. Figure with few words (Say if [redacted] it was distributed thus. End).

23. Berolinensis 161 = Phill. 1565 = Meerm. 268 = Clar. 310 (= Pel. 144?). — Chartaceus, cm. 19,4 × 13,8, saec. XVI. ff. 228. Olim Nauloti. — Cf. *Verzeichniss* etc., I, 68 sq. — Codici simillimus est Vatic. gr. 216, saec. XV.

F. 1-169. Geoponicorum libri XX.

F. 170. Orbis astrologicus, cum versibus XII Byzantinis de XII signis: Κριὸς μὲν πρῶτος ἐστιν ἀρχὴ τοῦ χρόνου — οἱ δ' Ἰχθύες δήλωσις ἰχθύων γένους. Ed. Cougny, *Anthol. Palat.*, vol. III, p. 330. Sequitur f. 170ᵛ tabula XII ventorum.

F. 171. <Περὶ ἐκλείψεως Σελήνης> (figura cum commentario partim inscripto : e. gr. Ἰχθύες β' ἀγαθὸν τοῖς καρποῖς κτλ.).

F. 171ᵛ. Figura cum commentario inscripto eiusdem argumenti, item f. 172ᵛ.
Περὶ διαφορᾶς τῶν τοῦ ὅρους (*sic*) μερῶν (Τοῦ ὅρους [l. ὅρους] — Πραινέστιον Μιμινάκιον).

F. 172. Ὁ μὲν ἀφηλιώτης — τὸν λιβόνοτον.

F. 172ᵛ. Σχόλ<ιον> (Ἰστέον ὅτι αἱ μὲν ἡμέραι τοῦ ἐνιαυτοῦ — ῥοπὴ ἔχει στιγμὰς ιβ'). — Cf. quae infra edentur ex cod. 7, f. 105ᵛ.

F. 173 vacuum; 173ᵛ et 174 Στίχοι εἰς τοὺς ιβ' μῆνας (Θεοδώρου Προδρόμου ut recent. man. adscripsit. Cf. B. Keil, *Wiener Studien*, XI, 110 sqq.). F. 174ᵛ vacuum.

F. 175. Capitulum initio mutilum Ζυγὸς Σκορπίος Ὑδροχόος — οὕτως ἔνι ἐκ παντός.
Περὶ σχήματος τῆς γῆς κεφάλαιον α' (Τὸ τῆς γῆς σχῆμα οὐ τετράγωνον ἔνι οὔτε πάλιν ὁλοστρόγγυλον, ἀλλὰ μακροστρόγγυλον — [f. 175ᵛ] ἐστὶν ἀληθές). Antipodas esse auctor negat (οἱ τοῦτο λέγοντες θεὸν οὐχ ὁμολογοῦσιν οὔτε πλάσιν ἀνθρώπου).

F. 175ᵛ. Περὶ τῆς γῆς (Καθάπερ μαγνήτης λίθος — τὴν γῆν τρέχει).
Περὶ νεφελῶν (Κύκλωθεν τῆς γῆς — [f. 176] καὶ οὕτως γίνονται ταῦτα).

F. 176. Περὶ βροντῶν (Αἱ βρονταὶ καὶ αἱ ἀστραπαὶ γίνονται οὕτως — [f. 176ᵛ] ἐστιν οὕτως ἐκ παντός).

F. 176ᵛ-179. Photii Patriarchae carmen didacticum de rebus meteorologicis cuius partem ex hoc codice ed. Pitra, *Anal. sacra et prof.*, I, 441 sqq.; cf. Krumbacher, *Gesch. d. byzant. Litt.*, p. 681. Φωτίου στιχηρὰ πρὸς τὸν ἔμπροσθεν εἰρημένον ἑταῖρον εἰς ὃν καὶ ὁ κανὼν ἐποιήθη· ἦχος β'· ὅ τε ἐκ τοῦ ξύλου σε νεκρόν. Περὶ τῶν μεταξὺ τῆς γῆς καὶ τοῦ οὐρανοῦ στοιχείων καὶ τῶν πρὸς (lacuna X litterarum) ἀέρος νεφῶν καὶ ὑετῶν (Μέσην εἰληφυῖα τοῦ παντὸς — [f. 177] ἀνακαλέσηται).

F. 177. Φωτίμῶν [*sic*] πρός τινα ἑταῖρον [in carmine adloquitur Μάρκελλον] δεηθέντα μαθεῖν τὰς τῶν ἀνθρώπων μεθηλικιώσεις καὶ

28. Berolinensis 161 = Phill. 1565 == Meerm. 268 - Clam 310 (= Pel. 144?). Paper, cm. 19.4 X 13.8, 16th century. f. 228. Formerly Nauloti. - Cf. Verzeichniss etc., 1, 68 94. The codex is very similar to Vatic. gr. 216, 15th century.

F. 1-169. Books XX of the Geoponica.

F. 170. Astrological sphere, with XII Byzantine verses on the XII signs: Κριὸς μὲν πρῶτος ἐστιν ἀρχὴ τοῦ χρόνου – οἱ δ' Ιχθύες description of the race of fish. Ed. Cougny, Anthol. Palat., vol. III, p. 330. Following on f. 170 is a table of XII winds.

F. 171. "On the Eclipse of the Moon" (figure with commentary partly inscribed: e.g. Pisces 2nd, good for crops, etc.).

F. 171. Figure with inscribed commentary of the same subject, likewise f. 172.

On the difference of the parts of the boundary (sic) (Of the mountain [l. boundary] - Praeneste Miminakion).

F. 172. The east wind — the south wind.

F. 172. Scholion (It is to be known that the days of the year inclination it has 12 points). Cf. what will be published below from cod. 7, f. 105v.

F. 173 blank; 173 and 174 Verses on the 12 Months (of Theodore Prodromos, as a later hand has noted. Cf. B. Keil, Wiener Studien, XI, 110 sqq.). F. 174v blank.

F. 175. A chapter mutilated at the beginning: Libra, Scorpio, Aquarius thus it is in every respect.

On the shape of the earth, chapter 1 (The shape of the earth is not square, nor again perfectly round, but oblong-round – [f. 175v] it is true). The author denies the existence of the Antipodes (those who say this do not acknowledge God, nor the creation of man).

F. 175. On the Earth (Just as the magnet stone — runs through the earth).

On Clouds (Around the earth — [f. 176] and thus these things come to be).

F. 176. On Thunder (Thunder and lightning come about thus — [f. 176] it is so from everything).

F. 176–179. Didactic poem on meteorological matters by Patriarch Photius, part of which was edited from this codex by Pitra, Anal. sacra et prof., I, 441 sqq.; cf. Krumbacher, Gesch. d. byzant. Litt., p. 681. "Stichera of Photius to the aforementioned companion for whom the canon was also composed": mode 2; O you who from the wood (made you) dead. On the elements between the earth and the heaven and those pertaining to (lacuna of X letters) clouds and rains of the air (Having taken the middle of the universe — [f. 177] may call back).

F. 177. Photius [sic] to a certain companion (in the poem he addresses Marcellus) who requested to learn about the age-transitions of men and

ἄλλα τινά. Ὠδὴ α'· ἦχος α'· ἀναστάσεως ἡμέρα (Ἡλικίας τῶν ἀνθρώπων — συνάψαιεν) [1]. ·

Ὠδὴ γ' [secunda deest] δεῦτε πόμα πίωμεν καινόν (Νέφος ἐστι κάθυγρον — [f. 177v] παρίδης με) [2].

F. 177v. Ὠδὴ δ'· ἐπὶ τῆς θείας (Νέφος χιόνα ὑετόν — ταλαίπωρε) [3].

Ὠδὴ ε'· ὀρθρίσωμεν (Θερμότατον — [f. 178] λύπας μου) [4].

F. 178. Ὠδὴ ς'· κατῆλθεν ἐν τοῖς κατωτάτοις τῆς γῆς (Σὺν ἅμα ἐν τοῖς ὑπερτάτοις — κενοῦσθε) [5].

Ὠδὴ ζ'· ὁ παῖδας ἐκ καμίνου (Ἐξόχως τῷ προφήτῃ πειθόμενος σεισμὸν — [f. 178v] κατεδαπάνησεν) [6].

F. 178v. Ὠδὴ η'· αὕτη ἡ κλητὴ καὶ ἁγία (Ταῦτα φυσικῶς ἐνεργεῖται — μετὰ πόνου) [7].

Ὠδὴ θ'· φωτίζου φωτίζου ἡ νέα Ἱερουσαλήμ (Κυρίως παρθένον — [f. 179] δίκασον) [8].

F. 179. Ἐξαπ(οστειλάριον) ὁ οὐρανὸν τοῖς ἄστροις (Γένεσιν ἔξω νόει — τοῦ τέλους).

Οἱ λέγοντες ὅτι ἑκάστῳ ἀνθρώπῳ ὁ τρόπος ὥρισται — [f. 179v] καὶ δοξάσεις με. Contra astrologiae fidem.

Ἐπειδὴ δὲ καὶ οἱ κατ' οὐρανὸν ἀστέρες ἀνατέλλοντες — τοῦ ἀέρος κατάστασιν = Aetii Amideni tetr. III, 34, ed. Wachsmuth, *Lyd. de ost.*[2], p. 289, 1. Haec introducunt ad sequens capitulum.

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[1] Finis huius odae hic est : Ἐπὶ ξένης παροδεύων ἀδελφὲ δυστυχῶς μέμνησο σοῦ Φωτίου· ἐν γὰρ τῇ ξένῃ καὶ αὐτός, θανατῶν (κ)αὶ φθορῶν, διὰ ξενίαν μικράν, Χριστὸς ἡμᾶς ῥύσαιτο καὶ σχισθέντας συνάψαιεν.

[2] Ultima verba : Θαῦμα πῶς σωμάτων μικρὸν δυστυχίας τοσαύτης ὄγκον ἐδέξατο· ἐν γὰρ ὀδύνῃ μοι πᾶς ὁ βίος, ὁ φθόνος δὲ πολύς· Χριστὲ μὴ παρίδῃς με.

[3] In fine quartae odae pergit lamentari : Ξένος πατρίδος καὶ φυλῆς ὁ πολυπλάνητος ἐγώ· ξένος συγγενῶν τε καὶ φίλων δυσκλεὴς ἀπόλυτος· ἀπερριμένος ἄπολις· δάκρυα καὶ μόνα πλουτήσας φθόνος σοι ταῦτα ποιεῖ ψυχὴ ταλαίπωρε.

[4] Finem facit querela : Ἐκένωσεν ὄντως ὁ φθόνος ἐν σοὶ ψυχή μου· τὰ βέλη φαρμάκῳ καταβεβαμμένα καὶ τῆς γῆς ἐξώρισεν τῆς ἐνεγκούσης με· στῆσον ὡς ᾅδας (?) τὰς λύπας μου.

[5] In fine : Ἐξέστην ἔν τοῖς πανταχοῦ λυπηροῖς ὁ ταλαίπωρος ἐγώ· καὶ στενάζω ἐκ βάθους· καὶ ταλανίζω τὸ ζῆν, αἱματόφυρτα ἐξ ὀμμάτων τῶν ἐμῶν δάκρυα μοι κενοῦσθε.

[6] In fine : Ὁ παῖδας ἐκ καμίνου ῥυσάμενος ἀπάλλαξον δέομαι πάθους ἐμαυτὸν καὶ βασκανίας τῶν ἐχθρῶν· τὸ γὰρ σῶμα ἡ λύπη συνέπηξε (l. συνέτηξε Pitra) ψυχὴν δὲ ὁ λογισμὸς ὥσπερ σκώληξ αὐτὴν κατεδαπάνησεν.

[7] Ultimi versus : Τύχη δυσκλεὴς συνκλαύνει (*sic*) με οἶμοι· πειρασμοὶ τρικυμίαι καὶ περιπλάνησις αὕτη· οἱ φθονοῦντες ἐγγὺς· οἱ δὲ φίλοι καὶ γνωστοὶ ἐμακρύνθησαν· ῥοαὶ τῶν δακρύων ἐκρεῖτε μετὰ πόνου.

[8] In fine : Ἐλπὶς ἐμοὶ καὶ τεῖχος καὶ λυπηρῶν ἀπαλλαγή, σωτηρία καὶ σκέπη τῆς ψυχῆς μου· δέσποινα· πρόστηθι νῦν ἐκχωροῦντι μακρὰν· ἄκων χωρῶ· βλέψον παρθένε· καὶ τοὺς διώκοντας δίκασον.

certain other matters. Ode 1; mode 1; the day of resurrection (The ages of men — may they join together).

Ode 3 [the second is missing] come let us drink a new drink (A cloud is very wet — [f. 177] you have disregarded me) 8.

F. 177. Ode 4; on the divine (A cloud, snow, rain — wretched one) 3.

Ode 5; let us rise at dawn (Most warm — [f. 178] my sorrows) 4.

C. 178. Ode 6; he descended into the lowest parts of the earth (Together in the highest places — be emptied) 5.

Ode 7: O you who brought children out of the furnace (Preeminently obeying the prophet, the earthquake — [f. 178] was c

nos, the earthquake — [f. 178] was consumed) 6.

F. 178. Ode 8: This is the called and holy (These things are accomplished naturally — with toil) 7.

Ode 9: Shine, shine, O new Jerusalem (Properly a virgin — [f. 179] judge) 8.

F. 179. Exaposteilarion: He who adorned heaven with stars (Understand Genesis outside of the end).

Those who say that the manner of each person is determined — — — [f. 179] and you will glorify me. Contra astrologiae fidem. But since also the stars in the sky as they rise — the condition of the air — Aetii Amideni tetr. III, 34, ed. Wachsmuth, Lyd. de ost.[3], p. 289, l. Haec introducunt ad sequens capitulum.

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1 The end of this ode is as follows: Passing through a foreign land, brother, in misfortune remember your Photios; for in a foreign land he himself also, dying and perishing, through a small act of hospitality, may Christ deliver us and, having been separated, unite us.

• The final words: A wonder how a small body received so great a burden of misfortune; for all my life is in pain, and envy is great; O Christ, do not overlook me. • At the end of the fourth ode he continues to lament: A wanderer, I am a stranger to my homeland and my tribe; a stranger, infamous and abandoned, to my kinsmen and friends; cast away, without a city; having amassed only tears — envy does this to you, wretched soul.

• The lament ends: Ἐκένωσεν ὄντως ὁ φθόνος ἐν σοὶ ψυχή μου· τὰ βέλη φαρμάκῳ καταβεβαμμένα καὶ τῆς γῆς ἐξώρισεν τῆς ἐνεγκούσης με· στῆσον ὡς ἅδας (?) τὰς λύπας μου.

6 At the end: Ἐξέστην ἔν τοῖς πανταχοῦ λυπηροῖς ὁ ταλαίπωρος ἐγώ· καὶ στενάζω ἐκ βάθους· καὶ ταλανίζω τὸ ζῆν, αἱματόφυρτα ἐξ ὀμμάτων τῶν ἐμῶν δάκρυα μοι κενοῦσθε.

* At the end: Ο παῖδας ἐκ καμίνου φυσάμενος απάλλαξον δέομαι πάθους ἐμαυτὸν καὶ βασκανίας τῶν ἐχθρῶν· τὸ γὰρ σῶμα ἡ λύπη συνέπηξε (I. συνέτηξε Pitra) ψυχὴν δὲ ὁ λογισμός ὥσπερ σκώληξ αὐτὴν κατεδαπάνησεν.

7 Final verses: Τύχη δυσκλεής συνκλαύνει (sic) με οἴμοι· πειρασμοί τρικυμίαι καὶ περιπλάνησις αὕτη· οἱ φθονοῦντες ἐγγὺς· οἱ δὲ φίλοι καὶ γνωστοί ἐμακρύνθησαν· ῥοαὶ τῶν δακρύων ἐκρεῖτε μετὰ πόνου.

• At the end: Ἐλπὶς ἐμοὶ καὶ τεῖχος καὶ λυπηρῶν ἀπαλλαγή, σωτηρία καὶ σκέπη τῆς ψυχῆς μου· δέσποινα πρόστηθι νῦν ἐκχωρούντι μακρὰν ἄκων χωρῶ· βλέψον παρθένε· καὶ τοὺς διώκοντας δίκασον.

F. 179v. Ἀστέρων ἀνατολαὶ καὶ δύσεις κατὰ Κυειτίλλιον [!] (Μηνὶ Ξανθικῷ [corr. ex -ουκῷ] — [f. 181] ἢ λα'). Haec quamquam concordant cum calendario Quintiliorum (*Geopon.*, I, 9) tamen multo uberiora sunt (eadem habentur in cod. Vatic. 216); propediem edam cum aliis calendariis graecis.

F. 181. Ἐξήγησις εἰς ταῦτα καθαρὰ καὶ ἀσφαλὴς (Μηνὶ Δύστρῳ — [f. 181v] χελιδόνες φαίνεται) = Aetius, l. c., p. 289, 11-293, 10.

F. 181v. Τῶν ἑπτὰ οὐρανῶν ὁ ἀκριβασμὸς καὶ τὰ μέταλλά εἰσιν οὕτως (Ὁ μὲν οὐρανὸς ὁ ὁρόμενος [*sic*] — [f. 182] ἀγαπητός). Citantur S. Paulus, ὁ ποιητὴς Ἰωάννης Δαμασκηνὸς in iambicis, Rex David, Evangelia.

F. 182. Ὅτι οἱ Ῥωμαῖοι εἰς τρία διαιροῦσι τὰς τοῦ μηνὸς ἡμέρας — φθίνει.
Τέρας σημεῖον σύμβολον καὶ τεκμήριον διαφέρουσι (Τέρας μὲν γὰρ — σημαίνουσιν).
Ὁ Σολομῶν ἔν τισι τῶν ἐνιγμάτων αὐτοῦ — [f. 182v] ἀφθαρτιζωμένης.

F. 182v. Ἐξήγησις τῶν ἡμερῶν Ἡσιόδου ἀπὸ φωνῆς τοῦ Πρωτοσπαθαρίου (Πρῶτον ἔννη τετράς τε — [f. 188v] ἐξεπονήθη τοῦ Ἡσιόδου) = [post ipsius Hesiodi versus] Iohannis Protospatharii commentarius ed. Gaisford, *Poet. gr. min.*, II, 448, 11-459; cf. Krumbacher, l. c., p. 558.

F. 188v. De decadis numeris (Ἡ μονὰς εἶδος — [f. 189] δέκατος κρίσις καὶ πίστις).

F. 189v. Ἐννέα εἰσὶν αἱ Μοῦσαι διὰ τὸ — [f. 190] καὶ ἐννέα Μουσῶν.

F. 190. Τῶν ιβ' ζῳδίων τὰ ὀνόματα καὶ οἱ τούτων μῆνες (Κριὸς Μαρτίῳ κα' δέχεται τὸν Ἥλιον — Φευρουαρίῳ κ').
Ἰωάννου Ἀλεξανδρέως χρόνοι τῶν ζῳδίων ἐν οἷς ἕκαστον αὐτῶν ὁ Ἥλιος διαπορεύεται καὶ αἱ καθ' ἕκαστον ζῴδιον γινόμεναι ἐπισημασίαι αἳ ὑπο<γε>γραμμέναι εἰσίν· ἀρξόμεθα δὲ ἀπὸ θερινῆς τροπῆς ([f. 190v] Καρκῖνον διαπορεύεται — [f. 193v] ἐπ' αὐτῷ) = Ps.-Gemini Calendarium ed. Wachsmuth, l. c., p. 181-195.

F. 193v-206. Πτολεμαίου φάσεις ἀπλανῶν <καὶ συναγωγὴ> ἐπισημασιῶν, ed. Wachsmuth, ibid., p. 211, 5-272, 10 et 273, 8-276, 4.

F. 206. Ψηφηφορία Ἡλίου (Εἰ βούλει γινώσκειν τὸν Ἥλιον ἐν ποίῳ ζῳδίῳ ἐστὶ — καταντᾶ ὁ ὡροσκόπος. Τέλος).

F. 207-228. Ἥρωνος γεηπονικὸν βιβλίον (ed. Hultsch, *Heronis rell.*, p. 208-234 ex cod. Paris. 2438, f. 88).

24. Berolinensis 168 = Phill. 1572 = Meerm. 280 = Clar. 391 B. — Chartaceus, cm. 21,6 × 14,2, s. XV, ff. 14. — Cf. *Verzeichniss* etc., I, 72 sq.

F. 8. De pascha inveniendo (Ἔτους ͵ϛωξ' [= 1352 p. Chr.] —

Γ. 179. Risings and settings of stars according to Quintillius [!] (Month Xanthicus [corr. from -- oucus] - [f. 181] ή λα'). Although these agree with the calendar of the Quintilii (Geopon., I, 9), they are nevertheless much more abundant (the same are found in cod. Vatic. 216); I shall publish them shortly together with other Greek calendars.

F. 181. A clear and reliable exposition of these matters (In the month of Dystros [illegible] [f. 181v] swallows appear) = Aetius, l. c., p. 289, 11-293, 10. F. 181v. The precise account of the seven heavens and their properties is as follows (Now the visible heaven — [f. 182] beloved). Cited are St. Paul, the poet John of Damascus in iambics, King David, the Gospels.

F. 182. That the Romans divide the days of the month into three parts — it wanes.

Teras, semeion, symbolon, and tekmērion differ (For teras indeed — they signify).

Solomon in some of his riddles — [f. 182v] being rendered incorruptible.

F. 182. Exposition of the Days of Hesiod from the words of the Protospatharios (First the nine and the four — [f. 188v] was worked out from Hesiod) =========[after the verses of Hesiod himself] Commentary of John the Protospatharios ed. Gaisford, Poet. gr. min., II, 448, 11-459; cf. Krumbacher, l. c., p. 558.

F. 188. On the numbers of the decade (The monad is a form — [f. 189] the tenth is judgment and faith).

F. 189. There are nine Muses because — [f. 190] and nine Muses. F. 190. The names of the 12 Zodiac signs and their corresponding months (Aries receives the Sun on the 21st of March — on the 20th of February).

The times of the Zodiac signs in which the Sun passes through each of them, and the weather signs occurring in each zodiac sign as written below, by John of Alexandria; we shall begin from the summer solstice ([f. 190v] He passes through Can[illegible] — [f. 193v] upon it) = Ps. Gemini Calendarium ed. Wachsmuth, l. c., p. 181-195.

F. 1935-206. Ptolemy's Phaseis of the Fixed Stars and Collection of Weather Signs, ed. Wachsmuth, ibid., p. 211, 5-272, 10 and 273, 8-276, 4. F. 206. Calculation of the Sun (If you wish to know in which Sign the Sun is — the horoscope arrives. End).

F. 207-228. Heron's Geometrical Book (ed. Hultsch, Heronis rell., p. 208-234 from cod. Paris. 2438, f. 88).

24. Berolinensis 168 = Phill. 1572 = Meerm. 280 = Clar. 391 B. Paper, cm. 21.6 × 14.2, 15th century, ff. 14. Cf. Verzeichniss et[illegible], 72 sq.

F. 8. On finding Easter (Year 6860 [= 1352 A.D.] -

[f. 8v] ιβ'). Series annorum usque ad annum ,ϛωπβ' = 1364 p. Chr. continuatur.

F. 11v post Nicephori Patriarchae σημείωσιν ὀνειράτων διὰ στίχων ἰαμβείων (cf. infra p. 46) : Ὀνειροκριτικὸν κατὰ τὴν ☾ ☉ [σύνοδον] (α' Ἐὰν ἴδεις τι — γενήσεται τὸ ὁραθέν).

25. Berolinensis 170 = Phill. 1574 = Meerm. 284 = Clar. 291 (= Pel. 54). — Chartaceus, cm. 22,7 × 16,9, s. XVI (sive potius XV?, cf. infra), ff. 220. — Olim Cl. Nauloti qui illum legens agnovit a. 1573. Variis manibus scriptus, f. 1-136 secundum Studemund et Cohn manu Nicolai Cocoli. — Cf. *Verzeichniss* etc., I, 75. — Ex brevi indice fere s. XVII praemisso nihil discimus.

F. 1. Μέθοδος ὁποίας κράσεως εὑρήσκεται ὁ χρόνος· κράτησον τὰ ἀπὸ κτήσεως ἔτη καὶ ὕφηλον ὑπὸ τῶν δώδεκα καὶ ὅσα εὑρεθόσι (*sic*) κάτοθεν τῶν δώδεκα, αὐτός ἐστι ὃν ζητῆς καὶ εἰ μὲν μήνη (leg. μένῃ) α', ἕνι πρῶτος χρόνος· εἰ δὲ δύο, δεύτερος καὶ καθεξῆς ἕως τῶν ιβ'· καὶ εἰ μὲν εὑρεθῇ πρώτος χρόνος, ἕνι πρῶτον ζῴδιον οἷον Κριός (Τὸ ἔτος τοῦτο — [f. 5v] καὶ θάλασσα χειμέριος. Ταῦτά εἰσιν αἱ διακρίσεις τῶν δώδεκα ζῳδίων). Dodecaeteris chaldaica similem (non tamen eundem) in modum contaminata ac in cod. Marc. 324, f. 89v-91v (cf. *Catal.*, III, 139). In marg. ad annum Piscium adnotatur, dubito an manu ipsius scriptoris : οὗτος εὑρέθη ἐν ἔτει ,ϛϡμη' (= 1440 p. Chr.) et supra ad annum Cancri (potius quam ad Geminorum) ἔτους ,ϛϡνβ' (= 1444 p. Chr.), ad annum Virginis ἔτους 'ϛϡοη' (= 1470 p. Chr.).

F. 5v. Περὶ σημείων τῶν ζ' πλανήτων ([f. 6] Σημεῖα σκέψεως τῶν ἑπτὰ πλανήτων — [f. 7] ὁ καθεῖς κεῖται ἀστέρα). Similia apud Valentem (cf. *Catal.*, III, 88 sq.) et Rhetorium (cf. Appendicem huius fasciculi) inveniuntur; haec ex vocabulis ἐκκλησιαστικός, νοτάριος κτλ. posterioris aevi esse apparet. In marg. f. 6v manus paulo recentior iam dicta adnotavit ad Solem : ἐφειλομένων ἀπὸ κτήσεως [l. κτίσεως] πρὸς λ' εὑρήσκεται ἐν τῷ Ἡλίῳ ὁ χρόνος (i. e. annus) οὗτος εὑρέθη ἐν ἔτει 'ϛϡμη' [1440 p. Chr.] οἷον ἐν ς' τῷ Ἡλίῳ.

F. 7. Ἕτερον ὅμοιον τῶν ιβ' ζῳδίων (Κριὸν οἱ ἔχοντες ζῴδιον εἰσὶν εὐπρόσωποι — [f. 10] ὀρνεοτρόφοι, πραγματευταί). Similis argumenti capitulum ex Hippolyto ed. R. Foerster, *Script. Physiognom.*, II, 341 sqq.; cf. etiam Hephaest., I, 1.

F. 10. Ἑρμηνεία (Οὕτως ἐξακριβευσάμενος ἑκάστου ἀστέρος — ιβ' Ἰχθύες ψω). Auctor Nechepsonem regem adloquitur : κράτιστε ἀνδρῶν, Νεχεψὼ βασιλέων βασιλεῦ; igitur excerpta fingit ex Petosiride. — Edita in appendice.

F. 10v (in marg. manu eadem ut videtur) Μέθοδος ἑτέρα ('Ετέρα

[f. 8] 12th). Series of years continued up to the year 6872 = 1364 A.D.

F. 11v after the Dream Interpretation note of Nicephorus Patriarch in iambic verses (cf. below p. 46): Dream Interpretation according to the 9th [Synod] (Ist: If you see something — what was seen will come to pass).

25. Berolinensis 170 = Phill. 1574 = Meerm. 284 = Clar. 291 (= Pel. 54). Paper, cm. 22.7 × 16.9, 16th century (or rather 15th?, cf. below), ff. 220. Formerly belonging to Cl. Naulot, who, upon reading it, identified it in the year 1573. Written in various hands; ff. 1-136 according to Studemund and Cohn in the hand of Nicolaus Cocoli. – Cf. Verzeichniss etc., I, 75. — From the brief index prefixed, of approximately the 17th century, we learn nothing.

F. 1. Method for finding what mixture the current year belongs to: take the years from acquisition and subtract from twelve, and however many are found below twelve, that is what you seek; and if 1 remains, it is the first year; if two, the second, and so on up to 12; and if the first year is found, it is the first sign, namely Aries (This year — [f. 5] and the sea is wintry. These are the distinctions of the twelve signs). Dodecaeteris chaldaica compiled in a similar (though not identical) manner as in cod. Marc. 324, f. 89–91 (cf. Catal., III, 139). In the margin, next to the year of Pisces, is noted — I am uncertain whether in the hand of the scribe himself: οὗτος εὑρέθη ἐν ἔτει ,ϛ ϡμη (= 1440 p. Chr.) and above for the year of Cancer (rather than of Gemini) ἔτους συνβ',(= 1444 p. Chr.), for the year of Virgo ἔτους 'Γδοη' (= 1470 p. Chr.).

F. 5. On the signs of the 7 planets ([f. 6] Signs for the observation of the seven planets — [f. 7] the one who has been cast down lies at a star). Similar passages are found in Valens (cf. Catal., III, 88 sq.) and Rhetorius (cf. the Appendix of this fascicle); these are evidently of a later age, as shown by the words ἐκκλησιαστικός, νοτάριος, etc. In the margin of f. 6v a slightly more recent hand, as already mentioned, noted regarding the Sun: ἐφειλομένων ἀπό κτήσεως [l. κτίσεως] πρὸς λ' εὑρήσκεται ἐν τῷ Ἡλίῳ ὁ χρόνος (i. e. the year) οὗτος εὑρέθη ἐν ἔτει 'ς μη [1440 p. Chr.] οἷον ἐν ς' τῷ Ἡλίῳ. Another similar text on the 12 signs of the zodiac (Those who have Aries as their sign are of handsome

F. 7. appearance [f. 10] bird-keepers, merchants). A chapter of similar argument from Hippolytus, ed. R. Foerster, Script. Physiognom., II, 341 sqq.; cf. also Hephaest., I, 1.

F. 10. Interpretation (Thus having examined each star precisely ιβ' Pisces ψω). The author addresses King Nechepso: κράτιστε ἀνδρῶν, Νεχεψώ βασιλέων βασιλεῦ; he therefore pretends the excerpts are from Petosiris. — Published in the appendix.

F. 10v (in the margin, in the same hand it appears) Another method (Another

μέθοδος· τῶν τοίνυν ζῳδίων — τηρεῖν δεῖ). — Edita in appendice.

Geographia astrologica [ex Ptolemaei tetrab. II, 3 excerpta] (Πολλά τινα τῶν ἐπὶ γῆς κλημάτων — [f. 11] Γαραμαντική).

F. 11. Anni divisio prior (Τὸν ἐνιαυτὸν τοῦτον τὸν τρόπον διαιροῦμεν — ἡμέραι τξε') et f. 11v altera (Καὶ αὖθις διαιροῦμεν — [f. 12] ἅπαξ ἡμέρας). — Editum in appendice.

F. 12. Brontologium ex Luna et Sole (Σελήνης οὔσης ἐν τῷ Κριῷ ἐὰν βροντίσῃ, θόρυβον τινὰ σημήνῃ — [f. 15v] ὅτι θηλυκὸν τὸ ζῴδιον). — Editum in appendice.

F. 15v. Ἑρμοῦ τοῦ Τρισμεγίστου περὶ σεισμοῦ (Ἡλίου ὄντος ἐν Κριῷ — [f. 18v] εἰς ἀγαθὰ ἐλεύσονται). — Paraphrasis carminis notissimi, edita in appendice.

F. 18v. Περὶ τῶν φαινομένων φλογῶν καιομένων περὶ τὸν οὐρανὸν καὶ τῶν καλουμένων αἰγῶν καὶ δαλῶν καὶ διαθεόντων ἀστέρων (Ἄνωθεν μὲν ἀπὸ τῆς ἀρχῆς τοῦ στερεώματος — [f. 23] δι' ἐγγύτητα) = Nicephori Blemmidae, ut viderunt editores catalogi Berolinensis, epitomae physicae cap. XII (Migne, *Patrol.*, vol. 142, p. 1127) [1].

F. 23. Περὶ κομητῶν καὶ τοῦ γαλαξίου κύκλου ([f. 23v] Ὑπερ τῶν προειρημένων — [f. 26v] τὸν τόπον) = eiusdem cap. XIII.

F. 26v. Περὶ ὄμρου (*sic*), χαλάζης, χιόνος καὶ πάχνης (Ὥσπερ τῶν προειρημένων — [f. 32] ἀπογεννᾶ) = eiusdem cap. XIV.

F. 32. Περὶ σεισμοῦ (Σεισμὸς δοκεῖ γίνεσθαι — [f. 36] λοιπῶν πλανήτων) = eiusdem cap. XVIII.

F. 36. Περὶ βροντῆς καὶ ἀστραπῆς ἐκ νεφίου τε καὶ τυφώνος καὶ πρηστήρος καὶ κεραυνοῦ (Τῆς ἀτμίδος — [f. 40v] ἄνω φερόμενα) = eiusdem cap. XIX.

F. 40v. Περὶ τῶν ἐν τῷ οὐρανῷ φαινομένων φασμάτων (Φαίνεται ποτὲ συνιστάμενα — [f. 42v] ἱστόρηται] = eiusdem cap. XX.

F. 42v. Περὶ ἴριδος (Ὥσπερ τῆς ἅλω — [f. 48v] τῆς ἴριδος) = eiusdem cap. XXII.

F. 48v. Περὶ ῥάυδων καὶ παρηλίων ἔτι δὲ καὶ τῶν ἐν γῇ μεταλλευτῶν τε καὶ ὀρυκτῶν (Ὅτε ἐκ πλαγίων — [f. 50v] βαρύτατος) = eiusdem cap. XXIII.

F. 50v. Περὶ Σελήνης (Ἡ Σελήνη κατωτέρα — [f. 58v] τὸν ὁρίζοντα) = eiusdem cap. XXVII.

F. 58v. Περὶ γῆς καὶ τῶν ταύτης ζωνῶν (Καὶ πρῶτον ὅτι ἡ γῆ κέντρου λόγον — [f. 65] τριπλασιεφίβδομον [*sic*]. Excerpta ex eiusdem

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[1] Quae huius operis haud spernendi indoles sit et quibus codicibus manuscriptis contineatur cf. A. Heisenberg, *Nicephori Blemmydae curriculum vitae* (Lips. 1896), p. LXXVIII sqq.

method: concerning then the Signs of the Zodiac [illegible] must be observed). [illegible] Edited in appendix.

Astrological Geography [excerpted from Ptolemy's Tetrabiblos II, 3] (Πολλά τινα τῶν ἐπὶ γῆς κλημάτων [illegible] [f. 11] Γαραμαντική).

F. 11. First division of the year (Τόν ἐνιαυτὸν τοῦτον τὸν τρόπον διαιρούμεν [illegible] — ἡμέραι τξε' and f. 11v the second (Καὶ αὖθις διαιροῦμεν — [f. 12] ἅπαξ ἡμέρας). [illegible] Edited in the appendix.

F. 12. Brontologium from the Moon and Sun (Σελήνης οὔσης ἐν τῷ Κριῷ ἐὰν βροντίσῃ, θόρυβον τινά σημήνη – [illegible] [f. 15v] ὅτι θηλυκὸν τὸ Ζώδιον). [illegible] Edited in the appendix.

F. 15. Hermes Trismegistus on earthquakes (Ηλίου ὄντος ἐν Κριῷ — [f. 184] εἰς ἀγαθὰ ἐλεύσονται). [illegible] Paraphrasing the poem of the most well-known works, edited in the appendix.

F. 18. On the apparent flames burning in the sky and on what are called goats and firebrands and shooting stars (From above, from the beginning of the firmament [f. 23] on account of proximity) = Nicephori Blemmidae, as the editors of the Berlin catalogue observed, epitome of physics, ch. XII (Migne, Patrol. , vol. 142, p. 1127).

F. 23. On comets and the Milky Way circle ([f. 23v] Concerning the aforementioned [illegible] — [f. 26v] the place) = of the same, ch. XIII.

F. 26. On rain (sic), hail, snow, and frost (Just as of the aforementioned — [f. 32] produces) = of the same, ch. XIV. [f. 36] of the

Γ. 32. On Earthquakes (An earthquake seems to occur [illegible] remaining planyton) [illegible] of the same, chapter XVIII.

Γ. 36. On Thunder and Lightning from Cloud, Typhoon, Whirlwind, and Thunderbolt (Of the vapor [illegible] [f. 409] carried upward carried upward) = of the same, chapter XIX.

Γ. 40. On the Phenomena Appearing in the Sky (There appear sometimes forming — [f. 42v] has been recorded) = of the same, chapter XX. Γ. 42. On the Rainbow (Just as the halo — [f. 48v] of the rainbow) = of the same, chapter XXII.

Γ. 48. On Rods and Parhelions, and also on Minerals and Things Dug from the Earth (When from the sides — [f. 50v] the heaviest) = of the same, chapter XXIII.

C. 507. On the Moon (The Moon being lower — [f. 58v] the horizon) = of the same, chapter XXVII.

Γ. 58. On the Earth and Its Zones (And first, that the earth [has] the ratio of a center — [f. 65] triplasiephebdomos [sic]. Excerpta ex eiusdem

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[1] For the nature of this work, which is by no means to be despised, and in which manuscript codices it is contained, cf. A. Heisenberg, Nicephori Blemmydae curriculum vitae (Lips. 1896), p. LXX viii sqq.

cap. XXVIII. F. 60 in marg. rubro adscriptum man. 1 : Περὶ διαφορᾶς τόπων τῆς ἐκλείψεως τοῦ Ἡλίου.

F. 65. Περὶ ἡμερονυκτείων καὶ τῶν τεσσάρων τοῦ ἔτους καιρόν (*sic*) Ἥλιος (Ὁ Ἥλιος διττὴν φερόμενος κίνησιν — [f. 71] ἀνισότητος αἰτία) = eiusdem cap. XXIX.

F. 71. Περὶ οἰκήσεων (Ἡ οἰκουμένης καθ' ὑπόθεσιν — [f. 75] ἡμερόνυκτον διαιρεῖ, cum figura) = eiusdem cap. XXX.

F. 75v. Περὶ οὐρανοῦ καὶ γῆς, Ἡλίου καὶ ἀστέρων (Ὁ οὐρανὸς ἐν σχήματι κύβου ἐκτίστη (*sic*) ἢ δέρρεος ὡς φυσὶν (*sic*) ὁ θεὸς τῷ Ἰώβ — [f. 78] τῆς γῆς). — Haec non ex Nicephoro excerpta sunt : edidit ex codice Paris. 854, s. XIII (f. 192) Cramer, *Anecd. Paris.*, I, 370, 30 - 373, 28. Num recte Dionysio cuidam Cramer haec attribuerit (p. 368, 22), quod capitulum quoddam paulo ante scriptum huius nomen fert, valde dubito[1].

F. 78. Περὶ μεγέθους καὶ διαφορὰς τῶν λεγόντων περὶ συγκρίσεως πρὸς τὴν γῆν Ἡλίου καὶ Σελήνης (Πάλιν δὲ τῆς Σελήνης — [f. 87] νομήζεσθαι καὶ ὀνομάζεσθαι). — Haec artissime cum antecedente capitulo cohaerent (cf. notam). Agitur mox de planetarum zonis, motibus (minime accurate), domiciliis, de quatuor anni temporibus, de annis solari et lunari, de octaeteride, denique de initio diei apud varias gentes. Haec omnia ed. Cramer, l. c., p. 373, 28 - 381, 17.

F. 87. Ἐκ τῆς εἰς τὸν ὄγδοον ψαλμὸν ἐξηγήσεως (Οἴπων [l. Εἰπῶν] ὁ προφήτης — [f. 96v] ὁμολογῆσαι ἐν τῷ θεῷ) — Nicephori Blemmidae epitomae physicae caput ultimum (XXXII). Cum figura.

F. 96v. Εἰ θέλεις εὑρεῖν τὰς ἐπάκτας τῶν κηνῶν [l. μηνῶν] — [f. 97] τὸν Σεπτέβριον τούτους.

F. 97v. Τοῦ σοφωτάτου Ψελλοῦ περὶ τῆς κινήσεως τοῦ χρόνου, τῶν κύκλων τοῦ Ἡλίου καὶ τῆς Σελήνης καὶ τῆς ἐκλείψεως αὐτῶν καὶ τῆς τοῦ Πάσχα εὑρέσεως διὰ τί ὁ ἅπας χρόνος νυχθήμερα ἔχει τξε' ὁ' καὶ οὔτε πλέω οὔτε ἐλάσσω· καὶ πόθεν τοῦτο συμβαίνει ὥστε μή ποται (*sic*) τὰς ἡμέρας τοῦ παντὸς χρόνου μήτε

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[1] Non magni pretii ne finis quidam capituli est quem hic exscribo : Ἔδοξε δέ τισι τῶν ἀρχαιοτέρων καὶ μέγεθος Ἡλίου καὶ Σελήνης εἰπεῖν· ὁ μὲν οὖν Σεραπίων ὀκτωκαιδεκαπλασίονα εἶναι τῆς γῆς τὸν Ἥλιον ἔφησεν, Ἐρατοσθένης δὲ ἑκατονταπλασίονα μὲν τὸν Ἥλιον τῆς γῆς. Continuatur init. capituli sequentis. Πάλιν δὲ τῆς Σελήνης [rectius τριακονταεννεαπλασίονα δὲ τὴν Σελήνην Paris.] οἱ δὲ τῆς ἡμετέρας ἐκκλησίας διδάσκαλοι ἴσον τῇ γῇ τὸν Ἥλιον ἀπεφήναντο· ὡς δὲ [καὶ recte Paris.] ὁ ἀληθὴς ἔχει λόγος. Haec valde decurtata esse elucet. Ceterum fieri non potuit quin Serapio Hipparchi discipulus volumen Solis multo rectius coniecerit.

cap. XXVIII. F. 60 in the margin, written in red by hand 1: On the Difference of Places of the Eclipse of the Sun.

Γ. 65. On Days and Nights and the Four Seasons of the Year (sic) The Sun (The Sun, carried with a twofold motion [redacted] · [f. 71] inequa- cause of inequality) II eiusdem cap. XXIX.

Γ. 71. On Habitations (The inhabited world according to the hypothesis — [f. 75] divides the day and night, with figure) = eiusdem cap. XXX.

Γ. 75. On Heaven and Earth, the Sun and the Stars (Heaven was created [sic] in the form of a cube or of a hide, as God speaks to Job — [f. 78] of the earth]. — These passages are not excerpted from Nicephorus: they were edited from codex Paris. 854, s. XIII (t. 192) by Cramer, Anecd. Paris., I, 370, 30–373, 28. Whether Cramer was right to attribute these to a certain Dionysius (p. 368, 22), on the grounds that a chapter written shortly before bears his name, I very much doubt.

Γ. 78. On the magnitude and the differences of opinion among those who speak of the comparison of the Sun and Moon with the earth (Again, of the Moon — [f. [redacted] 87] to be considered and to be named). These [redacted]sages are very closely connected with the preceding chapter (cf. note). What follows deals with the zones of the planets, their motions (not very accurately), their domiciles, the four seasons of the year, the solar and lunar years, the octaeteris, and finally the beginning of the day among various peoples. All of this was edited by Cramer, l. c., p. 373, 28–381, 17.

Γ. 87. From the Commentary on the Eighth Psalm (The prophet having said [read: Having [redacted]said] — [f. 96] to give thanks unto God) — the final chapter (XXXII) of Nicephorus Blemmydes' Epitome Physica. With a figure.

Γ. 96. If you wish to find the epacts of the months [read: μηνῶν] | [redacted] [f. 97] September, these.

Γ. 97. By the most wise Psellus, on the movement of time, the cycles of the Sun and Moon and their eclipses, and the calculation of Easter — why the whole of time contains 365¼ days and neither more nor less; and why it happens that the days of all time neither

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1 Not of great value is even the end of the chapter which I transcribe here: Εδοξε δέ τισι τῶν ἀρχαιοτέρων καὶ μέγεθος 'Ηλίου καὶ Σελήνης εἰπεῖν· ὁ μὲν οὖν Σερα πίων ὀκτωκαιδεκαπλασίονα εἶναι τῆς γῆς τὸν ῞Ηλιον ἔφησεν, Ερατοσθένης δὲ ἑκατονταπλασίονα μὲν τὸν ῞Ηλιον τῆς γῆς. Continuatur init. capituli sequentis. Πάλιν δὲ τῆς Σελήνης [rectius τριακονταεννεαπλασίονα δὲ τὴν Σελήνην Paris.] οἱ δὲ τῆς ἡμετέρας ἐκκλησίας διδάσκαλοι ἴσον τῇ γῇ τὸν ᾽Ηλιον ἀπεφήναντο· ὡς δὲ [καὶ recte Paris.] ὁ ἀληθὴς ἔχει λόγος. It is clear that these passages are greatly abridged. For the rest, it could not but be that Serapion, the disciple of Hipparchus, conjectured the volume of the Sun far more correctly.

πλέους εὑρίσκεσθαι μήτε ἐλάσσονας (Πρὸ τῶν ἄλλων ἁπάντων — [f. 101] χρόνος συμπληροῦται).

F. 101. Περὶ τοῦ νομικοῦ φασκαλίου [*sic* : i. e. πασχαλίου] (Τέσσαρες εἰσὶ τροπαὶ αἱ μεγάλαι τοῦ Ἡλίου — [f. 116v] ἤτοι Σάββατον).

F. 116v. <Eiusdem Pselli> Βιβλίον β' περὶ τῆς χρονικῆς ἐπινεμήσεως (Διὰ τί τῆς κοσμοκτισίας — [f. 131v] Σελήνης κύκλοι καὶ οὐ πλήον). — Hoc Pselli opusculum nondum editum esse videtur (cf. Krumbacher[2], p. 622) neque tamen indignum quod publici iuris fiat. Frustulum edidi infra ex codicibus 7 (Monac. 287), f. 105v et hoc Berolinensi. — In marg. manus altera pauca adnotavit.

F. 131v. Μέθοδος εἰς τὸ εὑρεῖν τὸ νομικὸν φάσκα καὶ ἔστω σοι εἰς ὑπόδειγμα — ἕως οὗ σόσουσιν (*sic*) με'. Quatuor lineae. Precatio Παντοκράτωρ θεὲ αἰώνιε — [f. 132] ταύτην βεβαίοσιν. Ταύτην τὴν εὐχὴν λέγε πρὶν λάχης βουλόμενος ἐπαιροτεῖσαι τὸν χρησμόν. Haec oratio, quamvis maxima folii 131 pars vacua relicta sit, ad proximum tractatum respicere videtur.

F. 132. Νικηφόρου Πατριάρχου Κωνσταντινουπόλεως Ὀνηροκρητικὸν ἀλφαβήτου διὰ στίχων ἰαμβικῶν (Ἀρχὴ πρὸ πάντων καὶ παθῶν καὶ κιλίας — [f. 134v] πλούτον φέρει). — Ed. Rigaltius, Artemidori Oneirocritica, Lutet. 1663, pars III, cf. Krumbacher, *Gesch. d. byzant. Litt.*[2], p. 630.

F. 134v. Ἑρμηνεία περὶ τῆς συντελείας (Ἐβασίλευσεν ὁ ἅγιος μέγας Κωνσταντῖνος ἐν Ῥώμῃ — Χριστοῦ τοῦ θεοῦ). Agitur de temporum Constantini Magni ratione, deinde breviter de septem mundi monarchiis (Ἀσσυρίων, Βαβυλωνίων, Περσῶν, Μακεδόνων, Ῥωμαίων, Ἀντιχρίστου, Χριστοῦ). Citantur ἡ βίβλος τῆς ἐξηγήσεως τοῦ μεγάλου Κωνσταντίνου (cf. Krumbacher, l. c., p. 628?) et Hippolytus martyr ὁ καὶ τῶν ἀποστόλων γνώριμος, qui γράφει περὶ τῆς συντελείας τοῦ αἰῶνος οὕτως κτλ.

F. 135. Qui dei vel homines vel populi artes invenerint (Ὁ Ζεὺς ἐφεῦρε πλαστικήν — πόλεις). Invenerunt secundum hunc anonymum Αἰγύπτιοι γεωμετρίαν, Χαλδαῖοι ἀστρολογίαν καὶ γενεθλιαλογίαν, Ἄραβες καὶ Φρύγες οἰωνοσκοπίαν, Μῆδοι καὶ Πέρσαι μαγείαν καὶ γοητείαν καὶ φαρμακείαν, Τυρσηνοὶ τειχίζειν πόλεις. Similia apud Clement. Alexandr. Strom. I, 16; Euseb. Pr. ev. X, 6.

Post tractatum orthographicum f. 135v-136v [f. 137 vacuum] sequitur liber manu altera scriptus de rebus meteorologicis et astrologicis et primum quidem

I am no longer minor (Before the other respondents - [f. 101] time is completed).

F. 101. On the legal paschalion [sic: i.e. πασχαλίου] (Τέσσαρες εἰσὶ τροπαί αἱ μεγάλαι τοῦ Ἡλίου [illegible] [f. 116v] or rather Saturday).

F. 116. <Of the same Psellus> Book 2 on the chronological indiction (Διά τί τῆς κοσμοκτισίας – [f. 131] Σελήνης κύκλοι καὶ οὐ πλήον). – This short work of Psellus appears not yet to have been edited (cf. Krumbacher 2, p. 622), nor is it unworthy of being made public. I have edited a small fragment below from codices 7 (Monac. 287), f. 105 and this Berlin manuscript. – In the margin a second hand has added a few notes.

F. 131. Method for finding the legal Pascha, and let it serve as an example for you — until they save (sic) 45. Four lines. Prayer: Almighty eternal God — [f. 132] confirm this, "Recite this prayer before you draw lots, wishing to inquire of the oracle." This prayer, although the greater part of folio 131 is left blank, appears to refer to the next treatise. F. 132. The Dream Interpretation (Oneirocriticon) of Nikephoros, Patriarch of Constantinople, arranged alphabetically in iambic verses (Beginning before all things and passions and a thousand — [f. 134] brings wealth). — Ed. Rigaltius, Artemidori Oneirocritica, Lutet. 1663, pars III, cf. Krumbacher, Gesch. d. byzant. Litt.[2], p. 630.

F. 134. Interpretation concerning the end of the world (The holy great Constantine reigned in Rome — Christ our God). The subject concerns the chronology of the times of Constantine the Great, then briefly the seven world monarchies (of the Assyrians, Babylonians, Persians, Macedonians, Romans, Antichrist, Christ). Cited are the book of the exposition of the great Constantine (cf. Krumbacher, l. c., p. 628?) and Hippolytus the martyr, also an acquaintance of the apostles, who writes concerning the end of the age as follows, etc.

F. 135. Which gods or men or peoples invented the arts (Zeus invented the plastic arts — cities). According to this anonymous author, the Egyptians invented geometry, the Chaldaeans astrology and genethlialogy, the Arabs and Phrygians augury, the Medes and Persians magic, sorcery, and the preparation of drugs, the Tyrrhenians the building of city walls. Similar material in Clement of Alexandria, Strom. I, 16; Euseb. Pr. ev. X, 6.

After the orthographic treatise on ff. 135–136 [f. 137v blank], there follows a book written in another hand concerning meteorological and astrological matters, and first indeed

F. 137v. <Danielis prophetae apocalypses>. Πίναξ σὺν θεῷ ἁγίῳ τῆσδε τῆς βίβλου ἐν κεφαλαίοις κε' συντεταγμένοι καθὼς ὑποτέτακται (1) περὶ ἐκλείψεως τοῦ Ἡλίου, (2) περὶ ἐκλείψεως τῆς Σελήνης, (3) περὶ τροχώσεως τοῦ Ἡλίου, (4) περὶ τροχώσεως τῆς Σελήνης, (5) περὶ γέννας τῆς Σελήνης, (6) περὶ κερκόσεως ἀστέρων, (7) περὶ ἐκπέσεως ἀστέρων, (8) περὶ ἐμφανήσεως ἴριδος, (9) περὶ ῥομφαίας ἐν οὐρανῷ, (10) περὶ ἐρυθράδας οὐρανοῦ, (11) περὶ σημείου ξένου ἐν οὐρανῷ, (12) περὶ ὁμοίωσιν ἀνθρώπου ἐν οὐρανῷ, (13) περὶ βροντῆς μετ' ἤχου, (14) περὶ ἀστραπῶν μεγάλων, (15) περὶ κεραυνοῦ καὶ καύθρας, (16) περὶ ὑετοῦ πάνυ, (17) περὶ χαλάζης πάνυ, (18) περὶ ὑετήσεως χοῦν ἐρυθρόν, (19) περὶ ἐπιβρέξεως βατράχων καὶ σκολίκων, (20) περὶ θαμβόσεως τοῦ ἀέρος, (21) περὶ μεταβάσεως τὴν ἡμέραν εἰς νύκταν, (22) περὶ ταραχῆς ἀνέμων, (23) περὶ κτύπου ἀπ' οὐρανοῦ ἀκουσθέντος, (24) περὶ κτύπου ἐκ γῆς ἀκουσθέντος, (25) περὶ σεισμοῦ τῆς μητρὸς ἡμῶν γῆς. Deinde

F. 138 ipsum opusculum incipit a mense Octobri (Μὴν Ὀκτούβριος ἔχων ἡμέρας λα'); describitur primum quid significet primus mensis dies, prout in primum, secundum, tertium hebdomadis diem cadat, deinde pergit [f. 138v] Ἀρχὴ τῶν σημείων καθὼς Δανιὴλ ἔφησα [*sic*]. Sequuntur XXV capita supra numerata singulatim pro mense Octobri [sed λείποσιν ταῦτα· ε' ς' ζ' η' f. 139], et sic deinceps pro ceteris anni mensibus; desinit f. 183v ὁ δὲ θεὸς εἶδε τὰ ἄδηλα. Τέλος τούτων τῶν Περσικῶν ἐφευρεμάτων. — Frustulum editum in appendice. Cf. cod. 26, f. 69 sqq.

F. 184-188. Νικηφόρου Καλλίστου τοῦ Ξανθοπόλου συνοπτικὴ σύνοψις ἁγίων χρόνον (*sic*). — De his et sequentibus eiusdem versibus, cf. *Verzeichniss* etc., l. c., p. 74 et 19.

F. 189-212v. Excerpta ex Geoponicis; cf. Beckh, *Acta Semin. Erlang.*, IV, 304 sq.; *Verzeichniss* etc., l. c.

F. 213. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ σχόλιον εἰς τὸ πρῶτον σχῆμα τῆς ἐν ἐπιπέδῳ καταγραφῆς τῆς οἰκήσεως (Ἐνταῦθα ὁ Πτολεμαῖος πρὸ τῆς καταγραφῆς — [f. 216] καὶ οὐ περιφερειῶν). Cum figura. — Cf. *Catal. Venet.*, p. 71, cod. 8, f. 153.

F. 216. Περὶ τῶν δώδεκα ἀνέμων διὰ στίχων πολιτικῶν (Ἄνεμοι δώδεκα εἰσι καὶ μάθε τούτων κλήσεις — [f. 216v] τὴν περὶ τούτων γνῶσιν).

F. 216v. Ἕτερον περὶ τῶν αὐτῶν (Ὅτι ὁ μὲν ἀπαρκτίας — [f. 217v] ψυχρὸν ἐκκρίνεται).

F. 217v. De finibus et climatibus terrae (Ἡ πᾶσα τῆς γῆς οἴκησις — [f. 218] ἄχρι τοῦ ἰσημερινοῦ).

F. 137. <Apocalypses of the Prophet Daniel>. Πίναξ σὺν θεῷ ἁγίῳ τῆσδε τῆς βίβλου ἐν κεφαλαίοις κε' συντεταγμένοι καθώς ὑποτέτακται (1) περὶ ἐκλείψεως τοῦ Ηλίου, (2) περὶ ἐκλείψεως τῆς Σελήνης, (3) περὶ τροχώσεως τοῦ Ἡλίου (4) περὶ τροχώσεως τῆς Σελήνης, (5) περὶ γέννας τῆς Σελήνης, (6) περὶ κερκόσεως ἀστέρων, (7) περὶ ἐκπέσεως ἀστέρων, (8) περὶ ἐμφανήσεως ἴριδος, (9) περὶ ῥομφαίας ἐν οὐρανῷ, (10) περί ἐρυθράδας οὐρανοῦ, (11) περὶ σημείου ξένου ἐν οὐρανῷ, (12) περὶ ὁμοίωσιν ἀνθρώπου ἐν οὐρανῷ, (13) περὶ βροντῆς μετ' ἤχου, (14) περὶ ἀστραπῶν μεγάλων, (15) περὶ κεραυνοῦ καὶ καύθρας, (16) περί ὑετοῦ πάνυ, (17) περὶ χαλάζης πάνυ, (18) περὶ ὑετήσεως χοῦν ἐρυθρόν, (19) περὶ ἐπιβρέξεως βατράχων καὶ σκολίκων, (20) περὶ θαμβόσεως τοῦ ἀέρος, (21) περὶ μεταβάσεως τὴν ἡμέραν εἰς νύκταν, (22) περὶ ταραχῆς ἀνέμων, (23) περὶ κτύπου ἀπ᾽ οὐρανοῦ ἀκουσθέντος, (24) περὶ κτύπου ἐκ γῆς ἀκουσθέντος, (25) περὶ σεισμοῦ τῆς μητρὸς ἡμῶν γῆς. Then

F. 138, the little work itself begins with the month of October (Μήν Οκτούβριος ἔχων ἡμέρας λα'); it describes first what the first day of the month signifies, according to whether it falls on the first, second, or third day of the week, then continues [f. 138'] Ἀρχή τῶν σημείων καθὼς Δανιὴλ ἔφησα [sic]. There follow the 25 chapters enumerated above, treated individually for the month of October [but λείποσιν ταῦτα· ε' ς' ζ' η' f. 139], and so in turn for the remaining months of the year; it ends at f. 183 ὁ δὲ θεὸς εἶδε τὰ ἄδηλα. Τέλος τούτων τῶν Περσικῶν ἐφευρεμάτων. — A small fragment published in the appendix. Cf. cod. 26, f. 69 sqq.

F. 181-188. A concise synopsis of holy times by Nikephoros Kallistos Xanthopoulos (sic). - Concerning these and the following verses by the same author, cf. Verzeichniss etc., l. c., p. 74 and 19.

F. 189-212v. Excerpts from the Geoponica; cf. Beckh, Acta Semin. Erlang., IV, 304 sq.; Verzeichniss etc., l. c.

F. 213. A scholion by Isaac the monk Argyros on the first figure of the plane projection of the inhabited world (Here Ptolemy before the projection — [f. 216] and not of curves). With figure. Cf. Catal. Venet., p. 71, cod. 8, f. 153.

F. 216. On the twelve winds, in political verses (The winds are twelve, and learn their names [f. 216] the knowledge concerning them).

F. 216. Another text on the same subjects (That the north wind — [f. 217v] the cold is separated out).

F. 217. On the boundaries and climatic zones of the earth (The whole inhabited world — [f. 218] up to the equator).

F. 218v. Περὶ ὧν ποιεῖται σχημάτων ἡ Σελήνη πρὸς τὸν Ἥλιον (Τὰ τῆς Σελήνης σχήματα ἅπερ καλεῖται φάσεις — [f. 219v] φώτων αὐτῆς ἔχει). — Versus politici videntur.

F. 219v. De meridiano Syenes (Ὁ διὰ Λυσιμαχίας καὶ Συήνης μεσημβρινὸς — ταῦτα κδ').
Περὶ τοῦ Ἡλίου πότε εἰσέρχεται ἐν τῷ Κριῷ καὶ διὰ πόσων ἡμερῶν διέρχεται τοῦτον τε καὶ ἕκαστον τῶν λοιπῶν ζῳδίων (Ἰστέον ὅτι ὁ Ἥλιος — [f. 220] καὶ ὡρῶν ις').

F. 220. Περὶ τοῦ Ἡλίου πότε ἀφ' ἑκάστου εἰς ἕκαστον τῶν ζῳδίων μεταβαίνει (Ἐψηφορήθη δὲ ταῦτα κατὰ τὰ ὑποκείμενα — διαφορὰς βν'' δ''). Utitur pro exemplis annis ͵ϛωϛδ' et ͵ϛωϛη', i. e. 1386 et 1390 p. Chr. n.

26. Berolinensis 173 = Phill. 1577 = Meerm. 287 = Clar. 295 = Pel. 128. — Chartaceus, cm. 20,3 × 14,4, s. XV, variis manibus scriptus, ff. 204. F. 72 haec subscriptio legitur: Γεώργιος Κριτόπουλλος .... ὑστριος μονόμαχος. — Cf. *Verzeichniss* etc., I, 75 sqq.

F. 1-42. Διαλόγος νεκρικός· Ἐπιδημία Μάζαρι ἐν Ἅιδου. — Cf. Krumbacher², p. 492 sqq.

F. 43-47v. Index capitum syntagmatis cuiusdam astrologici. Folii 43 superior pars deest, omnia squalore violata sunt. Inter alia inveniuntur περὶ ἐνιαυτῶν καὶ μηνῶν καὶ ἡμερῶν ἐκ τοῦ Παύλου. Scriptura cryptographica f. 44v obvia eadem est ac in cod. Marciano 334, cf. *Catal.*, II, 24 et 217, et in multis codicibus Parisinis et Berolinensibus. F. 44v : ... ἀπὸ φωνῆς Οὐάλεντος; f. 45 : Δημητρίου περὶ πλεόντων. Ibid. Βραβύλα : significatur κεφ. σκα'. Ibid. (κεφ. σκβ'). Τὸ ὑπὸ τοῦ κε' κε(φαλαί)ου Μαξίμου καὶ Ἡφαιστίωνος. Ultimum capitulum (numero υγ', ni fallor, signatum) : (Π)ερὶ τοῦ γνῶναι εἰ τεύξεται τοῦ ζητουμένον ὁ αἰτῶν ἢ παρὰ βασιλέως ἢ παρὰ ὑπερέχοντος ἄλλου προσώπου. Eadem capita quae in hoc indice inde a f. 44v med. usque ad f. 45v summ. notantur, in cod. Paris. 2506, f. 1-88 eodem ordine habentur.

F. 48. Ἑρμοῦ τοῦ <Τρισμεγίστου περὶ τοῦ> ιβ' τόπου (Ὁ ιβ' τόπος καὶ μετακόσμιος καλούμενος — [f. 49] ἢ καὶ καταδίκη περιτρέψει). — Excerptum ex opusculo in codd. Marciano 335 [= Venet. 7], f. 28, et Parisino 2506, f. 1 ss. servato. In *Catal. Paris.* edetur.

F. 49. Ὡροσκόπος ὁ καὶ πρῶτος τόπος (Ὁ δὲ α' τόπος — [f. 49v] πράξειν ποιεῖ· ἐὰν τὸ ιβ' μόριον : desinit folium in media enuntiatione). — Excerptum ex eodem opere Hermetis Trismegisti.

F. 50. Ἐν ἰδίᾳ τάξει ἱστάμενα (sequitur tabula cum figuris geomanticis et signis planetarum, quibus planetarum nomina Persica

Γ. 218. On the configurations which the Moon makes with the Sun (The configurations of the Moon, which are called its phases [f. 219v] of the luminaries it has). — These appear to be political verses.

F. 219. On the meridian of Syene (The meridian through Lysimachia and Syene — these 24).
On when the Sun enters Aries and in how many days it passes through this and each of the remaining Zodiac signs (It is to be known that the Sun — [f. 220] and 16 hours).

F. 220. On when the Sun passes from each sign to each of the zodiac signs (These were calculated according to the underlying [principles] — differences 23 ¼). Uses as examples the years 1386 and 1390 A.D.

26. Berolinensis 173 = Phill. 1577 Meerm. 287 Clar. 295 Pell. 128. Paper, cm. 20.3 × 14.4, 15th century, written in various hands, ff. 204. On f. 72 the following subscription is read: Georgios Kritopoulos .... ustrios monomachos. — Cf. Verzeichniss etc., 475 sqq.

F. 1–42. Dialogue of the Dead: The Sojourn of Mazaris in Hades. — Cf. Krumbacher, p. 492 sqq.

F. 43–47v. Index of chapters of a certain astrological treatise. The upper part of folio 43 is missing; everything is damaged by dirt. Among other things there are found: on years, months, and days from Paul. The cryptographic writing found on f. 44v is the same as in cod. Marcianus 334, cf. Catal., II, 24 and 217, and in many Parisian and Berlin codices. F. 44: ... from the voice of Valens; f. 45: Demetrius on those who sail. Ibid. Brabyla: signifying ch. 221. Ibid. (ch. 222). That which comes from the 25th chapter of Maximus and Hephaestion. The last chapter (numbered 493, if I am not mistaken): (On knowing whether the petitioner will obtain what is sought, whether from the emperor or from some other person of superior rank). The same chapters that are noted in this index from f. 44v mid. to f. 45v top are found in the same order in cod. Paris. 2506, f. 1–88.

Γ. 48. Hermes "Trismegistus on the" 12th house (The 12th house, also called the post-cosmic — [f. 49] or even condemnation will overturn). - Excerpt from a short work preserved in codices Marcianus 335 [= Venet. 7], f. 28, and Parisinus 2506, f. 1 ff. To be published in the Paris Catalogue.

Γ. 49. The Horoscope, which is also the first house (The 1st house — [f. 49] causes to act; if the 12th part : the folio ends in the middle of a sentence). Excerpt from the same work of Hermes Trismegistus. Γ.

50. Standing in their own order (followed by a table with geomantic figures and planetary signs, to which Persian names of the planets

et colorum nomina graeca adscripta sunt). — Ad Zanatam (infra f. 52) pertinere videntur.

F. 50ᵛ. Capitulum sine titulo de hebdomadis horis faustis et infaustis (Χρὴ γινώσκειν ὅσαι ὧραι ἀγαθαὶ καὶ ὅσαι φαῦλαι — [f. 51ᵛ] ὥρα ιβ' Ἑρμοῦ). — Cf. supra cod. 7 [Monac. 287], f. 5 sqq.

F. 51ᵛ. Item sine titulo de 7 sphaeris planetarum (Γνώρισον δὲ καὶ τὴν ἐν τῷ πόλῳ τῶν ἑπτὰ πλανήτων καθίδρυσιν — ἐν τῷ ζ' πόλῳ). Planetae hic nominantur Κρόνος ὁ καὶ Ζοχάλης. Ζεὺς <ὁ> καὶ Μουστερής· Ἄρης ὁ καὶ Μάρχ· Ἥλιος ὁ καὶ Ἀτάπ· Ἀφροδίτη ὁ καὶ Ζοχάρ· Ἑρμῆς ὁ καὶ Ὁτερίτ· Σελήνη ὁ καὶ Χαμάρ. — Nomina Persica sunt.
Κρίσις καὶ ἐκλογὴ δουλειῶν ἐν ὥραις (Ἐν ὥρᾳ Ζοχὰλ — συμβουλεύου· λούου).

F. 52. Βίβλος πέφυκα ἀστρονομίας ψάμμου γράφων ἐπερχομένων ῥυθμῶν ἄδων [duo trimetri restituendi: leg. ῥυθμὸν ἁπάντων]. In marg. Εὕρεσις Ζανατέως Πέρσου· μεταγλώττησις Ἀρσενίου μοναχοῦ (Οὗτος ὁ Ζανατὴς ἐτεχνεύσατο — τοῖς Ῥωμαίοις ἐγένετο). — Cf. cod. Neapol. 19 (*Catal.*, IV, p. 51), f. 31.
Prooemium sequitur cap. 1 (Χρὴ δὲ γινώσκειν ὅτι οἱ προσάλληλοι τῶν ἀστέρων σχηματισμοί — [f. 53] τοιαύτης προγνώσεως). — Fere totum ex Ptolemaei, *Tetrabibli* prooemio exscriptum : quaeritur num haec ars exerceri possit et quid prosit.

ις' — [f. 53ᵛ] καὶ ὑπο-
Sequuntur figurae
Sequitur interpretatio

57ᵛ] αὐτῷ συμμαρτυ-
et 56 unum folium
cod. Neapolitano 19,

σχήμασι — [f. 58] ἐπὶ

[l. κεκρυμμένων] ἐν
τῇ γῇ πρᾶγμα — καὶ

καὶ λεγχίας. Γνώρισον
γύναια). — Cf. ibid.,

ἀγκίς (Ἔστι τὸ παρὸν
Cf. ibidem.
τὸ σχῆμα — [f. 59ᵛ]

and Greek names of colors are inscribed). - They appear to belong to Zanatas (below, f. 52).

F. 50. Chapter without title on the auspicious and inauspicious hours of the week (One must know how many hours are good and how many are bad — [f. 51'] hour 12 of Hermes). - Cf. above cod. 7 [Monac. 287], f. 5 ff.

F. 51. Likewise without title on the 7 spheres of the planets (Know also the arrangement of the seven planets in the pole — in the 7th pole). The planets are here named Kronos also called Zochales, Zeus also called Mousteres, Ares also called March, Helios also called Atap, Aphrodite also called Zochar, Hermes also called Heterit, Selene also called Chamar. — The names are Persian.
Judgment and selection of tasks in the hours (In the hour of Zochal — take counsel; bathe).

F. 52. Βίβλος πέφυκα ἀστρονομίας ψάμμου γράφων ἐπερχομένων ῥυθμῶν ἄδων duo trimetri restituendi : leg. ῥυθμὸν ἁπάν των]. In marg. Εὕρεσις Ζανατέως Πέρσου· μεταγλώττησις Αρσενίου μοναχοῦ (Οὗτος ὁ Ζανατὴς ἐτεχνεύσατο – τοῖς Ῥωμαίοις ἐγένετο). Cf. cod. Neapol. 19 (Catal., IV, p. 51), f. 31. The prooemium is followed by cap. 1 (Χρὴ δὲ γινώσκειν
ὅτι οἱ προσάλλη- λοι τῶν ἀστέρων σχηματισμοί - [1.53] τοιαύτης προγνώσεως). - Almost entirely transcribed from the prooemium of Ptolemy's Tetrabiblos: the question is posed whether this art can be practiced and what benefit it brings.

îs" - [f. 53] and sub-
Figures follow
Interpretation follows

[7] αὐτῷ συμμαρτυ-
folios 5 and 56 are one leaf
cod. Neapolitano 19,

shaping [f. 58] on

[1. hidden] in the
earth thing - and

and lechia. Dating a
woman). Cf. ibid.,

ἐγισ (ἆστι τὸ πρὸνn Cf.
ibidem.
the figure [f. 594]

4

F. 59v. δ'. Κρίσις λευκάδος δ καὶ παγιὰδ (Τοῦτο τὸ σχῆμα ἀγαθόν — αὐτὰ καὶ εἰς γύναια). — Cf. ibidem.
ε'. Κρίσις τοῦ σχήματος δ λέγεται κράτος ἐξόδου· δ καὶ νόσρα ταλχάριτζι (Τοῦτο τὸ σχῆμα — [f. 60] σημεῖα καὶ εἰς γύναια). — Cf. ibidem.

F. 60. ς'. Κρίσις κράτους εἰσόδου δ καὶ νοσρὰτ ττάχηλ (Τοῦτο τὸ σχῆμα εἰσοδικὸν — [f. 60v] σημεῖα καὶ εἰς γύναια. — Cf. ibidem.

F. 60v. ζ'. Κρίσις σχήματος παγίου· δ καὶ θεπιτὰ καὶ ἀτιπὰ ἀλχάριτζα ὠνόμασται παρὰ Ἀράβοις (Τοῦτο τὸ σχῆμα ἐξοδικὸν — [f. 61] αὐτὰ καὶ εἰς γύναια). — Cf. ibid. (f. 36).

F. 61. η'. Κρίσις σχήματος ὀρθοῦ ῥοπάλου δ καὶ καιμὰ καὶ ἀτιπὰ ἠτταχίλη (Τοῦτο τὸ σχῆμα ἀγαθὸν — τῷ σφονδύλῳ). — Cf. ibidem.
θ'. Κρίσις σχήματος χαρμονὴ δ καὶ φαρὰχ καὶ τζοτταλὰ παρὰ Ἀράβοις ὠνόμασται (Τοῦτο τὸ σχῆμα ἀγαθὸν — [f. 61v] καὶ ποθεινός). — Cf. ibid. (f. 36v).

F. 61v. ι'. Κρίσις πωγωνάτου δ καὶ νακκὶγ ἀλχάτ (Τοῦτο τὸ σχῆμα φαυλοεισοδικὸν — [f. 62] ἐπιτήδειος). — Cf. ibidem.

F. 62. ια'. Κρίσις πὺξ εἰσόδου δ καὶ κάπαδ ττάχιλ ὠνόμασται (Τοῦτο τὸ σχῆμα — [f. 62v] εἰς γυναῖκας). — Cf. ibidem.

F. 62v. ιβ'. Κρίσις πὺξ ἐξόδου δ καὶ κάπαδ ἀλχάριτζ ὠνόμασται (Τοῦτο τὸ σχῆμα φαῦλον — καὶ εἰς γύναια). — Cf. ibidem.
Sine numero <ιγ'>. Κρίσις πληθίδος δ καὶ τζαμαὰτ ὠνόμασται.
Sic desinit f. 62v : deinde duo vel tria folia interciderunt.

F. 63. Altera sedecim domorum explicatio (incipit in medio enuntiato μανδάτα ἀλλεπάλληλα; pergit in explicatione domorum a fine secundae usque ad decimam quintam; des. in fine f. 68v ... σωρείαν ἀνθρώπων δηλοῖ). Desunt deinde iterum quaedam.

F. 69. De singulis hebdomadis diebus. Initium deest; incipit : εἰ δὲ εἰς ἡμέραν ς' λάχη; des. : γενήσεται πλέον· βίου τὸ κέρδος ἑκβιοῦν καθ' ἡμέραν, trimeter iambicus.

Ἀρχὴ τῶν ἀποκαλύψεων τοῦ προφήτου Δανιήλ [1]. Λόγος α'. Περὶ ἐκλείψεως Ἡλίου (Ἐὰν ἐν τῷ παρόντι μηνὶ ἔκλειψις Ἡλιου γένηται — παρόντι χρόνῳ). Sequitur versus iambicus : γίνωσκε πάντων τῶν καλῶν τὰ δράματα.
β'. Περὶ ἐκλείψεως τῆς Σελήνης (Ἐὰν ἐν τῷ παρόντι μηνὶ — [f. 69v] λαβεῖν αὐτήν. Δεινὸν πένεσθαι, χεῖρον εὐπορεῖν κακῶς).

F. 69v. γ'. Περὶ δίσκου τοῦ Ἡλίου (Ἐὰν ἐν τῷ παρόντι μηνί — δι' αὐτῶν. Εὐεργετῶν νόμιζε μιμεῖσθαι θεόν).

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[1] Cf. supra cod. 17, f. 4v Ὀνειροκριτικὸν βιβλίον τοῦ προφήτου Δανιήλ et cod. 25, f. 137v. Plura in appendice invenies.

Γ. 59. 4. Judgment of the white (leucas) figure 4 and of the fixed (pagias) (This figure is good for the same things and for women). - Cf. ibidem.

5. Judgment of figure 8 is called the power of exit; which is also called nosra talcharitzi (This figure — [f. 60] signs and also for women). Cf. ibidem.

Γ. 60. 6. Judgment of the power of entry 8 and nosrat tachel (This figure is one of entry — [f. 605] signs and also for women. — Cf. ibidem. Γ. 605. 7. Judgment of the fixed figure; 8 and it is called thepita and atipa alcharitza among the Arabs (This figure is one of exit [Γ. 61] the same things also for women). — Cf. ibid. (f. 36).

Γ. 61. η'. Judgment of the figure of the straight club 8, also called kaima and atipa ētachilē (This figure is good for the vertebra). - Cf. ibid.

Θ'. Judgment of the figure of joy 8, also called pharach and tzottala among the Arabs (This figure is good [f. 61v] and desirable). -- Cf. ibid. (f. 36').

Γ. 61'. ι'. Judgment of the bearded one 8, also called nakkig alchat (This figure is of poor entry — [f. 62] suitable). Cf. ibidem.

Γ. 62. ια'. Judgment of the fist of entry 8, also called kapa ttachil (This the figure - [f. 62v] concerning women). Cf. ibidem.

Γ. 62. ιβ'. Judgment of the fist of exit 8, also called kapad alcharitz (This figure is bad — and also for women). Cf. ibidem.

Without number ιδ'. Judgment of the multitude 8, also called tzamaat. Thus f. 62 ends: then two or three folios have been lost. F. 63. A second explanation of the sixteen houses (begins in the middle of the statement mandata allepalēla; continues in the explanation of the houses from the end of the second up to the fifteenth; ends at the close of f. 68 with ••• sōreian anthrōpōn dēloi). Some material is then again missing. F. 69. On the individual days of the week. The beginning is missing; begins: ei de eis hēmeran s' lachē; ends: genēsetai pleon biou to kerdos ekbioun kath' hēmeran, an iambic trimeter.

Beginning of the Revelations of the Prophet Daniel. Book 1. On the Eclipse of the Sun (If in the present month an eclipse of the Sun should occur — in the present time). There follows an iambic verse: know the deeds of all good things.

β'. On the Eclipse of the Moon (If in the present month [f. 694] to receive it. It is terrible to be poor, worse to fare badly in prosperity).

F. 69. γ'. On the Disk of the Sun (If in the present month – through them. In doing good, consider yourself imitating God).

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1 Cf. supra cod. 17, f. 4' Ὀνειροκριτικὸν βιβλίον τοῦ προφήτου Δανιήλ et cod. 25, f. 137. Plura in appendice invenies.

δ'. Περὶ τοῦ δίσκου τῆς Σελήνης (Ἐὰν ἐν τῷ παρόντι μηνὶ δίσκον — τῶν ὁδῶν. Ζήτει Χριστοῦ χρηστότητα χρηστὸς ὢν).

ε'. Περὶ γέννας τῆς Σελήνης (Καὶ ἐν τῷ παρόντι μηνὶ θεάσωνται — παρόντι χρόνῳ. [Ἡ] σὰρξ κρατεῖσθαι καὶ δανίζεσθαι καλῶς).

ς'. Περὶ ἐκχύσεως τῶν ἀστέρων (Ἐὰν ἐν τῷ παρόντι μηνὶ ἀστέρες — [f. 70] τὰς χώρας. Θυμὸν χαλινοῦ [ex γαλ. correctum] μὴ φρενῶν ἔξω πέσῃς).

F. 70. ζ'. Περὶ ἐκπέσεως ἀστέρων (Ἐὰν ἐν τῷ παρόντι μηνὶ ἀστέρες εἰς πλῆθος — αὐτῶν. [Ἴ]στη μὲν ὄμμα, γλῶσσα δὲ σταθμὴν ἔχει).

η'. Περὶ ἐμφανήσεως τῆς ἁγίας ζώνης (Κὰν ἐν τῷ παρόντι μηνὶ εἴδωσιν — παρόντι χρόνῳ. Κλείσος ἱκείσθω μὴ δὲ πορνεύειν γέλως).

θ'. Περὶ ἐμφανήσεως ῥομφαίας ὅμοιον ἐν τῷ οὐρανῷ [f. 70v] (Ἐὰν ἐν τῷ παρόντι μηνὶ — παρόντι χρόνῳ. Λύχνος βίου σοι παντὸς ἡγείσθω τέλος).

F. 70v. ι'. Περὶ ἐρυθράδης τοῦ οὐρανοῦ (Ἐὰν ἐν τῷ παρόντι μηνὶ ἐρυθράδα — παρόντι χρόνῳ. Μή σοι τὸ εἶναι τὸ δοκεῖν ὑπορίει).

ια'. Περὶ σημείου ξένου τοῦ ἐν οὐρανῷ (Ἐὰν ἐν τῷ παρόντι μηνὶ σημεῖον ξένον — παρόντι χρόνῳ. Νοητὰ πάντα πράσσε δὲ πράσσειν θέλεις).

F. 71. ιβ'. Περὶ ὁμοίωσιν ἀνθρώπου ἐν τῷ οὐρανῷ (Ἐὰν ἐν τῷ παρόντι μηνὶ σημεῖον ἀνθρώπου — φόβος γένηται. Μένον σεαυτὸν ἰάθη καὶ τίμα ξένους). In marg. rubro : στίχ(ος).

ιγ'. Περὶ βροντισμοῦ ἄγαν (Ἐὰν ἐν τῷ παρόντι μηνὶ βροντισμὸς — [f. 71v] ταῦτα πληρωθήσονται. Ὅτε εὐπλοεῖς μάλιστα μέμνησο ζάλης). — Hoc specimen in appendice edidimus.

F. 71v. ιδ'. Περὶ ἀστραπῆς (Ἐὰν ἐν τῷ παρόντι μηνὶ ἀστραπαὶ — τῷ χρόνῳ. Πάντ' εὐχαρίστως τὰ ἐκ θεοῦ δέχεσθαι χρή).

ιε'. Περὶ λαύρας τῆς ἀπ' οὐρανοῦ (Ἐὰν ἐν τῷ παρόντι μηνὶ λαύρα — τῶν ὁδῶν. Ῥάβδος δικαίου πλεῖον ἢ τιμὴ κακοῦ).

ις'. Περὶ ὑετοῦ ἄγαν (Ἐὰν ἐν τῷ παρόντι μηνὶ ὑετὸς — παρόντι χρόνῳ. Σοφῶν θύρας ἔκτριβε πλουσίων μηδαμῇ).

ιζ'. Περὶ χαλάζης (Ἐὰν ἐν τῷ παρόντι μηνὶ χάλαζα — [f. 72] καὶ ἀφανίσει αὐτοὺς παντελῶς. Μικρὸν οὐ μικρὸν ὅταν ἐκφέρῃ μέγα).

F. 72. ιη'. Περὶ ἐπιβρέξεως χοῦ ἐρυθροῦ (Ἐὰν ἐν τῷ παρόντι μηνὶ χοῦν ἐρυθρὸν — ἀπὸ τῶν) : desinit in medio enuntiato. Addidit manus altera pauca verba quae vix intellegi possunt: τῶν καίματον ἐγερθήσοντε κατὰ τῆς βασιλείας αὐτῶν ἀλλὰ οὐκ εβοδο (?). In marg. tertia manus adnotavit λείπουσι τὰ ἄλλα

δ'. On the Disk of the Moon (If in the present month the disk of the roads. Seek the goodness of Christ, being good ἀν).

ε'. On the Birth of the Moon (And in the present month, beholding— tai [redacted] in the present time. [The] flesh is to be held and to be lent well).

ς'. On the Outpouring of the Stars (If in the present month stars — [f. 70] [redacted] the regions. Bridle your anger [ex γαλ. corrected] lest you fall outside your senses).

F. 70. Ζ'. On the Falling of Stars (If in the present month stars among the multitude – of them. [T]he eye stands firm, but the tongue holds the balance has).

8. On the Appearance of the Holy Belt (Even if in the present month they see — in the present time. Let Kleissos come, and let there be no laughter at fornication).

9. On the Appearance of a Sword-like Form in the Sky [f. 707] (If in the present month — in the present time. Let the lamp of life lead you to the end of all things).

C. 70. 10. On the Redness of the Sky (If in the present month a redness – in the present time. Let not what seems to be overshadow what truly is for you). 11. On a Strange Sign in the Sky (If in the present month a strange sign — ; in the present time. Do all things with understanding but you want to act).

F. 71. 12. On the likeness of a man in the sky (If in the present month a sign of a man [redacted] fear shall arise. Remaining yourself was healed and honor strangers). In the margin in red: line.

23. On excessive thunder (If in the present month thunder – [f. 71v] these things shall be fulfilled. When you sail most of all, remember the storm). We have published this specimen in the appendix. F. 71. 14. On lightning (If in the present month lightning flashes — in time. All things from God must be received with gratitude).

15. On a downpour from the sky (If in the present month a downpour – of the roads. The staff of the righteous is more than the honor of the wicked).

16. On excessive rain (If in the present month rain – in the present time. Wear out the doors of the wise; by no means those of the rich).

17. On hail (If in the present month hail — [f. 72] and shall destroy them utterly. A small thing is not small when it brings forth something great).

F. 72. 18. On a shower of red dust (If in the present month χοῦν ἐρυθρόν — ἀπὸ τῶν) : ends in the middle of a sentence. A second hand added a few words which can scarcely be understood: τῶν καίματον ἐγερθήσοντε κατὰ τῆς βασιλείας αὐτῶν ἀλλὰ οὐκ εβοδο (?). In the margin a third hand noted λείπουσι τὰ ἄλλα

καὶ τῶν ιβ' μηνῶν· ἔχωμεν δὲ ἀλλαχοῦ. De subscriptione quae sequitur, cf. supra in praefatione.

F. 72v altera manu pessime scriptum : Βίβλος σοφίας καὶ συνέσεως ἀποτελεσμάτων Ἀπολλωνίου τοῦ Τυανέως ὃς ἔγραψε καὶ ἐδίδαξε Σούστουμον Θάλασσον τὸν αὐτοῦ μαθητὴν λέγων αὐτῷ οὕτως. Des. f. 74v. — Editum in appendice.

F. 75. Nova manus. <Tractatus astronomicus secundum Persas, cf. f. 75v> Περὶ μεσημβρινοῦ καὶ μεσονυκτίου (Ζητεῖται ἡ ἀκριβὴς ἐποχὴ τοῦ Ἡλίου — μεσημβρινοῦ εἴρηται).
Περὶ τοῦ πῶς δὴ (l. δεῖ) εὑρίσκειν τὴν ὥραν καθ' ἣν μοιρικῶς οἱ ς' (*sic*) ἀστέρες σχιματίζονται πρὸς ἀλλήλους οἷον Κρόνος Ζεύς Ἄρης Ἥλιος Ἀφροδίτη καὶ Ἑρμῆς (Ἡ τῆς κινήσεως ἑκάστου τῶν ἀστέρων ἀνωμαλία — [f. 76] παρελθούσης νυκτός).

F. 76. Ὑπόδειγμα συνόδου Ἀφροδίτης καὶ Κρόνου, deinde ὑπόδειγμα ἑξαγώνου σχηματισμοῦ Κρόνου καὶ Ἡλίου, [f. 76v] ὑπόδειγμα σχηματισμοῦ τριγώνου Διὸς καὶ Ἄρεως, ὑπόδειγμα σχηματισμοῦ τετραγώνου Διὸς καὶ Ἑρμοῦ, ὑπόδειγμα σχῆμα (*sic*) διαμέτρου Διὸς καὶ Ἑρμοῦ. Incipit primum exemplum Τῷ ψιε' ἔτει Περσῶν (= 1344 p. C.) χορτὰτ κδ', des. f. 77 τὸ ἐναντίον τῶν ἄλλων ἀστέρων.

F. 77. Περὶ τοῦ εὑρίσκειν τὸ ὕψωμα τῶν ἀστέρων (Ἡ κίνησις δὲ τῶν ὑψωμάτων — ὀγδόης).
Ση(μαίνεται) ἀπὸ παραδείγματος τῆς ἐκλείψεως Ἡλίου (Εὑρέθησαν οὖν — [f. 77v] ἄχρι τέλους).

F. 77v. Περὶ τῆς ἐγγύτητος τῆς μεταβάσεως τῶν ἀστέρων ὑπόδειγμα (Ἤγουν ποῖα ἐποχή — λεπτὰ ιβ').
Περὶ ἐκβολῆς τῶν ἐποχῶν τῶν ἀστέρων εἰς τὴν τάξιν τῶν ἐφημερίδων καὶ πρῶτον περὶ τοῦ Ἡλίου (Ἰστέον ὅτι τοῦ μὲν Ἡλίου — [f. 78] τοὺς προρρηθέντας χρόνους).

F. 78. Ὑπόδειγμα (Τῷ ψιε' ἔτει Περσῶν — χρόνους).
Περὶ εὑρέσεως ὡροσκόπου ἤτοι μοίρας ἀνατελλούσης (Ὡροσκόπον ὀνομάζουσιν οἱ ἀποτελεσματικοὶ — [f. 78v] ἡ δύνουσα).

F. 78v. Ὑπόδειγμα (Αἱ δοθεῖσαι — τοῦ Ταύρου).
Περὶ ζῳδίου μεσουρανοῦντος (Ἡ δὲ μεσουρανοῦσα — ἀντιμεσουρανοῦσαν).
Ὑπόδειγμα (Ἦν ὁ ἐπισυναχθεὶς ἀριθμὸς — [f. 79] ὡς πολλάκις εἴρηται).

F. 79. Ὑπόδειγμα σχή(ματος) συνόδου Ἡλίου καὶ Ἀφροδίτης (Ὁ Ἥλιος εἰς τὸν Λέοντα — μεθόλου εὑρίσκεις). Sequitur Κανόνιον τοῦ μερισμοῦ τῶν κδ' ὡρῶν.
Περὶ τῆς εὑρέσεως τῆς ὥρας καθ' ἣν μοιρικῶς σχηματίζονται οἱ μὴ κατ' εὐθεῖαν κινούμενοι ἀστέρες (Ἐπειδήπερ οὐ πάντες — [f. 79v] εἴρηται).

καὶ τῶν ιβ΄ μηνῶν· ἔχωμεν δὲ ἀλλαχοῦ. Concerning the subscription which follows, cf. above in the preface.

F. 72 written by another hand, very poorly: Βίβλος σοφίας καὶ συνέσεως ἀποτελεσμάτων Απολλωνίου του Τυανέως ὃς ἔγραψε καὶ ἐδίδαξε Σούστουμον Θάλασσον τὸν αὐτοῦ μαθητὴν λέγων αὐτῷ οὕτως. Ends at f. 74. — Published in the appendix.

F. 75. New hand. <Astronomical treatise according to the Persians, cf. 1. 75"> Περὶ μεσημβρινοῦ καὶ μεσονυκτίου (Ζητεῖται ἡ ἀκριβής ἐποχὴ τοῦ Ἡλίου - μεσημβρινοῦ εἴρηται).

Περὶ τοῦ πῶς δὴ (I. δεῖ) εὑρίσκειν τὴν ὥραν καθ᾽ ἣν μοιρικῶς οἱ ς' (sic) ἀστέρες σχηματίζονται πρὸς ἀλλήλους οἷον Κρόνος Ζεύς Ἄρης Ηλιος Ἀφροδίτη καὶ Ἑρμῆς (Ἡ τῆς κινήσεως ἑκάστ του τῶν ἀστέρων ἀνωμαλία - [f. 76] παρελθούσης νυκτός).

F. 76. Example of the conjunction of Venus and Saturn, then example of the sextile configuration of Saturn and the Sun, [f. 76'] example of the trigonal configuration of Jupiter and Mars, example of the configuration of the square of Jupiter and Mercury, example of the figure (sic) of the diameter of Jupiter and Mercury. The first example begins Τῷ ψιε᾽ ἔτει Περσῶν (= 1344 A.D.) χορτάτ κδ', ends f. 77 τὸ ἐναντίον τῶν ἄλλων ἀστέρων.

F. 77. Περὶ τοῦ εὑρίσκειν τὸ ὕψωμα τῶν ἀστέρων (Ἡ κίνησις δὲ τῶν ὑψωμάτων – ὀγδόης).

Noted from an example of the solar eclipse (Εὑρέθησαν οὖν [illegible] [f. 77v] ἄχρι τέλους).

F. 77. On the proximity of the transition of the planets, an example (Ἤγουν ποῖα ἐποχή - λεπτά ιβ').

On the projection of the epochs of the stars into the order of the ephemerides, and first on the Sun (It should be known that of the Sun – [f. 78] the aforementioned times).

F. 78. Example (In the 715th year of the Persians — times).

On the finding of the horoscope, that is, the ascending degree (The ascendant is what the astrologers call – [f. 78v] the descending one).

F. 78. Example (The given [values] – of Taurus).

On the sign at midheaven (The culminating [sign] – the anti-culminating).

Example (The accumulated number was — [f. 79] as has often been said).

F. 79. Example of the figure of the conjunction of the Sun and Venus (The Sun in Leo – [illegible] you find by the general method). Sequitur Κανόνιον of the dividend of the said ages.

On the finding of the hour at which the planets that do not move in a straight line form their aspects in degrees (Since not all [illegible] [f. 79v] has been said).

F. 79v. Ὑπόδειγμα (Τῇ ε' τοῦ ἄδερ κατὰ τοὺς χρόνους τῶν Περσῶν ψιε'— πολὺ ταχύτερος ὤν).

F. 80. Περὶ φύσεων [l. φάσεων] καὶ κρύψεων στηριγμῶν πρώτων καὶ δευτέρων· ἔτι δὲ καὶ περὶ καυμάτων καὶ ἀκρονύκτων (Ὀνομάζονται οἱ ἀστέρες διαφορὰς ὀνόμασιν — [f. 80v] ἡ μὲν γὰρ : cetera desunt).

Genuinus horum foliorum ordo hic est : F. 74 (desinit Apollonius), 122, 78, 75, 76, 79, 80, 77, 81 (incipit novus tractatus). Huius opusculi ab anonymo quodam Byzantino post a. 1344 p. Chr. n. scripto quem Persica doctrina usum esse apparet, initium deesse videtur. Ceterum ne f. 127-129 quidem ab hoc tractatu aliena esse coniecerim quippe quae partim mirum in modum cum f. 80 concordent; incipit enim f. 128 : φάσεών τε καὶ κρύψεων καὶ καυμάτων, στηριγμῶν πρώτων καὶ δευτέρων τοῦ τε κλήρου τύχης κτλ.· ἔτι δὲ καὶ ἄλλα τινὰ θαύματος ἄξια καθάπερ ἐν τοῖς τῆς κρίσεως βιβλίοις ἐμφαίνεται· ἀλλ' ἄξιόν ἐστι τὴν ῥηθεῖσαν ἔκθεσιν τῶν ιβ' τόπων τοῦ θεματίου καὶ δι' ὑποδείγματος φανερῶσαι. F. 75-80 et 122 eadem sine dubio manu scripta sunt, fortasse etiam 127-129.

Alia manus pessima incipit in medio verbo

F. 81. (Ἡ)μιφώνων τὸ ψ καὶ ὁ μὲν Ἑρμῆς, ἔχει ἐκ τῶν φωνηέντων τὸ ο — [f. 81v] ἐκ δὲ τῶν φωνιέντων τὼ ω μέγα. — Cf. de tali alphabeti interpretatione Boll, *Sphaera*, p. 469; Reitzenstein, *Poimandres*, p. 260 sqq.

F. 81v. Ἰδοῦ καὶ ὁ ψῆφος τῶν ἀστέρων καὶ τῶν ἡμερῶν (Ἡμέρα κυριακὴ ὁ ψῆφος φνθ' — [f. 82] τὰ δὲ ἑπτὰ φωνίεν [*sic*] ταῦτα· α ε η ι ο υ ω).

F. 82. Πυθαγόρου μέθοδοι συμβολικαί (Figura cum litteris et paucis verbis).

F. 82v. Ἰστέον ὅτι ὡς λέγουσιν οἱ ἀρχέοι ἀστρονόμοι κατὰ μίμησιν τῶν ἑπτὰ ἀστέρων τῶν καὶ πλανίτων λεγομένων ἐποίησεν ὁ θεὸς τὰς ἑπτὰ ἡμέρας τῆς ἑυδομάδος — ἑυδόμη τῷ Κρόνῳ). Γύνωσκον οὗτος ὅτι ὁ Ἥλιος ἐμπένει [*sic* = ἐμβαίνει] εἰς τὸν Κριὸν Μαρτίῳ ιγ' — [f. 83] οὕτως.

F. 83. Τίνα ἐπέχει στιχία ἕκαστον ζῴδιον (α Κριὸς ν — μ Ἰχθύες ω). — Cf. supra f. 81.

Χρὴ σε γινώσκην ὡς κθ' ἡμίσειαν ἡμέρας διέρχεται ἡ Σελήνη — [f. 83v] λύσις ἐντέχνως.

Ἡμέραι τῆς Σελήνης αἱ πεφωτισμέναι αὗται — κθ'.

Ψήφισον τὸ ὄνομα ὃν ζητῇς — [f. 84v] καλῶς καὶ ὑγειός.

Sequuntur litterarum alphabeti formae novem, inter quas Σιβυλλιακὰ γράμματα, ἱερωγλυφικὰ γράμματα, Περσικὰ γράμ-

Γ. 797. Example (On the 5th of Adar according to the years of the Persians, 215 — being much faster).

Γ. 80. On the natures [1. phases] and occultations of first and second stations; and furthermore on combustions and acronychal risings (The stars are called by different names — they are named by various designations - {f. 805} for indeed : the rest is missing).

The genuine order of these folios is as follows: f. 74 (Apollonius ends), 122, 78, 75, 76, 79, 80, 77, 81 (a new treatise begins). The beginning of this short work, written by some anonymous Byzantine after A.D. 1344, who appears to have made use of Persian learning, seems to be missing. Furthermore, I would conjecture that ff. 127–129 are not unrelated to this treatise either, given that they partly agree with f. 80 in a remarkable way; for f. 128 begins: on phases and occultations and combustions, first and second stations, and the Lot of Fortune, etc.; and furthermore certain other things worthy of wonder, as is shown in the books of judgment; but it is worthwhile to make clear the aforementioned exposition of the 12 places of the nativity also by means of an example. Ff. 75–80 and 122 are without doubt written by the same hand, and perhaps also 197–199.

Another very poor hand begins in the middle of a word

Γ. 81. Of the semi-vowels, ψ, and Hermes has from the vowels the letter ο — [f. 81'] and from the vowels the great ω. - Cf. on such interpretation of the alphabet, Boll, Sphaera, p. 469; Reitzenstein, Poimandres, p. 260 sqq.

Γ. 817. Behold also the number of the stars and of the days (Sunday, the number 559 — [f. 82] and the seven vowels [sic] are these: α ε η ι ο υ ω).

Γ. 82. Symbolic methods of Pythagoras (A figure with letters and few words).

Γ. 82. It should be known that, as the ancient astronomers say, in imitation of the seven stars also called planets, God made the seven days of the week — the seventh belonging to Saturn). Know that the Sun enters [sic enters] into the Aries on March 2[illegible] — [f. 83] thus.

Γ. 83. Which element each sign of the zodiac governs (1st Aries ν — 12th Pisces ω). — Cf. above f. 81.

You must know that the Moon traverses 29 and a half days — [f. 83v] the solution skillfully.

The illuminated days of the Moon are these [illegible] 29.

Calculate the name you are seeking — [f. 84] well and in good health.

There follow nine forms of the letters of the alphabet, among which Sibylline letters, hieroglyphic letters, Persian let-

ματα, Πυθαγορικὰ γράμματα. — Cf. Wünsch, *Zaubergeräte aus Pergamon*, p. 32 sq.

F. 86. Ἰωάννης ὁμοῦ ,αριθ' — μετὰ τοῦ ψύφου (onomatomantia: cf. notam ad f. 123).

F. 86v. Tabula statum lunae per duodecim menses exhibens.

F. 87. Incipit in medio enuntiato capitulum Περὶ κατακλίσεως νοσούντων (Συσχηματίζηται καθ' οἷον δήποτε οὖν τρόπον τὰς νόσους ἀκινδύνους ποιήσει — ἐν τῷ θ' γνωρίζεται) = Galeni, π. κατακλίσεως (ed. Kühn, XIX, p. 532, 10 - 533, 6). Περὶ Κριοῦ (Πρῶτον ζῳδιόν ἐστι Κριὸς τὸ μέτοπον et sic deinceps per cetera signa; desin. f. 103 ἀδιάπτωτος ἔσῃ ἐν ἁπάσῃ) = ibid. p. 533, 12 - 573.

F. 103. Eiusdem argumenti. Αἱρέσεις δέ εἰσι τῶν ἀστέρων αἵδε· οἱ μὲν γάρ εἰσιν — [f. 103v] ζ' ς' β'.

F. 104. Tabula cum commentario. Δεῖ δὲ ἐπὶ πᾶσης φλεβοτομίας — ἐν δὲ (librarius desiit in medio enuntiato).

F. 104v. Περὶ ὡρῶν ἡμερινῶν τε καὶ νυκτερινῶν τῆς ἑβδομάδος καὶ τίνα δοκοῦσι σημαίνειν οἱ πλανήτες (*sic*) ἑκάστης ὥρας (Ὅτι ἐπὶ ἑκάστης πράξεως — μήτε κακή). Sequuntur tabulae inde a sabbato usque ad diem quintum (Mercurii) horas singulas cum planetis enumerantes. Dies sextus et septimus desiderantur. Des. f. 106v. — Cf. infra f. 168 et quae ex cod. 7, f. 5, in appendice edentur.

F. 107 et 108 inverso ordine inligata. F. 107v titulus abscissus praeter καὶ πόσων μοιρῶν ([Εἰ] βούλει γινώσκειν τὸν Ἥλιον ἐν ποίῳ ζῳδίῳ ἐστὶ — [f. 108v] λεπτῶν λβ').

F. 108v. Ψῆφος σύντομος περὶ αὐτοῦ (Ἔστι πάλιν ζητεῖν — λεπτὰ ξ').

F. 109. Nova manus. Τοῦ Εὐδοξίου χειμῶνος προγνωστικά (Ἰουνί[ου] ιδ' εἰ ἐν τῷ Κριῷ εὑρεθῇ ἡ Σελήνη — [f. 115] ὁ γὰρ μετὰ ταῦτα μεταδεέστερος). — Editum in appendice.

F. 115. Τοῦ αὐτοῦ Εὐδοξίου τεκμήρια προγνωστικὰ χειμερίου ἀέρος (Τριταῖα καὶ τεταρταῖα οὖσα ἡ Σελήνη — [f. 116v] κινήσει πρεπούσας) = Geopon. I, 3, ubi sub Arati nomine feruntur.

F. 116v. Πρίνοι καὶ δρύες καρποὶ — προαγορεύουσιν = Geopon. I, 4 (Eiusdem sc. Arati in Geoponicis). In marg. inferiore prima capituli verba repetuntur [1].

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[1] Meo igitur iure dubitavi num in cod. Berolin. 18 (supra p. 33 sq.) f. 14 inscriptio recte suppleta sit a vetere bibliothecario. Nam descriptione mea vix prelo tradita omnia quae f. 14 eius codicis leguntur cum Geoponicis consentire vidi. Quare addas velim ad p. 34: f. 14 (Τριταῖα καὶ τεταρταῖα — δηλοῖ) = Geopon. I, 2 (Προγνωστικὰ εὐδιεινοῦ ἀέρος. Ἀράτου) et Πρίνοι καὶ δρύες — προσαγορεύουσι = Geopon. I, 4 (τοῦ αὐτοῦ); deinde ad Βάσσου "Μαρτωνύμου" capitulum addas: =

ters, Pythagorean letters. Cf. Wish, magic devices from Pergamon, p. 32 sq.

Γ. 86. Ioannes total number with the calculation (onomatomantia : cf. note on f. 123).

F. 86. Table showing the state of the moon over twelve months.

F. 87. Begins in the middle of a sentence, the chapter Περί κατακλίσεως νοσούντων (Συσχηματίζηται καθ᾽ οἷον δήποτε οὖν τρόπον τὰς νόσους ἀκινδύνους ποιήσει — ἐν τῷ θ' γνωρίζεται) of Galen, π. κατακλίσεως (ed. Kühn, XIX, p. 532, 10 - 533, 6). Περὶ Κριού (Πρῶτον Ζῳδιόν έστι Κριός τό μέτοπον et sic deinceps per cetera signa; desin. f. 103 ἀδιάπτωτος ἔσῃ ἐν ἁπάσῃ) ibid. p. 533, 12 - 573.

F. 103. Of the same subject. Αἱρέσεις δέ εἰσι τῶν ἀστέρων αἷδε· οἱ μὲν γάρ εἰσιν [f. 103'] Ζ' ς' β'.

F. 104. Table with commentary. Δεῖ δὲ ἐπὶ πάσης φλεβοτομίας ἐν δὲ (the scribe broke off in the middle of a sentence).

F. 104. Περὶ ὡρῶν ἡμερινῶν τε καὶ νυκτερινῶν τῆς ἑβδομάδος καὶ τίνα δοκοῦσι σημαίνειν οἱ πλανήτες (sic) ἑκάστης ὡρας (Οτι ἐπὶ ἑκάστης πράξεως — μήτε κακή). Tables follow from Saturday through the fifth day (Wednesday), enumerating the individual hours with their planets. The sixth and seventh days are missing. Ends at f. 106. — Cf. below f. 168 and what will be edited from cod. 7, f. 5, in the appendix.

F. 107 and 108 bound in reverse order. F. 107 the title is cut off except for καὶ πόσων μοιρών ([Εἰ] βούλει γινώσκειν τὸν Ἥλιον ἐν ποίῳ I live — [f. 108'] minutes lb').

F. 108. A brief calculation concerning it (It is possible again to investigate — (60 minutes).

F. 109. New hand. Weather prognostics of winter according to Eudoxius (June 14, if the Moon is found in Aries - [f. 115] for the one after these things is more deficient). -- Published in the appendix.

F. 115. Prognostic indicators of winter weather by the same Eudoxius (The Moon being in its third and fourth day - [f. 116v] will cause appropriate movements) = Geopon. I, 3, where they are attributed to the name of Aratus. = Geopon.

F. 116. The fruits of holm oaks and oaks — foretell I, 4 (Of the same, namely Aratus in the Geoponica). In the lower margin the opening words of the chapter are repeated [1].

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[1] I therefore rightly doubted whether the inscription at f. 14 in cod. Berolin. 18 (above p. 33 sq.) was correctly supplemented by the old librarian. For scarcely had my description been sent to press when I saw that everything read at f. 14 of that codex agrees with the Geoponica. Therefore please add to p. 34: f. 14 (Τριταία καὶ τεταρταία – δηλοί) =========Geopon. I, 2 (Prognostics of fair weather. Of Aratus) and Πρίνοι καὶ δρύες - προσαγορεύουσι Geopon. 1, 4 (of the same): then to Bassus "Martonumus, add a chapter: =

F. 117. Φιλίππῳ τῷ τιμιωτάτῳ βασιλεῖ Σέκστος ὁ ὡροκράτωρ (Περὶ τὰς τῶν ὡρῶν κινήσεις κρατιστε βασιλεῦ — [f. 117v] δύνει ὁ Ἥλιος). — Editum in appendice.

F. 117v. Sequuntur tabulae: Τοῦ Ἡλίου ὄντος ἐν τῷ Τοξότῃ καὶ ἐν τῷ Αἰγόκερῳ (Ὥρα α' πόδες κη' — [f. 118v] ὥρα ιβ' πόδες α'). — Editae in appendice.

F. 118v. Εὕρεσις ἐν συντόμῳ τοῦ ἡλιακοῦ κύκλου (Κράτεισον τὰ ὀλίγα ἔτη — τοῦ Ἡλίου). — Editum in appendice.
Εὕρεσις ἐν συντόμῳ τοῦ σεληνιακοῦ κύκλου (Κράτεισον τὰ ὀλίγα ἔτη — σεληνιακὸς κύκλος). — Editum in appendice.
Εὕρεσις ἐν ποίῳ ζῳδίῳ ἐστὶν ὁ Ἥλιος (Ταῖς ἐπισυναγομέναις — κράτησον).

F. 119. Εὕρεσις ἐν ποίῳ ζῳδίῳ ἐστὶν ἡ Σελήνη (Τὴν ποσταῖαν — ἡ Σελήνη).
Περὶ διαφορᾶς ἡμερῶν τῆς Σελήνης (Χρὴ γινώσκειν — μεσότητα).

F. 119v. Incipit manus deterior. Περὶ ἀνθρωπίνων ζῳδίων (Ψήφησον τὰ στοιχία — τὸ πρῶτον). — Editum in appendice.
Ψῆφος περὶ τῶν πέντε πλανωμένων (Κράτει τὰς τελευταίας — τῶν ζῳδίων).
Ψῆφος προγνωστικὸς ὁποῖον ἔσται τὸ μέλλον ἀγαθὸν κακὸν ἢ μέσον (Ἀπὸ Μαίου ὀκτωκαιδεκάτης — [f. 120] λς'). — Editum in appendice.

F. 120. Ψῆφος ἕτερος προγνωστικὸς τὸν αὐτὸν λόγον ἔχων (Ψήφησον τὸ ὄνομα τοῦ ἀνθρώπου — δυσκόλως). — Editum in appendice.

F. 120v vacuum.

F. 121. Ἔτους ,ϛϡδ' [= 1396 p. Chr.] μηνὸς δ' Ἀπριλλ(ίου) ιβ' ἐρώτησις περὶ ταξειδίου (sequitur thema astrologicum: deinde textus Διότι ὁ Ζεὺς — καλὰ ταῦτα).

F. 121v. Μετὰ (?) τὴν ἐπισυναγωγὴν τοῦ ἀστέρος λάμβανε — εὑρίσκεται ὁ ἀστὴρ (mira abbreviatura scriptum; scriptura minima).

F. 122. Περὶ τῆς ἐκβολῆς τῶν ὡρῶν τῆς ἡμέρας ὁποιουδήτινος κλίματος βούλει ἢ πόλεως ἢ χώρας ἀπὸ τῶν τούτων ἀναφορῶν (Αἱ ἅπαξ ἑνὸς χρόνου ἐκβληθεῖσαι — ἐφημερίδων ἐκθέσει).
Ὑπόδειγμα τούτου (Εἰς τὸ κανόνιον τῶν ἀναφορῶν — κάτωθεν ὄντων τῶν λ').

F. 122v. Περὶ τῆς καταλή(ψεως) τοῦ ὑψώματος τοῦ Ἡλίου κατὰ τὸ μέσον τῆς ἡμέρας εἰς πάντα τὰ κλίματα (Τηρεῖται ἡ ἀκριβὴς

Geopon. I, 3, § 1-5 (τοῦ αὐτοῦ). Μαρτωνύμου a bibliothecario pro μακροτέρου inscriptione vetusta (Προγνωστικὰ μακροτέρου χειμῶνος) iam fere deleta lectum esse facile concedas. Contra Bassi (i. e. Cassiani Bassi Scholastici) nomen haud iniuria ille legisse videtur.

F. 117. Sextus the horoscopist to Philip the most honored king (Concerning the movements of the hours, most mighty king - [f. 117] the Sun sets). — Published in the appendix.

F. 117. Tables follow: When the Sun is in Sagittarius and in Capricorn (Hour 1, 28 feet – [f. 118a] hour 12, 1 foot). Edited in the appendix.

F. 118. A brief method for finding the solar cycle (Hold the few years — of the Sun). - Edited in the appendix.

A brief method for finding the lunar cycle (Hold the few years – lunar cycle). Edited in the appendix. A method for finding in which sign the Sun is (From the numbers gathered together · hold).

F. 119. A method for finding in which sign the Moon is (The day-count of the Moon).

On the difference of the days of the Moon (One must know – the middle point).

F. 119. Here begins a less skilled hand. On the signs of human beings (Calculate the elements — the first). - Edited in the appendix.

A calculation concerning the five wandering stars (Hold the last of the Signs).

A prognostic calculation as to whether the future will be good, bad, or middling (From the eighteenth of May – [f. 120] xxxvi). - Editum in the appendix.

F. 120. Another prognostic calculation having the same method (Calculate the name of the person — with difficulty). Editum in appendice.

F. 120v blank.

F. 121. In the year 1396 A.D., month 4 (April), 12th, a question concerning a journey (followed by an astrological chart; then the text: Because Zeus — these things are good).

F. 121. After (?) the conjunction of the star, take — the star is found (written with a remarkable abbreviation; in very small script). F. 122. On the casting of the hours of the day for whatever climate or city or region you wish, from the ascensions thereof (The ephemeris expositions on — cast for one unit of time), An example of this (In the table of ascensions — of those below 30).

F. 122. On the determination of the elevation of the Sun at midday for all the climates (The exact

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Geopon. I, 3, § 1-5 (of the same). The name Martonymos & bibliothecario in the longer inscription (Prognostics of a longer winter), now almost entirely erased, one would readily grant has been read. On the other hand, it seems he was not wrong to read Bassi (i.e., the name of Cassianus Bassus Scholasticus).

ἐποχὴ — βόρειον μέρος). — Idem capitulum iteratur f. 129. Ὑπόδειγμα εἰς τὸ πλάτος τῆς Κωνσταντινουπόλεως (Ἐτηρήθη — ὀφείλει γίνεσθαι). — Idem capitulum f. 129.
Περὶ τῆς ψηφοφορίας ἑκάστου τῶν ἀπλανῶν ἀστέρων (Ἑκάστου τῶν ἀπλανῶν — ἅπερ ἐν τῷ): continuatur f. 78 (cf. supra ad f. 80). — Idem capitulum f. 129.

F. 123. Altera manu vel saltem alio tempore scriptum Ἐψηφοφορίθη παρὰ τοῦ διδασκάλου μου κυροῦ Ἐλευθ(ε)ρ(ίου) ἡ παρελθοῦσα ἔκλειψις ἣ γέγονε ἐν ἔτει ϛθ' [potius ϛωϛθ'] κατὰ δὲ Πέρσας ψξ' [1391 p. Chr. n.] ἔχων ὁ τάρμαν[1] κη' κατὰ Πέρσας κατὰ δὲ Ἕλληνας ὁ Ἀπρίλλιος ε'· ἐξῆλθον δὲ αἱ αἰποχαὶ οὕτως Ἡλίου καὶ Σελήνης[2]. Sequuntur numeri.

F. 123v. Ἐζητήθη παρ' ἐμοῦ τοῦ γνῶναι καὶ τὰ πλάτη τῶν ἀστέρων καὶ ἐσχημάτισται παρὰ τοῦ διδασκάλου οὕτως — ζ' ιδ'.

F. 124. Ἐζητήθη ὁ ὡροσκόπος — μοίρας ιε'. Eadem manus.

F. 124v. Figura zodiaci etc.; similia f. 125r. Fortasse altera manu.

F. 125v. Ἰσασμὸς λαβούτου [= testudinis] (Πρῶτον — τῶν στροφίων οὕτως).

F. 126. Notulae breves: inscriptio ὅσας non continuata (Τὰ τριακόσια — ἐξαγωνισμός); deinde thema astrologicum.

F. 126v. Alphabetum cryptographicum (idem apud Gardthausen, *Griech. Palaeographie*, p. 235). Sequitur hac arte scriptum

ϵϛωψλ'ν'θπϡϛηλ'νπθ'ϛβζθκβξένλνξλϛκϡθ'

i. e. εἰς | τὸν | ἀκριβῶν | καὶ | ἠγαπημένον | μοι | π(ατέ)ρα.

Supra in marg. litteris partim abscissis eodem modo cryptographice γεώργηο(ς) μάρκος ν..κολος.
Deinde 24 verba alphabetico ordine (ἀλήθεια – ὠφέλεια).

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[1] Mensis Persici nomen: fortasse Tîr-mâh.

[2] Igitur qui hanc partem codicis inde a f. 123 ad 125v et nescio an ex prioribus quaedam scripsit discipulus Ἐλευθερίου cuiusdam fuit qui a. 1391 eclipsin observavit: idem fuit haud dubie atque Eleutherius ille quem διδάσκαλον nominat Ἰωάννης ὁ Ἀβράμιος scriptor codicis Florentini 10 (Plut. 28, cod. 16); idem Eleutherius astrologus Eleus codicem quoque celeberrimum Angelicum 29 Mytilenis a. 1388 p. Chr. n. scripsit, cf. *Catal.*, I, 38, 1; II, 132, 1 et imprimis V, 36, 1 (ubi ipsum quoque annis Persarum usum esse apparet). Diversus est ab Eleutherio Zebeleno astrologo saec. XI, cf. *Catal.*, V, 227, 1. — Ioannes igitur Abramius, Eleutherii discipulus scripsit codicem Laurentianum 28, 16 (= *Catal.*, I, n. 10) a. 1382: postea mediam nostri Berolinensis partem a. 1391 p. Chr. n., quod etiam ex f. 80 concludimus, ubi nomen Ἰωάννης ex artis geomanticae regulis ante alia computatur. Eleutherius vero magister Ioannis Abramii scripsit Angelicum 29 (= *Catal.*, V, n. 2) a. 1388 Mytilenis, Taurinensem C. VII, 10 (= *Catal.*, IV, n. 4) a. 1390 p. Chr. n. ibidem, et fortasse etiam Parmensem Palat. 165 (= *Catal.*, IV, n. 7) a. 1371-1374. Eleutherii codices omnes cum suis discipulum in Italiam transportasse F. Cumont optime conicit.

epoch [illegible] northern part). — The same chapter is repeated at f. 129.

Example for the latitude of Constantinople (Years [illegible] it was calculated — it ought to occur). — The same chapter at f. 129.

On the calculation of each of the fixed stars (Of each of the fixed stars — which in the): continued at f. 78 (cf. above at f. 80). The same chapter at f. 129.

F. 123. Written by another hand or at least at another time: The past eclipse was calculated by my teacher, Lord Eleutherios, or it occurred in the year 6909 [rather 6900-something 9th] and according to the Persians 760 [1391 A.D.], with the tarman being 28 according to the Persians, and according to the Greeks the 5th of April; and the epochs of the Sun and Moon came out as follows. Numbers follow. Γ. 123. It was inquired of me to know also the latitudes of the stars, and it was worked out by the teacher as follows — 7th 14th.

Γ. 124. The horoscope was sought [illegible] 15 degrees. Same hand.

F. 124. Figure of the zodiac etc.; similar content at f. 125r. Perhaps by a second hand.

F. 125. Description of the lute [= testudo] (Πρῶτον [illegible] τῶν στροφίων so).

F. 126. Brief notes: heading ὅσας not continued (Τὰ τριακόσια – εξαγω[illegible]σμός); then an astrological theme.

F. 126. A cryptographic alphabet (the same as in Gardthausen, Griech. Palaeographie, p. 235). The following is written in this cipher:

out of the box

i.e. εἰς τὸν ἀκριβῶν καὶ ἠγαπημένον μοι | πατέρα. Above in the margin, with letters partly cut off, likewise written cryptographically: γεώργηο(ς) μάρκος ν ..κολος.

Then 24 words in alphabetical order (ἀλήθεια [illegible] benefit).

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1 Name of a Persian month: perhaps Tir-mâh.

* Therefore, whoever wrote this part of the codex from f. 123 to 125′ and perhaps also certain earlier portions, was a disciple of a certain Eleutherius who observed an eclipse in the year 1391: he was undoubtedly the same as that Eleutherius whom Ἰωάννης ὁ Ἀβράμιος, the scribe of the Florentine codex 10 (Plut. 28, cod. 16), calls his διδάσκαλος; the same Eleutherius the Lesbian astrologer also wrote the most celebrated Angelicus codex 29 at Mytilene in the year 1388 A.D., cf. Catal., I, 38, 1; II, 132, 1 and especially V, 36, 1 (where it is apparent that he too made use of the Persian years). He is distinct from Eleutherius Zebelenos, the astrologer of the 11th century, cf. Catal., V, 227, 1. Ioannes Abramius, therefore, disciple of Eleutherius, wrote the Laurentian codex 28, 16 (= Catal., I, n. 10) in the year 1382: and later the middle portion of our Berolinensis in the year 1391 A. D., a conclusion we also draw from f. 80, where the name Ἰωάννης is computed before others according to the rules of the geomantic art. Eleutherius, however, the teacher of Ioannes Abramius, wrote the Angelicus 29 (= Catal., V, n. 2) in the year 1388 at Mytilene, the Taurinensis C. VII, 10 (= Catal., IV, n. 4) in the year 1390 A.D. at the same place, and perhaps also the Parmensis Palat. 165 (= Catal., IV, n. 7) in the years 1371–1374.F. Cumont very aptly conjectures that Eleutherius transported all the codices together with his disciples to Italy.

F. 127 (fortasse eadem manus ac f. 122). Περὶ διαιρέσεως τοῦ ζῳδιακοῦ κύκλου καὶ ὀνομασίας τῶν ζῳδίων, ἔτι δὲ καὶ τροπῶν καὶ περὶ τοῦ πόθεν κινηθεὶς ὁ τούτων ποιητὴς ταῦτ' ἠργάσατο· ἐν ᾧ καὶ δηλωτικὰ τῶν γινομένων ἐν τῷ κόσμῳ τοὺς ἀστέρας δείκνυσι ('Απὸ τὴν σφαῖραν — τροπῶν ἀποστάσεις). Haec et sequentia usque ad f. 129ᵛ cohaerere videntur cum opusculo quod f. 75-80 et f. 122 huius codicis habetur.

F. 127ᵛ. Περὶ ἐκθέσεως τοῦ θεματίου (Τοῦ ζῳδιακοῦ κύκλου εἰς ιβ' διηρημένου τμήματα — καιρικὴν ὥραν).
"Ορα τέχνης μυστήριον ('Εκ τῆς δηλώσεως — [f. 128] φανερῶσαι).

F. 128. 'Υπόδειγμα τῆς τοῦ θεματίου ἐκθέσεως (Τὸ θεμάτιον τῶν ιβ' οἴκων — [f. 128ᵛ] ὁ μερισμῶς ὡς εἴρηται). Cum figura.

F. 128ᵛ. Περὶ μετακλίσεως 'Ηλίου κάν τ(ε) βορεία κάν τε νοτία ὑπάρχει (Περὶ μοίρας ὡροσκοπούσης εἰπόντες — [f. 129] καταλαμβάνεται).

F. 129. 'Υπόδειγμα (Τηρεῖται ἡ ἀκριβὴς ἐποχὴ — κατάβασής ἐστιν).
Περὶ τοῦ [*sic*] καταλήψεως τοῦ ὑψώματος τοῦ 'Ηλίου κατὰ τὸ μέσον τῆς ἡμέρας εἰς πάντα τὰ κλίματα (Τηρεῖται ἡ ἀκριβὴς ἐποχὴ — βόρειον μέρος). — Idem capitulum supra f. 122ᵛ.
'Υπόδειγμα εἰς τὸ πλάτος — ὀφείλει γίνεσθαι = f. 122ᵛ.
Περὶ τῆς ψηφοφορίας ἑκάστου τῶν ἀπλανῶν ἀστέρων ('Εκάστου τῶν ἀπλανῶν ἀστέρων ἐποχὴ — [f. 129ᵛ] ἐν τῷ κανονίῳ παράκεινται) = f. 122ᵛ et initium f. 78.

F. 129ᵛ. 'Υπόδειγμα ('Υποδείγματος χάριν τῷ ψιε' ἔτει τῶν Περσῶν ἦν τὸ ἔτος τῶν 'Αράβων ψμε' [= 1344 p. Chr. n.] — προρηθέντας χρόνους).
Περὶ τῆς ἐκβολῆς τῶν ἀπλανῶν ἐτῶν ἤτοι τῶν θεμελίων (Μετὰ τὴν διδασκαλίαν — μέλλοντος ἔτους).
(Alia manus). Περὶ τοῦ εὑρεῖν τοῦ θεματίου τὴν διήγησιν ἀκριβώτερον (Τῆς οὐρανίας διαθέσεως — [f. 131ᵛ] ὁρᾶν τὴν κρᾶσιν). F. 130 haec collata esse dicit auctor ὡσὰν εὐδιάγνωστά τε καὶ σαφῆ γένηται τὰ παρὰ τῶν παλαιῶν ἀνδρῶν περὶ ἀρχῶν εἰρημένα. Brevis explicatio notionum astrologicarum est.

F. 132. Περὶ τῆς Σελήνης διάγνωσις ὅταν τύχῃ εἰς καιρῷ [cetera abscissa ligatoris cultro] ('Εὰν τύχῃ ἡ Σελήνη — πᾶσαν πρᾶξιν).
Περὶ τοῦ πότε δεῖ στρατεύειν κατ' ἐχθρῶν (Τῆς Σελήνης οὔσης — οὐ νικᾶταί ποτε). F. 132 pars inferior et 132ᵛ vacua.

F. 133. "Αρτιος ἀριθμὸς λέγεται — καὶ β'. Folii dimidium vacuum.

F. 133ᵛ. Περὶ ἡλικίας (Γίνωσκε ὅτι ἡλικίαι εἰσὶν ἑπτά — καὶ ἀσθενής). — De septem aetatibus (cf. Ptolem. Tetrab., IV, 10, et Boll, *Stud. über Ptolem.*, p. 123 sq.).

F. 127 (perhaps the same hand as f. 122). On the division of the Zodiacal circle and the naming of the Signs, and furthermore on the solstices and on the question of what moved their maker to produce these things; in ψ and shows that the stars are indicative of things that happen in the world (From the sphere – distances of the solstices). These and the following sections up to f. 129v appear to be connected with the short work found at f. 75–80 and f. 122 of this codex.

F. 127. On the exposition of the nativity chart (The Zodiacal circle having been divided into 12 parts – [redacted] temporal hour).

Behold the mystery of the art (From the explanation — [f. 128] to reveal).

F. 128. An example of the exposition of the nativity chart (The nativity chart of the 12 houses – [redacted] [f. 198v] the distribution as stated). With a figure.

F. 128. On the inclination of the Sun, whether it is in the northern or southern region (Having spoken of the degree of the [redacted]roscope — [f. 129] is determined).

F. 129. An example (The precise epoch is observed – is of descent).

On the determination of the exaltation of the Sun at midday for all the climatic zones (The precise epoch is observed – northe[redacted] region). – The same chapter above at f. 122. An example for the latitude — ought to occur = f. 192v.

On the computation of each of the fixed stars (The epoch of each of the fixed stars — [f. 199v] [redacted]e set out in the table) f. 122 and the [redacted]ginning of f. 78.

F. 129. Example (By way of example, in the 715th year of the Persians the year of the Arabs was 745 [= 1344 A.D.]) — the times foretold).

On the projection of the fixed years, that is, of the foundations (After the teaching — of [redacted] coming year).

(Another hand). On finding the account of the nativity more precisely (Of the celestial disposition — [f. 131] to observe the temperament). At f. 130 the author states that these have been collated so that what has been said by the ancients concerning beginnings may become easily recognizable and clear. It is a brief explanation of astrological concepts.

F. 132. On the judgment of the Moon when it happens to be at the time [the rest cut off by the binder's knife] (If the Moon hap[redacted]ens — every

action). On when one must march against enemies (The Moon being — is never defeated). F. 132 lower part and 132v blank. F. 133. Even number is also called 2. [redacted]alf of the folio blank. F. 133. On the ages of life (Know that there are seven ages — and w[redacted]k). On the [redacted] seven ages (cf. Ptolem. Tetrab., IV, 10, and Boll, Stud. über Ptolem., p. 123 sq.).

F. 134. Περὶ τῶν παρανατελλόντων ἀπλανῶν ἐν τοῖς ιβ' ζῳδίοις καθὼς καὶ ἔν τισι τῶν ἀστρολάβων εἰσὶν ἱστορισμένοι (*sic*) καὶ κατὰ μοίρας (Ἐν Κριῷ Μέδουσα — Κυνὸς οὐρά). — Editum in *Sphaera*, p. 41 sq. ex Vaticano gr. 1056, f. 28ʳ.
Οἱ κατὰ μοῖραν ἐν ζῳδίοις ἀνατέλλοντες καὶ τίνος κράσεως ὑπάρχωσιν ὅμοιοι (Ὁ Στάχυς ἐστὶν ἐπὶ τὴν ἀριστερὰν χεῖραν τῆς Παρθένου — [f. 134ᵛ] καὶ μεγάλως δύναται). — Similia excerptis Parisinis ex astrologo a. 379 p. Chr. (cf. *Catal.*, V, 219 sqq.) sed valde abbreviata.

F. 134ᵛ. Κατ' αὐτὸν ἕκαστος ἐν συνόψει (Ὁ Στάχυς κθ' — ὁ λαμπρὸς τοῦ Ὕδρου ιγ' μοίρᾳ Λέοντος). Rubro additum in marg. infer. : ζήτει δὲ καὶ τὴν ἀπόβασιν αὐτῶν ἐν ἑτέρᾳ βίβλῳ.

F. 135. Τίνες εἰσὶν οἱ παρὰ τῶν πλευστικωτέρων Μαρδαϊτῶν σηνίθ(ως) [l. συνήθως] παρατηρούμενοι καιροί τε καὶ ἀστέρες καὶ πότε ζάλην ἐν τῇ θαλάσσῃ κτλ. — [f. 135ᵛ] δηλοῦσιν εὐδίαν. — Partem priorem huius tractatus ed. Morelli, cf. cod. Venet. 7, f. 420 (*Catal.*, II, 70).

F. 136. Οἱ κύριοι τῶν ζῳδίων enumerantur.
Περὶ τοῦ πότε ὁ Ἥλιος βορᾶν ἀναβαίνει καὶ πότε τὸν αὐτὸν καταβαίνει κτλ. (Ὁ Ἥλιος ἐν Κριῷ — καταβαίνει).
<Apomasaris> Περὶ τοῦ ὅτι καὶ οἱ γεωργοὶ γινώσκουσιν τοὺς ἐπιτηδείους εἰς τὰ ἀνήκοντα αὐτῶν (Τινὲς δὲ τῶν γεωργῶν — [f. 136ᵛ] εἰ δὲ ἐξαπλωθῇ θῆλυ). — Editum in *Catal.*, V, p. 153. — Maior f. 136ᵛ pars vacua.

F. 137. Pauca de ventis (Ὅτι μετὰ τὸν ὄμβρον — σφοδρόν); deinde versus τοῦ Ψελλοῦ (Δεινὸν τὸ λυπεῖν — δίκαζε τὴν δίκην) et τοῦ Κανικλέως[1] (Δεινὸν τὸ πενθεῖν — συρρήγνυσθέ μοι); deinde notulae de mensuris et de numero dentium hominis et bestiarum, denique enumerantur οἱ πρῶτοι ι' θεοὶ τῶν Ἑλλήνων (secundum Hesiodum).

F. 137ᵛ. Definitiones ἀριθμητικῆς, μουσικῆς, γεωμετρίας, ἀστρονομίας. Sequitur partim cryptographice scriptum Περὶ τοῦ θρίψαι... [Scripturae formae mihi ignotae : occurrunt inter litteras alphabeti graeci signa Solis Lunae planetarum].

F. 138. Notulae historicae imprimis de imperatoribus Byzantinis et de Musulmannis inde ab a. ,ϛωμ' [= 1332 p. Chr.] usque ad a. ,ϛϡι' [= 1402 p. Chr.][2].

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[1] I. e. Ioannis Camateri τοῦ ἐπὶ Κανικλείου. Idem error in cod. Vindobon. 1, f. 204ʳ, cap. κϛ', Κανικλίου ἐπισκόπου.

[2] Finem exscripsi : Ἐν ἔτει ,ϛϡι' [i. e. 1402 p. Chr.] μηνὸς Ἰουλίου κ(υριακ)ῇ ἡμέρᾳ, ϛ' (ἡμ. ϛ' additum supra lineam) ἐνίκησεν ὁ Ταμυρλὰς τὸν Ἀμυρὰν κατὰ κράτος καὶ εἷλεν τὰς αὐτοῦ πόλεις καὶ χώρας καὶ λεηλάτησεν αὐτὰς ὅτε καὶ

F. 134. On the fixed stars rising alongside the 12 zodiac signs, as they are also depicted on certain astrolabes, and degree by degree (In Aries: Medusa, the [redacted] Dog's tail). Edited [redacted] in Sphaera, p. 41 sq. from Vaticanus gr. 1056, f. 28.
Those rising degree by degree in the zodiac signs and what kind of temperament they resemble (Spica is on the left hand of Virgo [f. 134v] and has great power). - Similar to the Parisian excerpts from an astrologer of 379 A.D. (cf. Catal., V, 219 sqq.) but greatly abbreviated.

F. 134. According to him, each one in summary (Spica at the 29th degree — the bright star of Hydra at the 13th degree of Leo). Added in red in the lower margin: Seek also their outcome in another book.

F. 135. What are the seasons and stars customarily observed by the more seafaring Mardaites as signs and
and when they indicate a storm at sea, etc. — [f. 135v] they indicate fair weather. — The first part of this treatise was edited by Morelli, cf. cod. Venet. 7, f. 420 (Catal., II, 70).

* F. 136. The rulers of the zodiac signs are enumerated.
On when the Sun ascends northward and when it descends the same, etc. (The Sun descends in Aries) [redacted]
<Apomasar> On the fact that farmers also know the times suitable for their own affairs (But some of the farmers — [f. 136] but if a female is spread out). - Published in Catal., V, p. 153. The greater [redacted] part of f. 136 is blank.

F. 137. A few notes on winds (That after the rain [redacted] violent); then verses of Psellus (Terrible it is to grieve — judge the judgment) and of Kanikleios[1] (Terrible it is to mourn — be shattered upon me); then brief notes on measures and on the number of teeth of humans and animals, and finally the first ten gods of the Greeks are enumerated (according to Hesiod).

F. 137. Definitions of ἀριθμητικής, μουσικής, γεωμετρίας, ἀστρονο- μίας. Followed by a partly cryptographically written Περὶ τοῦ θρίψαι... (Written forms unknown to me: among the letters of the Greek alphabet occur signs of the Sun, Moon, and planets). F.

138. Historical notes, primarily concerning the Byzantine emperors and the Muslims, from the year ϛωμ' [= 1332 A.D.] up to the year [1402 A.D.][2][3].

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1 I. e. Ioannis Camateri τοῦ ἐπὶ Κανικλείου. The same error in cod. Vindobon. 1, f. 204r, cap. κϛ', Κανικλίου ἐπισκόπου.

2 I have transcribed the end: Εν έτει 'ϛδι' [i. e. 1402 A.D.] μηνός Ἰουλίου κυριακή ἡμέρᾳ, ϛ' (ἡμ. ϛ' added above the line) ἐνίκησεν ὁ Ταμυρλὰς τὸν Ἀμυράν κατὰ κράτος καὶ εἶλεν τὰς αὐτοῦ πόλεις καί χώρας καὶ λεηλάτησεν αὐτὰς ὅτε καὶ

F. 138. De vino condendo et de vini specie aquae reddenda χάριν παραβιβάσεως (Τὸν ἀποχωρεῖσαι — χέρας ε'). — Maior folii pars vacua. In marg. infer. notatum : "Ετους ,ϛϑια' [= 1403 p. Chr. n.] μηνὸς 'Ιαννουαρίου γ' ἐψηφοφορίθη ὁ "Ηλιος καὶ εὑρέθη (quaedam abscissa) λβ' κς".

F. 139. Incipit nova manus. 'Ρητορίου θησαυρὸς συνέχων τὸ πᾶν τῆς ἀστρονομίας ('Ο ζῳδιακὸς — [f. 144v] Δίδυμοι). — Editum in appendice.

F. 144v. Περὶ τῆς τῶν πλανωμένων ἀστέρων φύσεως καὶ δυνάμεως καὶ ὧν κυριεύει μελῶν ἕκαστος καὶ τί σημαίνει ('Ο Κρόνος — [f. 145v] ἀστήρ). — Editum in appendice.

F. 145v. 'Επίλυσις καὶ διήγησις πάντων τῶν προειρημένων (ρζ' in margine) (Τίνος ἕνεκεν — [f. 146v] ὕδωρ). — Rhetorii; editum *Catal.*, I, 142-144.

F. 147. Σεισμολόγιον 'Ορφέως (Μηνὶ Σεπτεμβρίῳ ζῴδιον Παρθένος· ἐὰν σεισμὸς γένηται ἐν ἡμέρᾳ — [f. 149v) πόλει ἐκείνῃ). Hermetis Trismegisti nomen fert in cod. 25 [Berol. 1574], f. 15v. — Editum in appendice ex cod. 25.

F. 150. Διαγνωστικὸν τῶν λ' τῆς Σελήνης ἡμερῶν (α'. Αὕτη ἡ ἡμέρα ἐπιτήδειος — [f. 152v] τρόφιμα καὶ καλά). — Similia selenodromia edd. Bassi et Martini, *Catal.*, III, 32 sqq.; IV, 142 sqq.

F. 152v. Βροντολόγιον 'Ερμοῦ τοῦ Τρισμεγίστου (Μηνὶ 'Ιαννουαρίῳ. 'Εὰν βροντήσῃ ἢ ἀστράψῃ — [f. 156v] τοὺς ἐναντίους διώξει). — Editum in appendice.

F. 156v. Αἱ παρακείμεναι χῶραι ἑνὶ ἑκάστῳ ζῳδίῳ (Κριῷ — [f. 157] Γαραμαντική). — Ex Ptolemaei *Tetrab.*, II, 4, p. 73.

F. 157. (Eadem manus). 'Από τοῦ εὑρεθέντος βασιλικοῦ βιβλίου πάλιν τοῦ ἐν τῷ θεοσώστῳ στόλῳ ἐγκειμένου παρεκβληθέντος ἐν τῇ τραπεζητικῇ. Περὶ 'Ηλίου ἀνατολῆς. Περὶ εὐδίας ('Ανατέλλων ὁ "Ηλιος καθαρὸς — εὐδίαν δηλοῖ). — Quid ἡ τραπεζιτική sit, non intellego; fortasse Τραπηζουντικῇ (litterae ητ post ζ in rasura scriptae esse videntur)?
Περὶ 'Ηλίου ἀνατολῆς. Περὶ ὑετοῦ ('Ανατέλλων ὁ "Ηλιος καὶ μείζων — [f. 158] ὑετὸν σημαίνει).

F. 158. Περὶ 'Ηλίου ἀνατολῆς. Περὶ ἀνέμων ('Ανατέλλων ὁ "Ηλιος καὶ μείζων — καὶ ἀνέμων).

ἐγὼ ὁ Διονύσιος εὑρέθ(ην) τηνικαῦτα ἐν Κωνσταντινουπόλει· καὶ εἶδον θέαμα ξένον ὅπως ἅπαν γένος καὶ ἔθνος καὶ γλῶσσα ἔφθασεν φυγὰς ἐν Κωνσταντινουπόλει· τότε γὰρ καὶ γέγονεν σεισμὸς ἐκεῖσε μέγας καὶ κεραυνὸς ἔπεσεν ἐν τῇ ἱερᾷ μον(ῇ) τῆς Περιβλέπτου καὶ ἔκαυσεν ἐκεῖσε εἰκόνας καὶ ποδίας καὶ ἄλλα τινὰ· καὶ ἐκ τῶν μοναχῶν περικεφαλαίαν ἤγουν καμαλαύων (de καμελαύκιον sive καμαλαύκιον cf. Cangium s. v.).

F. 138. On the preparation of wine and on restoring a type of wine to the appearance of water χάριν παραβιβάσεως (Τὸν ἀποχωρεῖσαι - χέρας ε΄). The greater part of the folio is blank. In the lower margin it is noted: Ἔτους ϛδια' [= 1403 A.D.] μηνός Ιαννουαρίου γ' ἐψηφοφορίθη ὁ Ἥλιος καὶ εὑρέθη (something cut away) λβ' κς'.

F. 139. A new hand begins. Ρητορίου θησαυρὸς συνέχων τὸ πᾶν τῆς ἀστρονομίας (Ὁ Ζῳδιακός - [f. 144] Δίδυμοι). — Published in the appendix.

F. 144v. Περὶ τῆς τῶν πλανωμένων ἀστέρων φύσεως καὶ δυνάμεως καὶ ὧν κυριεύει μελῶν ἕκαστος καί τί σημαίνει (Ο Κρόνος [f. 145v] ἀστήρ). — Published in the appendix.

F. 145v. Explanation and narrative of all the aforementioned things (ρζ' in the margin) (For what reason — [f. 146v] water). Of Rhetorius; published in Catal., I, 142–144.

F. 147. Seismologion of Orpheus (In the month of September, the sign Virgo — if an earthquake occurs during the day – [f. 149v] in that city). It bears the name of Hermes Trismegistus in cod. 25 [Berol. 1574], f. 15. — Published in the appendix from cod. 25.

F. 150. Diagnostic of the 30 days of the Moon (1st. This day is suitable – [f. 152] nourishing and good things). — Similar selenodromia edited by Bassi and Martini, Catal., III, 32 sqq.; IV, 142 sqq.

F. 152. Brontologion of Hermes Trismegistus. In the month of January. If it thunders or lightens — [f. 156] he will drive away his enemies). — Published in the appendix.

F. 156. The regions associated with each individual Sign of the Zodiac (Aries — [f. 157] Garamantica). — From Ptolemy's Tetrab., I, 4, p. 73.

F. 157. (Same hand). From the royal book that was found, which was contained in the God-preserved fleet and excerpted in the trapezitic. Concerning the rising of the Sun. Concerning fair weather (The Sun rising clear — indicates fair weather). — What ἡ τραπεζιτική means, I do not understand; perhaps Τραπεζουντική (the letters ητ after Z seem to have been written on an erasure)?

Concerning the rising of the Sun. Concerning (The Sun rising and rain — greater — [f. 158] signifies rain).

Γ. 158. On the Rising of the Sun. On Winds (The Sun rising and larger — and of winds).

I, Dionysios, was found at that time in Constantinople and saw a strange spectacle, how every race and nation and tongue had arrived as refugees in Constantinople; for at that time a great earthquake occurred there and lightning struck the sacred monastery of the Peribleptos and burned there icons and pedestals and certain other things; and of the monks a helmet, that is a kamalavion (on καμελαύκιον or καμαλαύκιον cf. Du Cange s.v.).

Περὶ Ἡλίου ἀνατολῆς. Περὶ [f. 158v] χειμῶνος καὶ βροντῶν καὶ ὑετοῦ (Ἀνατέλλων ὁ Ἥλιος καὶ ἀκτῖνας — [f. 159] βορρᾶς).

F. 159. Περὶ Ἡλίου δύνοντος. Περὶ εὐδίας (Ἥλιος καθαρὸς νεφῶν — [f. 159v] δηλωτικός).

F. 159v. Περὶ Ἡλίου δύνοντος (Εἰς πυκνὴν νεφέλην — ὄμβρον σημαίνει).

Περὶ Ἡλίου δύνοντος. Περὶ ἀνέμου (Ἐὰν δυομένου — [f. 160] ἄνεμον σημαίνει.

Περὶ Ἡλίου δύνοντος. Περὶ χειμῶνος (Ἥλιος λαμπρὸς — καὶ ὑετοῦ).

F. 160. Περὶ Σελήνης. Περὶ εὐδίας (Τὴν Σελήνην — [f. 160v] εὐδίαν δηλοῖ).

F. 160v. Περὶ Σελήνης. Περὶ ἀνέμου (Σελήνην ὁρῶντες — [f. 161] χειμῶνα σημαίνει).

F. 161. Περὶ Σελήνης καὶ ὑετοῦ (Σελήνη τετραδίμηνος [l. τετράδι μηνὸς] — [f. 161v] πνεῦμα).

F. 161v. Περὶ Σελήνης. Περὶ χειμῶνος (Τριτταίας τῆς Σελήνης — [f. 162] χειμέριος).

F. 162. Περὶ Ἴριδος. Περὶ ὑετοῦ (Ἶρις διπλῆ — σημαντική).

Περὶ Ἴριδος. Περὶ ἀνέμου καὶ εὐδίας (Ἶρις μέλαινα — [f. 162v] νήνεμον).

F. 162v. Περὶ παρηλίων. Περὶ ἀνέμου καὶ ὑετοῦ καὶ γνόφων (Ἀμφοτέρωθεν — ὑετόν).

Περὶ νεφῶν. Περὶ εὐδίας (Ἐρυθρὰ νέφη — εὐδίας σημεῖον).

F. 163. (Recentior manus). Βροντολόγιον (Σελήνης οὔσης ἐν καιρῷ Κριῷ — Σελήνης αὐξανούσης).

In margine manu recent. Ἄλλον (Ὡς Αἰγύπτιοι γράφουσιν — πόλεμοι ἄνευ σφαγῶν).

F. 163v. Βροντολόγιον καὶ σεισμολόγιον (Μηνὶ Σεπτεβρίῳ — σοφοὶ ἄνδρες ἀποθανοῦνται).

F. 164. Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης (Μηνὶ Ἀπριλλίῳ ἐὰν σκοτισθῇ ὁ Ἥλιος — καὶ λιμός).

Τὰ ὅμοια περὶ σκοτισμοῦ τῆς Σελήνης (Μηνὶ Ἀπριλλίῳ — [f. 164v] βασιλεὺς καὶ ἄλλος ἄρχων μέγας).

F. 164v. Ἑτέρα μαρτυρία (μαραρτυρία cod.) περὶ τόξου (Μηνὶ Ἀπριλλίῳ — [f. 165] καὶ ἀκρίς).

F. 165. Ὡρολόγιον εὔτομον ἀστέρων — εὑρίσκονται ἢ οὔ).

F. 165v. Περὶ γεννέσεως (*sic*) τέκνων πότερον ζήσονται ἢ οὔ (Καὶ τίς ἡ ἀπόφασις τῶν κλημακτήρων κτλ. — [f. 167v] πράγμαν ἕξει). Agitur etiam de multis aliis καταρχαῖς.

F. 167v. Περὶ ἑνιαυτοῦ διαιρέσεως (Τὸν ἑνιαυτὸν τοῦτον τὸν τρόπον — ἵππος ἐπιτέλλων ἅπαξ ἡμέρας). Additum rubro eadem manu

On the Rising of the Sun. On [f. 158] Winter and Thunder and Rain (The sun rising and rays — [f. 159] north wind). On the
F. 159. Setting of the Sun. On Fair Weather (The sun clear of clouds — [f. 159v] indicative).

Γ. 159. On the Setting of the Sun (Into a dense cloud — signifies rain).

On the Setting of the Sun. On Wind (If at setting — [f. 160] signifies wind).

On the Setting of the Sun. On Winter (The sun bright — of [illegible] and rain).

Γ. 160. On the Moon. On Fair Weather (The Moon [illegible] [f. 160] fair weather indicates).

F. 160. On the Moon. On wind (those observing the Moon — [f. 161] winonly signifies).

F. 161. On the Moon and rain. The Moon in the fourth month [l. on the fourth of the month] - [f. 161v] wind).

F. 161v. On the Moon. On winter (Of the Moon on the third day — [f. 162] winter).

F. 162. On the Rainbow. On Rain (A double rainbow [illegible] is significant).

On the Rainbow. On Wind and Fair Weather (A black rainbow — [f. 162] calm).

F. 162. On Mock Suns (Parhelia). On Wind and Rain and Darkness (On both sides — rain).

On Clouds. On Fair Weather (Red clouds [illegible] are a sign of fair weather).

F. 163. (A more recent hand). Brontologion (When the Moon is in the season of Aries, while the Moon is waxing).

In the margin, in a recent hand. Another (As the Egyptians write — wars without slaughter).

F. 163. Brontologion and Seismologion (In the month of September — wise men men will die).

F. 164. On the Eclipse of the Sun and Moon (In the month of April, if the Sun is darkened — and famine).

The same concerning the darkening of the Moon (In the month of April — [f. 164v] a king and another great ruler).

F. 164v. Another testimony (μαραρτυρία cod.) concerning the bow (In the month of April— —[f. 165] and a locust).

F. 165. A concise horologion of the stars — are found or not). F. 165. On the birth (sic) of children, whether they will live or not (And what is the verdict of the climacteric years, etc. — [f. 167] will have a matter).

It also deals with many other καταρχαῖς.

F. 167. On the division of the year (This year in this manner a — horse rising once a day). Added in red by the same hand

Ἕκαστον ζῴδιον μετὰ ποίου ζῳδίου κεῖται ἐγράφη ἐν τοῖς πρώτοις φύλλοις μετὰ πόλου. — Cf. supra f. 134.

F. 168. Περὶ τοῦ κόσμου ἡγήσεως [leg. ἐξηγήσεως] λόγος (Ὁ κόσμος σφαιροειδὴς — [f. 170] παῖς γεγραμματισμένος φακοτός [i. e. φακωτός]). Agitur de horis VII dierum. — Cf. supra f. 104ᵛ et cod. 7 (Monac. 287), f. 6 (edit. in appendice).

F. 170. Περὶ μορφῶν καὶ σημείων τῶν ιβ' ζῳδίων ὅπως ἀπὸ τῆς θεωρίας ἑνὸς ἑκάστου λέγ[εται] εἰς ποῖον ζῴδιον κεῖται (Περὶ Κριὸν οἱ ἔχοντες <τοῦτο τὸ> ζῴδιόν εἰσιν ἐν προσώπῳ ὑπομήκεις — [f. 171ᵛ] πραγματευταί. Οὕτω ἐξακρυβευσάμενος ἑνὸς ἑκάστου... καὶ ἕως ἐνταῦτα ἀπεγραψάμεθα εἰς ποῖον ζῴδιόν ἐστιν ἕκαστος· ἓξ δέ σοι ἑτέρας ἐκθήσωμαι χρείας διαφόρων πραγματηρῶν κράτιστε ἀνδρῶν [sequitur lacuna fere quatuordecim litterarum] βασιλεῦ βασιλέων). — Ad opusculum Sexti ad regem Philippum f. 117 non quadrant; an ex Petosiride fluxerunt?

F. 172. Περὶ τῶν ιβ' ζῳδίων διαθέσεως (Ὅπως εἰ περί τινος ἐρωτάσαι εἰς ποῖον κεῖται ζῶδος — ἔσται λεπρός). — In hoc capitulo litterae alphabeti signis zodiaci tribuuntur, cf. supra f. 81. — In marg. sup. leguntur partim a ligatore abscissa: τὸ πᾶν ὀφέλειαν (?) καὶ μιξ ... [c. X litterae] τι κρίνωσιν οὗτος [l. οὕτως] μου [l. μοι] ταῦτα ἔγραψα.

Ἑτέρα μέθοδος περὶ τοῦ εὑρεῖν ἐν ποίῳ ζωδίῳ κεῖται. Ζηναρίας ψῆφος περιέχων τύχην καὶ πρόγνωσιν πράξεως (Ζηναρία γυνή τις καλουμένη σοφὴ ἔδοξεν εἰπεῖν — [f. 172ᵛ] πολύσπορον αὐτὸν τύκῃ [l. τέκῃ]). — Zenarium iatromathematicum iam novimus; Zenaria anus fatidica mihi adhuc ignota.

F. 172ᵛ. Computationes quaedam pro anno ͵ϛϡια' [= 1403 p. Chr. n.].

F. 173. Περὶ τῶν ιβ' ζῳδίων διαθέσεως (Ὅπως εἰ περί τινος ἐρωτάσαι — ἔσται λεπρός). – Idem capitulum folio antecedente.

Περὶ τοῦ εὑρεῖν ποῖον μῆναν καὶ ποίαν ἡμέραν συνέλαβεν ἡ γυνή (Ψήφησον ἀπὸ τῆς ἡμέρας — [f. 173ᵛ] αὐτῷ εἴ τι θέλεις).

F. 173ᵛ. Περὶ πῶς γνῶναι τί τέξεται ἡ γυνὴ ἄρρεν ἢ θῆλυ (Ποίει δὲ καὶ — θηλυκόν).

Ψῆφος Πυθαγορικός (Πρῶτον μὲν περὶ ἀνδρὸς — καὶ εὐήθους). α'. Περὶ πόλεως εἰ συμφέρει ἐν αὐτῇ καταμείναι. — β'. Περὶ κοινωνίας καὶ δανίου καὶ συναλλαγῆς. — γ'. Περὶ δραπέτου εἰ εὑρίσκεται. — δ'· Περὶ κρητερίου τίς ἄρα νικά. — ε'. Περὶ νοσοῦντος ἐὰν ζῇ ἐὰν ἀποθνήσκῃ. — ϛ'. Περὶ ζωῆς τίς πρῶτος τελευτᾶ. — ζ'. Περὶ χωλοῦ κἂν τὸν δεξιὸν κἂν τὸν ἀριστερόν. — Πυθαγορικὸς ἀριθμὸς ἄλλος διὰ τῶν ζ' φωνιέντων (α ε κτλ. τί σημαίνουσιν ἕκαστον — [f. 175] ἐπιτρεχόντων). Cum tabula. In uno capitulo de his omnibus agitur.

Each zodiac sign with which zodiac sign it is placed was written in the first folios with the pole. — Cf. supra f. 134.

F. 168. On the exposition [read: explanation] of the world (The world is spherical — [f. 170] a boy described as lentil-shaped [i.e. lens-shaped]). It concerns the seven hours of the days. — Cf. supra f. 104v and cod. 7 (Monac. 287), f. 6 (edited in the appendix).

F. 170. On the forms and signs of the 12 Zodiac signs, how from the observation of each one it is said in which zodiac sign one is placed (Concerning Aries: those who have this sign are in appearance somewhat elongated — [f. 171v] businessmen. Thus having examined each one precisely ... and up to this point we have recorded in which zodiac sign each one is; but I shall set forth for you six other uses of various observatories, most excellent of men [followed by a gap of nearly fourteen letters] king of kings). They do not correspond to the short work of Sextus to King Philip at f. 117; did they perhaps flow from Petosiris?

F. 172. On the disposition of the 12 zodiac signs (So that if one should ask about someone in which zodiac sign they are placed – he will be leprous). — In this chapter the letters of the alphabet are assigned to the zodiac signs, cf. supra f. 81. — In the upper margin, partly cut off by the binder, the following can be read: the whole benefit (?) and mix... [c. x letters] let them judge; thus [read: in this way] to me these things I have written.

Another method for finding in which Zodiac sign it lies. The calculation of Zenaria, containing fortune and foreknowledge of action (a certain woman called Zenaria, considered wise, was said to speak — f. 172] he shall beget many offspring [l. bring forth]. We are already acquainted with the Zenarium iatromathematicum; Zenaria, a prophetic old woman, is still unknown to me. F. 172. Certain computations for the year ,ωια' [= 1403 A.D.]. F. 173. On the disposition of the 12 Zodiac signs (So that if one asks about something — he shall be a leper). — The same chapter on the preceding folio.

On finding in which month and on which day the woman conceived (Count from the day — [f. 173] to him whatever you wish). F. 173. On how to know what the woman will bear, male or female (Do also — female).

The Pythagorean calculation (First concerning a man — and of simple character). 1. On a city, whether it is advantageous to remain in it. 2. On partnership and loan and transaction. — 3. On a fugitive, whether he is found. — 4. On a trial, who indeed wins. — 5. On a sick person, whether he lives or dies. — 6. On life, who dies first. — 7. On a lame person, whether on the right or the left. — Another Pythagorean number through the 7 vowels (α ε etc., what each signifies — [f. 175] of those running through). With a table. All these matters are treated in one chapter.

F. 175. Ἰδοῦ καὶ ἑτέρα μέθοδος. — [F. 175ᵛ] Περὶ Κρόνου πολεύοντος ἐάν ἐστιν ἐν φωνίεντι ζῳδίῳ et deinceps de ceteris planetis (Νικήσει ὁ παλαιός — ζ' πλανίτων).
Ἑτέρα μέθοδος (Κατάστασις καὶ περιτήρησις περὶ τῶν ὡρῶν ἑκάστης ἡμέρας πῶς δεῖ — [f. 176] πεπλήρονται).

F. 176. Χρῆ δὲ ἀποδοῦναι καὶ ὡρολόγιον — πόδες β'. — Similia f. 117 (Sextus ad Philippum).
Περὶ παλμῶν ἀρχομένου ἀπὸ κεφαλῆς ἕως ποδῶν (Κεφαλῆς τρίχες — [f. 177ᵛ] πραγμάτων δηλοῖ).

F. 177ᵛ. Βίβλος εὑρεθεῖσα ἐν Ἡλιουπόλει τῆς Αἰγύπτου ἐν τῷ ἱερῷ ἐν ἀδύτοις ἐγγεγραμμένη ἐν ἱεροῖς γράμμασι ἐπὶ τῆς βασιλείας Ψαμίχου (*sic*) ἐγράφη τε ὑπὸ ἱερῶν γραμματαίων πανσόφων τῶν τῆς Σελήνης ☾ ἐκπληροῦσα [leg. Σελήνης, Σελήνης ἐκπληρούσης] δρόμον καὶ ἐδόθη τῷ βασιλεῖ. καὶ ἡμεῖς δὲ ταῖς δύο ταύταις βίβλοις ἐντυχόντες εἰς ἓν συνετάξαμεν καθὼς ὑπόκειται· συνετάξαμεν δὲ κατ' ἀρχὰς καὶ τὰ σχήματα τῆς Σελήνης. — Eundem in modum libros " Cyranidum „ duos in unum redactos esse librarius in prooemio [Mély, *Les lapidaires*, II, 1, p. 3] refert. Ceterum Heliopolitanum vatem novimus Pachratem nomine ex Wessely, *Zauberpapyrus* (1888), p. 106, v. 2447.
Σεληνοδρόμη μέχρι τῶν λ' (Τῇ α' τῆς Σελήνης Ἀδὰμ ἐπλάσθη — [f. 180ᵛ] μεθ' ἡμέρας ἀποβήσεται). — Simillima edita *Catal.*, III, 32-39. Sed hic gentilium dei (Apollo, Artemis, etc.) desunt.

F. 180ᵛ. De quinque planetis horarum dominis (Κρόνου πολεύοντος — τὴν ἀρχήν).

F. 181. Περὶ ἀστρονομίας. Περὶ Ἡλίου Σελήνης καὶ μηνῶν καὶ ἀστέρων καὶ πλανιτῶν καὶ ζῳδίων (Μὴν Σεπτέμβριος κτλ. ε'. Τοῦ ἁγίου προφήτου Ζαχαρίου — [f. 182] ιε'). Calendarium festorum christianorum.

F. 182. Αἱ φωτιστικαὶ ἡμέραι τῆς Σελήνης — ἄτολμος.
Περὶ Σελήνης. Πόσας ἡμέρας κρατεῖ ἡ Σελήνη κατὰ μῆνα (Τῷ μηνὶ Σεπτεβρίῳ κρατεῖ ἡμέρας λ' — [f. 182ᵛ] ἀπειλῇ).

F. 182ᵛ. Πῶς δὴ εὑρίσκειν τὴν ἡμέραν ἐν ᾗ ἔλαβεν τὴν ἀρχὴν ἕκαστος (Ἄρχεται ὁ κύκλος — ἀρχὴ τοῦ μηνός). Iuxta scriptum : Πόσα κύρια πασχάλια ἀπὸ κτίσεως κόσμου (Ἐν τῷ ,ϛχϛη' [1190 p. Chr.] — ,ϛ҃ξζ' [1459 p. Chr.]).

F. 183 in margine super. : Ὅλα ψέματα (i. e. ψεύματα) μὰ τὴν σωτηρίαν μου : ἀπὸ φράγγικον χαρτὶ εὐγίκαν (i. e. ἔβησαν).
Ταῦτα ὑπάρχουσι τὰ ἄστρα τὰ εὐγέν(η) σύνολον τὸν χρόνον καὶ ποιοῦν καιροὺς δυνατοὺς καὶ ὀφείλει ἐπιτηρεῖν (Ἰαννουά-

C. 175. Behold also another m[redacted]od. — [F. 175] On Saturn in transit ἐν ἐστιν ἐν φονιέντι ζῳδιῳ et deinceps de ceteris planetisn (The old one wins - 17 planets).
Another method (Conditions and observations about the hours of each day as th[redacted] see — [f. 176] filled).

F. 176. It is necessary to present also a horologium - πόδες β'. - Similar f. 117 (Sextus ad Philippum).
On pulsations beginning from the head down to the feet (Κεφαλῆς τρίχες [redacted] [f. 177] πραγμάτων δηλοῖ).

F. 177. A book found in Heliopolis of Egypt, in the temple, inscribed in the inner sanctum in sacred characters during the reign of Psamichus (sic), written by the all-wise sacred scribes of the Moon — completing (read: of the Moon, the Moon completing) its course — and was given to the king. And we, having encountered these two books, compiled them into one as set out below; we also compiled at the beginning the figures of the Moon. In the same manner, the [redacted] books of the Cyranides, reduced from two into one, are described by the scribe in the prooemium [Mély, Les lapidaires, II, 1, p. 3]. Moreover, we know of the Heliopolitan prophet named Pachrates from Wessely, Zauberpapyrus (1888), p. 106, v. 2447.

Selenodrome up to the 30th (On the 1st of the Moon, Adam was formed — [f. 180] it will come to pass after days). - Very similar published in Catal., III, 32–39. But here the gods of the pagans (Apollo, Artemis, etc.) are absent.

F. 180. On the five planets as lords of the hours (Κρόνου πολεύοντος - τὴν ἀρχήν).

Γ. 181. On astronomy. On the Sun, Moon, and months, and stars and planets and Zodiac signs (Month of September etc. ε'. Of the holy prophet Zechariah [redacted] [f. 182] τε'). festival calendar of the Christians

F. 182. The illuminating days of the Moon [redacted] timid.
On the Moon. How many days the Moon holds each month (In the month of September it holds 30 days — [f. 182] threat).

Γ. 182. How to find the day on which each one took its beginning (The cycle begins at the start of the month). Iuxta scriptum:
How many principal paschal cycles since the creation of the world (In the year sxϛη' [1[redacted]90 A.D.] SEZ' [1459 A.D.]).

F.183 in the upper margin: All lies, by my salvation: they came out from a Frankish paper. These are the noble stars in total throughout the year and they produce powerful weather conditions and one must observe (Janua-

ριος· εἰς τὰς γ' εὐγένη ἕνα ἄστρον τὸ λέγ[εται] ἕδρα — [f. 183v] εἰς μεγάλους ἀστρονόμους). Nomina stellarum Arabica; cf. e. g. μπελδ = el-belda (Ideler, *Sternnamen*, p. 189). Desunt fortasse nonnulla.

F. 184 incipit in medio enuntiato : καὶ ἑτέρας ἡμέρας — μοίρας ἔχει.
Περὶ ὡροσκόπου (Τὰς ἀπὸ ἀνατολῆς Ἡλίου — ζῳδιον).
Διάγνωσις ἐν πίῳ ζῳδίῳ ἐστὶν ἡ Σελήνη ἐν ἑκάστῃ ἡμέρᾳ (Ἰστέον ὅτι — [f. 184v] τοῦ ἐνιαυτοῦ).

F. 184v. Καὶ ἄλλως (Ἐὰν θέλῃς γνῶναι — β' ἥμισυ).

F. 185. Ἄλλο (Τῆς Σελήνης τὴν ποστὴν — μοίρας δ').
Περὶ ἀστέρων διαττόντων (Ὁ αἰθὴρ σφόδρα — ῥυῆναι).

F. 185v. Καθολικὴ ἐπιτήρησις τῆς Σελήνης ὡς ἀπὸ ἀρχὴν τῆς θερινῆς τροπῆς ἥτις ἐστὶν Ἰουνίου ιδ' (Ἐὰν τῇ ιδ' — ἐξομοιωθήσονται. Τέλος τῶν αὐτῶν). — Cf. cod. Ital. 4, f. 43; cod. Venet. 7, f. 218.
Εἰπὲ τῷ προσδιαλεγεμένω (*sic*) — ὁ δακτύλιος.

F. 186-198. Excerpta ex Cyranidibus et Harpocratione. — Textus ab impresso in F. de Mély libro *Les lapidaires*, II, 1 et 2 admodum discrepat.

F. 186. Περὶ ἀσπάλακος (l. c., II, 1, p. 54), περὶ αἰγός (ibid., p. 55), περὶ βατράχου (ibid., p. 56), περὶ χερσαίου βατράχου (ibid., II, 2, p. 287), περὶ βοὸς θηλείας (ibid., II, 1, p. 56) et ἄρρενος (ibid., II, 2, p. 287).

F. 187 maxima pars vacua.

F. 188. Ἐπὶ γλώσσης σηπεδῶνος — [f. 189v] στοιχεῖον (= ibid., p. 8, 11 - 11, 23).

F. 189v. Στοιχεῖον β — [f. 190] ἐνταῦθα τὸ στοιχεῖον ὁ Κοίρανος ἐτέλεσεν (= ibid., p. 12, sed multa discrepant). F. 190 maximam partem vacuum, f. 190v manus recentior adnotavit ,ϛυξα' [953 p. Chr. n. : voluit fort. ,ϛϑξα'] μηνὶ Μαΐῳ κα' ἐκοιμήθη οἷος τοῦ κηρνηκολᾶ τουστραβοδοι : ὀνοικοιτᾶς κε' ἐκοιμοίθοι ὑθοιγάτερατοῦ ὀκοιρα ἀνά, paulo infra τὸ ἀνοθένετος· ἀπέ θανάτάπεδεια τοῦ κηρκος τα τοῦ ἀνεψοιοῦπο [1].

F. 191. Ἐν τῷ κεστῷ τῆς Ἀφροδίτης — [f. 198v] ταῦτα μὲν ἀμφότερα = ibid., p. 25, 5 - 43, 19.

F. 199-204 (manus nova). Remedia varia; singula incipiunt Ἔστι βοτάνη (e. g. remedium primum περὶ πονηροῦ ἄσθματος : Ἔστι βοτάνη ὁμοία Μακεδονικῷ μάκρος ἔχουσα σπιθαμῶν τριῶν κτλ.; de plantarum nominibus scriptor tacet).

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[1] I. e. : ὁ υἱὸς τοῦ κῦρ Νικολᾶ τοῦ Στραβοδῆ ὁ Νικήτας· κε' ἐκοιμήθη ἡ θυγατέρα του (= αὐτοῦ) ἡ κυρὰ Ἄννα; deinde Τὸ ἄνωθεν ἔτος ἀπέθανε τὰ παιδία τοῦ κῦρ κωστᾶ τοῦ ἀνεψιοῦ του.

rios· into the 3 noble ones, one star called the seat - [f. 183]' into the great astronomers). Arabic names of stars, cf. e. g. μπελδ = el-belda (Ideler, Sternnamen, p. 189). Perhaps some things are missing.

F.184 begins in the middle of a sentence: καὶ kai of other days — has degrees. On the horoscope (Those from the rising of the Sun — zodiac sign). Determination in which Zodiac sign the Moon is on each day (It should be known that — [f. 184v] of the year).

Γ. 184. Also (If you wish to know — second half).

Γ. 185. Another (The Moon's [degree] — 4 degrees). On shooting stars (The aether greatly — to flow).

Γ. 185. General observation of the Moon from the beginning of the summer solstice, which is June 14 (If on the 14th they will be equated. End of the same). — Cf. cod. Ital. 4, f. 43; cod. Venet. 7, f. 218.

Say to the one conversing (sic): the ring.

F. 186–198. Excerpts from the Cyranides and Harpocration. The text differs considerably from the printed version in F. de Mély's book Les lapidaires, II, 1 and 2.

Γ. 186. On the mole (l. c., II, 1, p. 54), on the goat (ibid., p. 55), on the frog (ibid., p. 56), on the land frog (ibid., II, 2, p. 287), on the female cow (ibid., II, 1, p. 56) and the male (ibid., II, 2, p. 287).

F. 187, the greater part blank.

Γ. 188. On the tongue of a sepedo (a type of serpent) [f. 189v] στοιχείον (= ibid., p. 8, 11–11, 23).

Γ. 189. Στοιχείον β — [f. 190] ἐνταῦθα τὸ στοιχεῖον ὁ Κοίρανος ἐτέλεσεν (= ibid., p. 12, sed multa discrepant). F. 190 for the most part blank, f. 190v a later hand noted suža' [953 A.D.: he probably intended ςξα'] in the month of May and he fell asleep οἶος τοῦ κηρνηκολα του στραβοδοι : ἀνοικοιτᾶς κε' ἐκοιμοίθοι ὑθοι γάτερατοῦ ὀκοιρα ἀνά, a little below τὸ ἀνοθένετος· ἀπέ θανάτάπεδεια τοῦ κηρκος τα τοῦ ἀνεψοιοῦπο 1.

Γ. 191. In the girdle of Aphrodite [f. 1983] these two things tera = ibid., p. 25, 5 - 43, 19.

F. 199-204 (new hand). Various remedies; each begins with Ἔστι βοτάνη (e.g. the first remedy concerning bad asthma: Ἔστι βοτάνη ὁμοία Μακεδονικῷ μάκρος ἔχουσα σπιθαμών τριών κτλ.; the author is silent regarding the names of the plants).

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1 I.e.: the son of lord Nikolas Strabodis, Niketas; on the 25th his daughter died (= his, lady Anna; then: In the year mentioned above the children of lord Kosta his nephew died.

27. Berolinensis 207 = Phil. 1610 = Meerm. 349 = Clar. 387 = Pel. 243. — Chartaceus, cm. 22,8 × 16,8, saec. XVI, ff. 66. — Olim Cl. Nauloti. — Cf. *Verzeichniss* etc., I, 89.

F. 51. Περὶ σκευῶν καινῶν καὶ ἱματίων χρήσεως (Σκεύεσι δὲ ἡ ἱματίοις πρώτοις ὡς χρηστέον, τῆς Σελήνης οὔσης — κοινωνίας) = cod. Venet. 7, f. 389.
Καθολικὰ παραγγέλματα (Καθολικὰ αἱ μὲν ἀπόρροιαι τῆς Σελήνης — [f. 52] γίνεται ἡ καταρχή) = cod. Ital. 4, f. 37, ιη'.

F. 52. Περὶ πράξεων καὶ τῶν ἐν ἐλπίδι τὸ μέλον θηρωμένων (Γένοιτο ἂν τὸ τέλος — φῶτα εὐχρηματίστα) = cod. Ital. 4, f. 58, ϛθ'.
Περὶ ταξειδίου καὶ ἱματοφορεσίας (Εἴ τις ταξειδεύσει — τὰ ἵματια) = cod. Venet. 6, f. 66*a*v.
Περὶ κέρδους ([f. 52v] Ὅρα τοὺς νικοδεσπότας [*sic*] — οὐδαμῶς) = cod. Ital. 4, f. 60.

F. 52v. Περὶ ἀποδημίας (Ἔστω ὁ ὡροσκόπος — [f. 53] ὑποστρέψει ταχέως) = ibid., f. 68.

F. 53. Περὶ καταρχῆς (Ἐν πάσῃ καταρχῇ τηνητέον [*sic*] — [f. 53v] ὁ Ἄρης) = cod. Ital. 4, f. 60v.

F. 53v. Περὶ αἰτήσεως πότε ἔσται (Συμβάλλεται πρὸς τὰς αἰτήσεις — [f. 54] σκέψις γινέσθω) = ibid., f. 61v.

F. 54. Περὶ ἀποδημίας ὅτε τις βούλεται ἀποδημῆσαι (Ἔστω ἀγαθοποιὸς — λῃσταῖς περιτύχῃ) = ibid., f. 70.
Περὶ ἀποδήμων (Ταῦτα ἔσται ἀξιόλογα — [f. 55] ἀναγωγὴ τὰ κατὰ [*sic*]) = cod. Venet. 6, f. 120. Videtur non integrum.

F. 55. Περὶ πολευόντων καὶ διεπόντων (Ἰστέον ἕκαστος τῶν ζ' ἀστέρων — [f. 56] κδ' ὥραις· καὶ ἔστω τὸ κανόνιον τοιοῦτον). Sequitur Κανόνιον πολευόντων καὶ διεπόντων. — Cf. cod. Venet. 7, f. 212v.

F. 56. Τὸ μὲν οὖν κανόνιον ... οὕτως ἡμῖν ἐκτέθειται· παραγράψομεν δὲ καὶ τὰ κατ' αὐτοὺς ἀποτελούμενα ὡς οἱ παλαιοὶ παρετήρησαν ἀρξάμενοι ἀπὸ τῆς α' ἡμέρας. Αὕτη τοίνυν Ἡλίου ἐστὶν — [f. 58] ἐπάνοδον μετὰ ἀσθενείας σημαίνει = supra cod. 7 [Monac. 287] f. 5, ex quo edemus in appendice.

F. 58. Ἄλλος [l. ἄλλως] περὶ τῶν αὐτῶν λεπτομερέστερον (Ἡμέρα α' — [f. 61] ἡ βαλανείου) = ibid., f. 6; edetur ibidem. Dies VI et VII omissi sunt.

F. 61. Ἐπὶ Νοεμβρίου — εἰδῶν (de calendario Romano).

F. 61v. Μῆνες Ῥωμαίων Ἑλλήνων Ἀλεξανδρέων (Tabula cum commentario : Τὴν θ' — ἐφεξῆς).
Tabula continuatur f. 62 et 63.

F. 63v. De calendario Romano (Μόναι παρὰ Ῥωμαίοις — ἀριθμόν).
Περὶ γεωργίας (Σελήνης οὔσης ἐν Κριῷ συμφέρει — [f. 64] γεωργεῖν καὶ ἀμπελουργεῖν) = cod. Venet. 7, f. 1v.

37. Berolinensis 2007 - Phil. 1610 = Meerm. 349 : Clar. 387: [redacted] For 243. Paper, cm. 22.8 X 16.8, 16th century, f. 66. Formerly belonging to Cl. Nauloti. [redacted] nCl. Seezeichniss etc., I, 89.

F. 51. On the use of new vessels and garments (But vessels or gar- ments, how they should be used for the first time, the Moon being – com[redacted]ion) = cod. Venet. 7, f. 389.

Universal precepts (Universal: the effluences of the Moon - [f. 52] the beginning takes place) = cod. Ital. 4, f. 37, ιη'.

F. 52. On actions and those who seek the future in hope (The end may come to pass – lights well-provided with money) = cod. Ital. 4, f. 58, Eθ'. On travel and the wearing of garments (If anyone should travel – the garments) = cod. Venet. 6, f. 66 av.

On profit ([f. 52v] Observe the lord-victors [sic] – [redacted] no- somehow) = cod. Ital. 4, f. 60.

F. 59v. On travel (Let the horoscope be - [f. 53] will return quickly) ===== ibid., f. 68.

F. 53. On a beginning (In every beginning one must observe [sic] - [f. 53'] d *Ares) = cod. Ital. 4, f. 60v.

F. 53. On petition, when it will be (It contributes toward petitions [redacted] [f. 54] let an examination be made) = ibid., f. 61v.

F. 54. On travel, when one wishes to travel (Let there be a benefic [redacted] — he encounters brigands) = ibid., f. 70.

On travelers abroad (These things will be noteworthy - [f. 55] the departure of the things according to [sic]) = cod. Venet. 6, f. 120. It appears not to be complete.

F. 55. On those who rule the hours and govern (It should be known that each of the 7 stars [f. 56] [redacted] 24 hours; and let the table be as follows).

There follows a Table of those who rule the hours and go[redacted]n. Cf. cod. Venet. 7, f. 212v.

F. 56. The table, then, ... has been set out for us in this way; we will also transcribe the effects produced according to them as the ancients observed, beginning from the 1st day. This day, then, belongs to the Sun — [f. 58] signifies a return accompanied by illness = above cod. 7 [Monac. 287] f. 5, from which we will publish in the appendix.

F. 58. Another [i.e. otherwise] on the same matters in greater detail (Day 1 [f. 61] or of a bath) [redacted] ibid., f. 6; it will be published there. Days VI and VII were omitted.

F. 61. Ἐπὶ Νοεμβρίου - εἰδῶν (on the Roman calendar).

Γ. 615. Μήνες Ῥωμαίων Ἑλλήνων Ἀλεξανδρέων (Table with commentary: Τὴν θ' [redacted] ἐφεξῆς).

The table is continued on f. 62 and 63.

F. 63. On the Roman calendar (Μόναι παρὰ Ρωμαίοις — ἀριθμόν).

On agriculture (Σελήνης οὔσης ἐν Κριῷ συμφέρει — [f. 64] γεωργεῖν καὶ ἀμπελουργεῖν) = cod. Venet. 7, f. 1.

F. 64ᵛ. Σελήνη μετὰ Διὸς — ἐπαύξει = ibid., f. 3.
Περὶ φυτεύσεως δένδρων (Εἰ βούλει φυτεῦσαι — οἰκοδεσποτίας) = ibid., f. 311ᵛ, φπθ'.
Περὶ σπορᾶς γεωρτική [*sic*] εἰ βούλει σπεῖραι ἅπερ ἵνα [*sic*] θερώσης καὶ φάτης ἐν ἐκείνῳ τῷ ἔτει (Ἔστω ἡ Σελήνη — ἔτι κρείττων) = ibid., φϛα'.
Περὶ μηνιαίων ἀποτελεσμάτων (Ὁσάκις οὖν ἐὰν προαιρώμεθα — [f. 66ᵛ] μεταβάλειν πέφυκεν· τέλλος) = ibid., f. 311, φπη'.

28. Berolinensis 314 = Codex graec. qu. 16. — Chartaceus, cm. 22,6 × 15,7, saec. XVII, ff. 330. — F. 3ᵛ impressum Παπ Χουρμούζη 1675. Olim in Bibliotheca Knobelsdorffiana. — Cf. *Verzeichniss* etc., II, 172 sqq.

F. 277ᵛ. Σεισμολόγιων σὴν θεῷ ἁγίῳ τῶν τριῶν μεγίστον [leg. τοῦ Τρισμεγίστου] σεισμῶν τῶν ιβ' μηνῶν καὶ ζῳδίον Λέοντος τοῦ σοφωτάτου βασιλέος (Μηνῆ Σεπτέβριος Ζυγός. Ἐὰν σεισμὸς γένηται καρπῶν λήψεις ἔσται — [f. 281] καὶ καρποφορία ἔσται). — Fere idem seismologium in cod. 25 (Berol. 170), f. 15ᵛ (cf. supra, p. 44) fertur sub Hermetis Trismegisti nomine. — Editum in appendice ex cod. 25.

F. 281. De Lunae in singulis zodiaci signis statione, cum perbrevi seismologio (Μηνῆ Σεπτέβριος ἔχων ἡμέρας λ' — [f. 287] σοφοὶ ἄνθρωποι ἀπολοῦνται).

F. 287. Βροντολόγιων τῶν δώδεκα ζῳδίον (Παρθένος ἐὰν βροντήσῃ — [f. 289ᵛ] ἀκαρπία κακός). — Hoc brontologium proxime ad tonitruale *Catal.*, IV, 128 sqq. editum accedit.

F. 289ᵛ. Ἐνθύμισης πρὸς πάντας τοὺς ἀνθρώπους τί τοῦς κάμνη χρεία· νὰ τῶγουν καθέκαστων μήναν ὅλου τοῦ ἐνιαυτοῦ· διὰ νὰ ἦναι πρὸς ὑγίαν καὶ ὀφέλιαν αὐτῶν καὶ πρῶτον μὲν ἀρχώμεστεν ἀπὸ τὸν Μάρτιον (Τὸν μῆναν τὸν Μάρτιον — [f. 291ᵛ] καμίαν ἀσθένειαν).

F. 291ᵛ. Περὶ ἀσθενείας καὶ ὑγίας (Εἰς τὴν α' τοῦ μηνὸς ἐὰν πλαθῇ — εἰς τὰς λ' ὁμίος).

29. Berolinensis 320. — Codex graec. q. 22. — Chartaceus, cm. 22,6 × 14,4, saec. XV, duabus manibus scriptus, ff. 276. — Codicem ex Bibliotheca Knobelsdorffiana oriri veri simile est. — Cf. *Verzeichniss* etc., II, 180.

F. 209ᵛ. Δεῖ γινώσκειν ὅτι ὁ οὐρανὸς ἀνεκενήζεται [l. ἀνακαινίζεται] εἰς ἔτη ρ', ἡ γῆ εἰς ἔτη σ', ἡ θάλασσα εἰς ἔτη ξ' κτλ. — λεπτὸν στιγμὰς σις'. — Fere eadem in cod. 7 (Monac. 287), f. 13 (cf. supra, p. 11) et f. 105ᵛ, κεφ. λ' (cf. supra, p. 18).
Σύνθεσης ἐκ χρονικοῦ (Γίνονται οὖν ἀπὸ μὲν τοῦ Ἀδὰμ — εἰσὶν ,εωιθ').

F. 64. Σελήνη μετά Διός - ἐπαύξει = ibid., f. 3.

On the planting of trees (Εἰ βούλει φυτεῦσαι [illegible] householder τίας) [illegible] ibid, f. 311, ϕπθ'.

On agricultural sowing [sic] if you wish to sow things so that [sic] you may reap and eat in that year (Ἔστω ἡ Σελήνη - ἔτι κρείττων) [illegible] ibid., φςα'.

On monthly outcomes (Whenever therefore we choose [illegible] methanfpe [illegible] [f. 667] μεταβάλειν πέφυκεν· τέλλος) - ibid., f. 311,

28. Berolinensis 314 - Codex graec. qu. 16. Paper [illegible] cm. 22.6 × 15.7, 17th century, f. 330. - F. 3' stamped Παπ Χουρμούζη 1675. Formerly in the Knobelsdorff Library. — Cf. Verzeichniss [illegible] etc., II, 172 sqq.

F. 277. Seismologion with the holy god of the three greatest [read: of Trismegistus] earthquakes of the 12 months and the Zodiac sign of Leo of the wisest king (Month September, Libra. If an earthquake occurs, there will be receipt of fruits — [f. 281] and there will be fruitfulness). — Nearly the same seismologion is found in cod. 25 (Berol. 170), f. 15 (cf. above, p. 44) under the name of Hermes Trismegistus. — Published in the appendix from cod. 25.

F. 281. On the position of the Moon in each sign of the zodiac, with a very brief seismology (Μηνῆ Σεπτέβριος ἔχων ἡμέρας λ' - [f. 287] σοφοί ἄνθρωποι ἀπολοῦνται).

F. 287. Brontologion of the twelve Zodiac signs (Παρθένος ἐὰν βροντήση - [f. 289] ἀκαρπία κακός). This brontologion closely approaches the thunder-omen text of Calal., IV, 128 sqq. as published.

F. 289. A reminder for all people of what they need to eat each month throughout the whole year, so that it may be for their health and benefit; and let us begin first from March (Τὸν μῆναν τον Μάρτιον - [f. 291v] καμίαν ἀσθένειαν).

F. 291. On illness and health (Εἰς τὴν α' τοῦ μηνὸς ἐὰν πλαθῇ [illegible] εἰς τὰς λ' ὁμίος).

29. Berlin 320 [illegible] Greek Codex Q. 22. [illegible] Paper, cm. 22.6 × 14.4, 15th century, written in two hands, ff. 276. [illegible] The codex from the Knobelsdorffiana it seems likely to arise. [illegible] Gr. Directory etc., II, 180.

F. 209. One must know that the heavens are renewed [l. ἀνακαινίζεται] every 100 years, the earth every 200 years, the sea every 60 years', etc. — λεπτὸν στιγμάς σις'. - Nearly the same in cod. 7 (Monac. 287), f. 13 (cf. above, p. 11) and f. 105v, κεφ. λ' (cf. above, p. 18).

Synthesis from a chronicle (So then from Adam — there are ,εωιθ').

F. 210. De mensuris (Τὸ μίλιον — πόδας ϛ').
Πυθαγορικῶν. Περὶ παίδων τῶν γενομένων, εἰς πᾶν πρᾶγμαν ἁρμόδιον (Λέγι γὰρ καὶ ἡ [l. εἰ] εὐτυχές ἐστιν τὸ παιδίον ἢ οὔ — ἀνεπιτήδειον). — Methodus secundum lunae dies.

F. 212. Χρὴ γινώσκειν ἐὰν θέλῃς εὑρίσιν τὼ πάσχα — τὸ πάσχα. — Sequitur tabula eiusdem argumenti f. 212v.

F. 210. De mensuris (The million ' · foot s').
Pythagorean. Regarding children born, in all things competent (For it is also said [1. εἰ] whether the child is happy or not - inadvertent). — Methodus secundum lunae dies.

C.212. Time to know if you want to find Easter [redacted] Easter. — Sequitur tabula eiusdem argumenti f. 212ᵛ.

BIBLIOTHECAE MINORES

MINOR LIBRARIES

I. CODEX CIZENSIS

30. Cizensis (Bibliothecae Ecclesiae Cizensis) mscr. fol. 68. — Chartaceus, cm. 30 × 21, saec. XVI, ff. 151. — Ex Bibliotheca Thomae Reinesii, qui codicem a Nestero emit, cf. Reinesii epistolarum ad Nesteros farrago (Lips. 1670), p. 20, n. VII; Wegener, *Verzeichniss der auf der Zeitzer Stiftsbibliothek befindlichen Handschriften*, Zeitz, 1876 (Progr. Gymnasii Cizensis), p. 18, n. 5.

F. 1. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον Πτολομαίου. Figurae partim desunt. Des. f. 130; f. 130ᵛ et f. 131 figurae astrologicae. — Cf. cod. Florent. 6, f. 1 sqq.

F. 131ᵛ. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου — [f. 150] καὶ ὄπισθεν ζ'. — Cf. cod. Florent. 3, f. 1 sqq.

F. 150ᵛ. Κανόνιον τοῦ ὅλου κύκλου τῶν ὀκτωκαίδεκα (*sic*) ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς [figura]; item f. 151 figura astrologica, supra quam scriptum : ζήτει τὸν (*sic*) τὴν ἑαυτοῦ ἐξήγησιν ἐν ρη' κεφαλαίῳ = cod. Ital. 27, f. 15 ss.

I. CODEX OF ZEITZ

80. Cizensis (Library of the Church of Zeitz) mscr. fol. 68. Paper codex, cm. 30 × 21, 16th century, ff. 151. · From the Library of Thomas Reinesius, who purchased the codex from Nester, cf. Reinesii epistolarum ad Nesteros farrago (Lips. 1670), p. 20, n. VII; Wegener, Catalogue of the Manuscripts in the Zeitz Cathedral Library, Zeitz, 1876 (Progr. Gymnasii Cizensis), p. 18, n. 5.

F. 1. Anonymous commentator on Ptolemy's Tetrabiblos. Figurae partim desunt. Des. f. 130; f. 130 et f. 131 figurae astrologicae. Cf. cod. Florent. 6, f. 1 sqq.

F. 131. Porphyry the philosopher's introduction to the Apotelesmatics of Ptolemy - [f. 150] and on the back z'. - Cf. cod. Florent. 3, f. 1 sqq.

F. 150. A canon of the whole cycle of the eighteen (sic) Zodiac signs and how it is divided into configurations [figura]; item f. 151 figura astrologica, above which is written: Zŕrei τÒV (SIC) TȮV ἑαυτοῦ ἐξήγησιν ἐν ρη' κεφαλαίῳ cod. Ital. 27, f. 15 ss.

II. CODICES DRESDENSES

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31. Dresdensis (Bibliothecae regiae publicae) Da 33.— Chartaceus, cm. 14,2 × 10, saec. XVII, ff. 288. — " Andreas Erasmus a Seidel illum emit (a. 1690) Argis. Ex huius bibliotheca transiit ad Val. E. Loescherum et inde in Bruehlianam „. — Cf. Ebert, *Geschichte und Beschreibung der K. Bibliothek zu Dresden*, p. 248; Schnorr von Carolsfeld, *Katalog der Handschriften des K. Ö. Bibliothek zu Dresden*, I, p. 291.

F. [2ᵛ non numeratum]. Tabula dierum Lunae. [F. 3]. Figura astrologica de quatuor temperamentis.

F. 257. De diebus lunae. ([Ε]ἰς τὴν πρώτην ἡμέραν τῆς Σελήνης ὁ Ἀδὰμ ἐπλάσθην χειρὶ θεοῦ — [f. 262] καὶ ὁποῦ ἀρρωστᾶ ὑγειαίνει). — Simile capiti a Bassio et Martinio, *Catal.*, III, 32 sqq. edito, sed abbreviatum et vulgari lingua scriptum.

32. Dresdensis (Bibliothecae regiae publicae) Da 61.— Chartaceus, cm. 19 × 13, saec. XVI, ff. 7. — A Matthaei emptus. — Cf. Ebert., l. c., p. 254; Schnorr von Carolsfeld, l. c., p. 298.

F. 1. Περὶ τῶν ζ' ζωνῶν ἤγουν τῶν ἑπτὰ πόλων καὶ τῶν ἐν αὐτοῖς ζ' πλανήτων (Δεῖ σε γινώσκειν, ὦ φιλότης, ὅτι ἑπτά εἰσιν αἱ οὐράνιαι ζῶναι — [f. 1ᵛ] ἀλλὰ καταχρηστικῶς).

F. 1ᵛ. Ἔτι περὶ τῶν ἑπτὰ πλανήτων (Διαιτῶνται δὲ οἱ πλανῆται — ὁ λόγος δηλώσει).

F. 2. Περὶ τῆς τῶν ἀπλανῶν σφαίρας (Ἔξω καὶ ἀνωτέρω τῆς ἑβδόμης καὶ μειζοτέρας τῶν ἄλλων ζώνης — τοῦ Ἡλίου καὶ τῆς Σελήνης).

Περὶ τῶν ποιοτήτων ἑνὸς ἑκάστου τῶν ζῳδίων (Εἰσὶ μὲν οὖν καθολικῷ καὶ ἁπλῷ τῷ λόγῳ ὁ μὲν Κριὸς — [f. 2ᵛ) αἱ κατὰ τὰς ἄκρας).

F. 2ᵛ. Περὶ τοῦ πότε εἰσέρχεται ὁ Ἥλιος εἰς τὰ ζῴδια καὶ πότε ἐξέρχεται ἐξ αὐτῶν (Εἰσέρχεται δὲ ὁ Ἥλιος — βίσεξστον ποιεῖ χρόνον).

Περὶ τῆς κατὰ ποιότητα διαίτης τῶν τε πλανήτων καὶ ζῳδίων (Ὅρα τοιγαροῦν καὶ καθ' ἑαυτὸν ἐπιγίνωσκε — [f. 3] φημὶ δὲ τοῦ ἔαρος).

II. DRESDEN CODICES

31. Dresdensis (Bibliothecae regiae publicae) Da 33.— Paper, cm. 14.2 × 10, 17th century, f. 288. "Andreas Erasmus a Seidel purchased it (in 1690) at Argis. From his library it passed to Val. E. Loescher and thence into the Brühl collection Cf. Ebert, Geschichte und Beschreibung der K. Bibliothek zu Dresden, p. 248; Schnorr von Carolsfeld, Katalog der Handschriften des K. Ö. Bibliothek zu Dresden, I, p. 291.

F. [2v not numbered]. Table of the days of the Moon. [F. 3]. Astrological figure of the four temperaments.

F. 257. On the days of the moon. (Εἰς τὴν πρώτην ἡμέραν τῆς Σελήνης ὁ Ἀδὰμ ἐπλάσθην χειρὶ θεοῦ [f. 262] καὶ ὁποῦ ἀρρωστα ὑγειαίνει). — Similar to the chapter edited by Bassius and Martinius, Catal., III, 32 sqq., but abbreviated and written in the vernacular language.

32. Dresdensis (Bibliothecae regiae publicae) Da 61. — Paper, cm. 19 × 13, 16th century, ff. 7. Purchased from Matthaei. Cf. Ebert., l. c., p. 254; Schnorr von Carolsfeld, l. c., p. 298.

F. 1. Περὶ τῶν Ζ' Ζωνών ἤγουν τῶν ἑπτὰ πόλων καὶ τῶν ἐν αὐτοῖς Ζ' πλανήτων (Δεῖ σε γινώσκειν, ὦ φιλότης, ὅτι ἑπτά εἰσιν αἱ οὐράνιαι ζῶναι — [f. 1v] ἀλλὰ καταχρηστικώς). On the 7 Zones, that is the seven poles and the 7 planets in them (You must know, O friend, that there are seven celestial zones — [f. 1v] but loosely speaking).

F. 1v. Further on the seven planets (Διαιτῶνται δὲ οἱ πλανήται – ὁ λόγος δηλώσει). Further on the seven planets (The planets dwell — as the discourse will show).

F. 2. On the sphere of the fixed stars (Ἔξω καὶ ἀνωτέρω τῆς ἑβδόμης καὶ μειζοτέρας τῶν ἄλλων Ζώνης — τοῦ Ἡλίου καὶ τῆς Σελήνης). On the sphere of the fixed stars (Outside and above the seventh and greatest of the other Zones — of the Sun and the Moon).

On the qualities of each of the zodiac signs (Now in general and simple terms, Aries — [f. 2] those at the extremities).

3. 2. On when the Sun enters the zodiac signs and when it exits them (The Sun enters — time). bissextile produces

On the qualitative regimen of the planets and zodiac signs (Consider therefore and recognize for yourself — [f. 3] I mean of spring).

F. 3. Περὶ τῶν τεσσάρων τροπῶν τοῦ Ἡλίου καὶ ἀνατολῶν καὶ τῶν δύσεων (Ἰστέον δὲ καὶ τοῦτο — ἐνώθησαν ὡς οἶδεν ἐκεῖνος).

F. 3v. Περὶ τῶν τεσσάρων στοιχείων (Ἐπεὶ γὰρ τὰ πρῶτα — τοῦ ἐνιαυτοῦ γίνονται).

Περὶ τῆς <εἰς> τὰ ζῴδια σεληνιακῆς εἰσοδοεξόδου (Εἴσοδος μὲν οὖν — [f. 4] Σελήνης τὸν δρόμον).

F. 4. Ὅπως δεῖ εὑρίσκειν τὸ οἰκοκυρεῦον ζῴδιον (Οἰκοκυρεύει δὲ κατ' ἐνιαυτὸν — Μαρτίου). Pauca de dodecaeteride.

Πῶς δεῖ προγινώσκειν τὸν ἐσόμενον ἐνιαυτὸν ὁποῖος μέλλει εἶναι εἴτε κάθυγρος εἴτε ξηρός (Τὸ οἰκοκυρεῦον προεύρισκε ζῴδιον — μὴ τοῖς ἀναρμόστοις). — Item de dodecaeteride.

Περὶ προγνώσεως πολέμων (Τὰ τοῦ πολέμου δηλωτικά — [f. 4v] ποῦ τυγχάνει καθεκάστην).

F. 4v. Περὶ ἑνὸς ἑκάστου τῶν πλανήτων — τῶν οἴκων (Εὑρίσκεται δὲ ἡ τῶν πλανήτων μέθοδος — διαγινώσκειν ποιότητα).

Τὰ πλούσια τῶν ζῳδίων εἰσὶ ταῦτα (Κριὸς Ταῦρος — τοιούτων ζῳδίων).

Τοὺς οἴκους διάλοξα θεωρουμένους κατ' ὄνομα, ὀρθῶς δὲ τοὺς δακτύλους καταβιβάζων καὶ οὕτως ἀληθῶς εὑρίσκεις. Sequitur tabula f. 5 : Αἱ τῆς Σελήνης ἡμέραι εἰσὶν αὗται, cum commentario (Εἰ βούλει γινώσκειν καθ' ἑκάστην ἡμέραν — [f. 5v] δεῖ σε νοεῖν).

F. 5v. Περὶ νεφέλης, χιόνος, χαλάζης, βροχῆς, ὁμίχλης, πάχνης, κρυστάλλου τε καὶ δροσίας (Ἡ νεφέλη ἀτμός ἐστι — [f. 6] τῶν ἐπάνω τεσσάρων).

F. 6. Περὶ ἀστραπῆς καὶ βροντῆς ὅπως γίνονται (Ἡ βροντὴ καὶ ἡ ἀστραπὴ — κεραυνός).

Περὶ τοῦ κομήτου (Ὁ κομήτης δὲ — κομητῶν ὁ θεός).

Περὶ τοῦ ὅπως γίνεται ὁ σεισμός (Ὁ σεισμὸς γίνεται — [f. 6v] ἀναστῆναι τοὺς νεκροὺς τῷ κριτῇ συναντησομένους).

F. 6v. Πῶς γίνεται ἡ ἔκλειψις τῆς Σελήνης (Ἡ τῆς Σελήνης — ἐκλείψεως ἦν).

Περὶ τῆς τοῦ Ἡλίου ἐκλείψεως (Ἡ τοῦ Ἡλίου ἔκλειψις — [f. 7] στροβοῦνται οἱ Πέρσαι).

F. 7. Ὅτι ἑπτά εἰσι τὰ κλίματα τοῦ κόσμου (Πρῶτον τῆς γῆς κλίμα — βόριον ὠκεανόν).

Περὶ τοῦ λεγομένου ὀφιομόρφου ἀστέρος (Τινὲς τῶν φιλοσόφων — [f. 7v] συνοπτικῶς διελάβομεν). — Cf. cod. 34, f. 13v.

F. 7v. Περὶ μήκους καὶ πλάτους τῆς γῆς καὶ τοῦ ἑνὸς ἑκάστου τριακοσιοεξηκοστομορίου τοῦ πόλου τῶν ἀπλανῶν (Τὸ ἀπὸ ἀνατολῶν — δηλωθὲν ταύτης).

Οἱ μῆνες καὶ αἱ ἡμέραι αὐτῶν διὰ στίχων τοῦ ῥήτορος κυροῦ

F. 3. On the four turnings of the Sun and its risings and settings (One must know this also — they were united as he knows).

3. 3. On the four elements (For since the first — of the year [redacted] of they come to be).

On the entry and exit of the Moon into the zodiac signs (Entry indeed [redacted] [f. 4] the course of the Moon).

F. 4. How one must find the ruling zodiac sign (The ruling sign changes each year — of March). A little on the dodecaeteris.

How one must foreknow what the coming year will be like, whether wet or dry (Find beforehand the ruling Zodiac Sign — not for the unsuitable). - Item on the dodecaeteris.

On the foreknowledge of wars (The signs indicating war — [f. 4v] happen to occur each day).

F. 4v. On each one of the planets — of the houses (The method of the planets is found — to discern quality).

The wealthy among the Zodiac signs are these (Aries, Taurus — of such Zodiac signs).

The houses considered diagonally by name, and by correctly counting down the fingers, you will find the truth. Sequitur tabula f. 5 : Αἱ τῆς Σελήνης ἡμέραι εἰσὶν αὗται, cum commentario (Εἰ βούλει γινώσκειν καθ᾽ ἑκάστην ἡμέραν [f. — 5v] δεῖ σε νοεῖν).

F. 5. On cloud, snow, hail, rain, mist, frost, ice, and dew (The cloud is vapor — [f. 6] of the four above). [redacted]

F. 6. On lightning and thunder, how they occur (The thunder and lightning — thunderbolt).

On the comet (The comet indeed [redacted] the god of comets).

On how an earthquake occurs (The earthquake [redacted] [f. 6v] occurs — for the dead to rise and meet the judge). F.

6. How the eclipse of the Moon occurs (The eclipse of the Moon — was).

On the eclipse of the Sun (The eclipse of the Sun — [f. 7] the Persians are thrown into confusion).

F. 7. That there are seven climates of the world (The first climate of the earth — the northern ocean).

On the so-called serpent-shaped star (Some of the philosophers — [f. 7η] we have treated concisely). - Cf. cod. 34, f. 13. G. 7. On the length and breadth of the earth and of each individual three-hundred-and-sixtieth part of the pole of the fixed stars (That from the east — as indicated herein).

[redacted]

The months and their days in verses by the rhetor lord

Μαξίμου τοῦ Ὁλοβόλου τοῦ φιλοσόφου μακαρίου τοῦ περιβλεπτηνοῦ (Τρι λά — αὐλᾶ).
Ταῦτα εἰσὶ καὶ τὰ σχήματα καὶ ὀνόματα τῶν ιβ' ζῳδίων (♌ Λέων — Ὑδροχόος ♒).

Totum opusculum ex hoc codice edidit R. Kunze, *Hermes*, 34 (1899), p. 345-362. Auctorem hominem Byzantinum s. XIV vel XV esse ex Maximi (= Manuel) Holoboli nomine f. 7ᵛ citato elucet. Cf. de illo Holobolo, mortuo post 1284, M. Treu, *Byzantin. Zeitschrift*, V, 538 sqq.

Maximus Holobolos the philosopher, the blessed, of Peribleptos (Tri la — aulā).
These are also the figures and names of the 12 zodiac signs (2 Leo - Aquarius). ♒

The entire opusculum from this codex was edited by R. Kunze, Hermes, 34 (1899), p. 345-362. That the author was a Byzantine of the 14th or 15th century is clear from the name of Maximus (= Manuel) Holobolos cited at f. 7. Cf. on that Holobolos, who died after 1284, M. Treu, Byzantin. Zeitschrift, V, 538 sqq.

III. CODICES ERLANGENSES

33. Erlangensis (Universitatis) Ms. 89. — Chartaceus, cm. 22 × 15, ff. 283, saec. XV, variis manibus exaratus (f. 1-99 manus 1, altera f. 103-146, tertia (?) f. 147-208, quarta f. 209-264, quinta f. 265-283; f. 71 et 100-102 vacua). — Ante primam paginam haec adnotavit manus quaedam saec. XVIII exeuntis : *E bibliotheca LVDOVICI CAMERARII* [a. 1573-1651] *qui hunc codicem dono acceperat a patriarcha Constantinopolitano CYRILLO LVCARI* [c. a. 1620]. Addidit manus altera saec. XIX : *E bibliotheca Reinhardi, prof. Erlang. post eius mortem iure emtionis transiit in Bibliothecam publ. Erlangensem.* In margine multa adnotaverunt f. 1-99 ipse scriptor, f. 103 usque ad codicis finem nescio an Ludovicus Camerarius. — Cf. Irmischer, *Handschriftenkatalog der K. Universitäts-Bibliothek zu Erlangen* (Frankfurt a. M., 1852), p. 16; Boll, *Sitzungsberichte d. Münch. Akadem.*, 1899, p. 107 sq.

Post Aristotelem et Simplicium [1]

F. 103. Πρόκλου διαδόχου ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων. Cum figuris minio diligenter pictis. Des. f. 146ᵛ τέλος Πρόκλου. — Ed. Grynaeus, Basil. 1540; cf. *Catal.*, II, p. 3; IV, p. 73.

F. 147. Διάγνωσις τῆς ἡλιακῆς σφαίρας τῶν ιβ' εἰδώλων, ὅπως ἐν ἑκάστῳ μηνὶ ἀκριβῶς χρὴ διαιτᾶσθαι (Ἀπὸ τῆς ιδ' τοῦ Μαρτίου — [f. 148ᵛ] μηνὸς καὶ τελειοῦται). — Edidit Ioach. Camerarius in *Astrologicis* [2], Norimbergae, 1532, p. 1-3.

F. 149. Ἐκ τῶν Ἡφαιστίωνος τοῦ Θηβαίου ἀποτελεσματικῶν καὶ ἑτέρων παλαιῶν περὶ τῆς τῶν ιβ' μορίων ὀνομασίας καὶ δυνάμεως (Τὸν ζωδιακὸν οἱ παλαιοὶ εἰς ιβ' — [f. 159] οὐδὲ ταφῆς ἀξιωθήσεται) = Camerarii *Astrologica*, p. 4-20.

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[1] Quam partem cum Irmischer minus recte descripserit, hic iterum quam brevissime recenseo : Fol. 1-70, Aristotelis physica lib. I-VIII. Fol. 72-79, Simplicii commentarius in physicam, p. 1-15, 21, ed. Diels, verbo ὅταν textus desinit quaternione (fol. 72-79) finito. Fol. 80-82, Aristoteles de longitudine et brevitate vitae. Fol. 82ᵛ-85ᵛ, De iuventute et senectute, de vita et morte. Fol. 85-94, De respiratione. Fol. 94-99ᵛ, De animalium motione. Fol. 100-102, vacua sunt.

[2] Neque tamen ex hoc codice, v. Boll, l. c., p. 107 sq.; nam Ludovicus Camerarius et Cyrillus Lucaris patriarcha Cpolitanus saec. XVII vivebant (de Cyrillo cf. Sakkelion, Πατμιακὴ βιβλιοθήκη, p. 313; Le Quien, *Oriens christianus*, I, 332).

III. ERLANGEN CODICES

83. Erlangensis (Universitatis) Ms. 89. Paper codex, cm. 22 × 15, ff. 283, 15th century, written by various hands (f. 1-99 hand 1, a second f. 103-146, a third (?) f. 147-208, a fourth f. 209-264, a fifth f. 265-283; f. 71 and 100-102 are blank). Before the first page a certain hand of the late 18th century noted: From the library of LUDOVICUS CAMERARIUS [1573-1651], who had received this codex as a gift from the Patriarch of Constantinople CYRILLUS LUCARIS [c. 1620]. A second hand of the 19th century added: From the library of Reinhard, prof. at Erlangen, after his death it passed by right of purchase into the Public Library of Erlangen. In the margins many annotations were made in f. 1-99 by the scribe himself, from f. 103 to the end of the codex by Ludovicus Camerarius or some[redacted]e unknown. Cf. Irmischer, Handschriftenkatalog der K. Universitäts-Bibliothek zu Erlangen (Frankfurt a. M., 1852), p. 16; Boll, Sitzungsberichte d. Münch. Akadem., 1899, p. 107 sq.

After Aristotle and Simplicius [1]

F. 103. Proclus Diadochus, Outline of Astronomical Hypotheses. With figures carefully painted in red. Ends f. 146 End of Proclus. [redacted] Ed. Grynaeus, Basel 1540; cf. Catal., II, p. 3; **IV, p. 73.**

F. 147. Diagnosis of the solar sphere of the 12 signs, on how one ought to regulate one's diet accurately in each month (From the 14th of March — [f. 148] of the month and is completed). — Edited by Joachim Camerarius in Astrologica 2, Nuremberg, 1532, pp. 1–3.

F. 149. From the Apotelesmatica of Hephaestion of Thebes and other ancient authors, on the naming and power of the 12 parts (The ancients divided the Zodiac into 12 [f. 159] nor shall [redacted] be deemed worthy of burial) [redacted] Camerarius, Astrologica, pp. 4–20.

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[1] Since Irmischer described this section less accurately, I review it here once more as briefly as possible: Fols. 1–70, Aristotle's Physics, Books I–VIII. Fols. 72–79, Simplicius's commentary on the Physics, pp. 1–15, 21, ed. Diels, where the text ends at the word ὅταν at the conclusion of the quire (fols. 72–79). Fols. 80–82, Aristotle, On Length and Shortness of Life. Fols. 82–85, On Youth and Old Age, On Life and Death. Fols. 85–94, On Respiration. Fols. 94–99, On the Motion of Animals. Fols. 100–102, blank.

[2] Not, however, from this codex; see Boll, l. c., p. 107 sq.; for Ludovicus Camerarius and Cyril Lucaris, Patriarch of Constantinople, lived in the 17th century (on Cyril cf. Sakkelion, Patriarchική βιβλιοθήκη, p. 313; Le Quien, Oriens christianus, I, 332).

F. 159. Ἑρμοῦ τοῦ Τρισμεγίστου περὶ τῆς τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως (Ὁ α' τόπος, ὃ καὶ ὡροσκόπος καλεῖται ὁ περὶ ζωῆς — [f. 175] ἢ δούλων χάριν ἢ καταδίκη περιτρέψει). — Idem capitulum habetur in cod. Paris. 2506, ex quo Cumont propediem edet.

F. 175v. Ἑρμοῦ τοῦ Τρισμεγίστου περὶ βοτανῶν τῶν ιβ' ζῳδίων (Κριοῦ ἐλελίσφακον — φυσικὴν ἀποτέλεσιν). — Ed. Pitra, *Anal. sacra*, V, 291; cf. *Catal.*, VI, p. 83.
Περὶ βοτανῶν τῶν ἑπτὰ πλανήτων (Βότανον Ἡλίου πολύγονον — [f. 177v] κόκκον σίτου ἢ κριθῆς). — Editum in appendice.

F. 177v. Ἑρμοῦ τοῦ Τρισμεγίστου ἰατρομαθηματικὰ πρὸς Ἄμωνα Αἰγύπτιον (Ἐν τῇ κατοβολῇ τοῦ ἀνθρωπίνου σπέρματος — [f. 183] ἀνθρώποις οὐδὲν ἐπιγίνεται. Τέλος τῶν ἰατρομαθηματικῶν Ἑρμοῦ τοῦ Τρισμεγίστου). — Edidit Camerarius, l. l., p. 37-46. Ideler, *Phys. et med. gr.*, I, 387-396. Cf. *Catal.*, I, 19.

F. 183. Ὅσα οἱ πλανώμενοι ἀστέρες ἐν ἑκάστῳ τῶν ζῳδίων σημαίνουσιν (Κρόνος ἐν Κριῷ γινόμενος εἰ διὰ μέσων — [f. 189] βροντὰς ποιεῖ). — Edidit Camerarius, l. l., p. 21-31.

F. 189. Ἡ Σελήνη τί δηλοῖ ἐφ' ἑνὶ ἑκάστῳ ζῳδίῳ τὴν παρόδον ποιουμένη (Τῆς Σελήνης ἀπὸ α' μοίρας — [f. 192] οὐ λυθήσεται). — Edidit Camerarius, l. l., p. 31-36.

F. 192v. Προγνωστικὸν ἀπὸ τῶν ἐν τῇ παλάμῃ γραμμῶν (Διορίζειν χρή — [f. 196] εὐχερῶς ἀπατώμενοι ὑπὸ γυναικῶν) = cod. Mediol. 32, f. 56. Editum in appendice.

F. 196v. Ἀλοιφὴ σιδήρου δι' ἧς ἐλατόμουν οἱ παλαιοὶ τὰς μαρμάρους (Κέρας — σίδηρον). — Editum in appendice. — Cf. cod. Marcian. 336 [= Venet. 8], f. 321.

F. 197. Ἀστραμψύχου Αἰγυπτίου πρὸς τὸν βασιλέα Πτολεμαῖον περὶ προρρήσεως διαφόρων ζητημάτων (Ὅτι μηδὲν ὤφειλέ σε λανθάνειν — [f. 208] οὐ βλέψεις τὴν πατρίδα). — Ed. Hercher, 1863; cf. *Catal.*, I, p. 25.

F. 208v vacuum. Sequuntur f. 209-264 Platonis Gorgias, Lysis, Menexenus, Clitopho; f. 265-283 Hesiodi opera et dies.

34. Erlangensis (Universitatis) Ms. 93. — Chartaceus, cm. 21 × 14,5, ff. 18, saec. XVI a quodam homine lingua vulgari et orthographia corrupta uso pulchre scriptus. Marginibus foliorum manus posteriores nonnulla illeverunt, e. g. f. 8v: Καὶ γράφω ἐν θείμησι ἐγὼ ὁ Ἀλεξανδρὴς; eadem manu f. 13: Γεόργωστρη ὁ ἰωάνη ζαφήρη ἱερέος, et f. 14: Ἀλεξανδροὶ παπὰ ζωγλοῦς ζαφήρη ἱερέος ἀταποιοῦ ἱερομονάχου.

F. 1. Nomina ventorum, mensium, planetarum, fluminum paradisi, signa zodiaci in figura rotunda inscripta.

Γ. 159. Hermes Trismegistus, On the Names and Powers of the Twelve Houses (The first house, also called the Horoscope, concerning life — [f. 175] or on account of slaves, or punishment will overturn). The same chapter is found in cod. Paris. 2506, from which Cumont will soon publish.

Γ. 175. Hermes Trismegistus, On the Plants of the Twelve Zodiac Signs (Aries — sage — natural effect). Ed. Pitra, Anal. sacra, V, 291; cf. Catal., VI, p. 83.

On the Plants of the Seven Planets (Plant of the Sun — knotgrass — [f. 177] a grain of wheat or barley). — Published in the appendix.

Γ. 177. Hermes Trismegistus, Iatromathematica addressed to Ammon the Egyptian (At the conception of human seed – [f. 183] nothing befalls men. End of the Iatromathematica of Hermes Trismegistus). — Edited by Camerarius, l. 1., p. 37–46. Ideler, Phys. et med. gr., I, 387–396. Cf. Catal., I, 19.

Γ. 183. What the wandering stars signify in each of the Zodiac Signs (Saturn when in Aries, if through the middle — [f. 189] prdduces thunderbolts). — Edited by Camerarius, l. 1., p. 21–31.

Γ. 189. What the Moon indicates as it passes through each individual zodiac sign (The Moon from the 1st degree — [f. 192] will not be resolved). Edited by Camerarius, l. 1., p. 31–36.

Γ. 192. A prognostic from the lines of the palm (One must discern [f. 196] easily deceived by women) = cod. Mediol. 32, f. 56. Published in the appendix.

Γ. 196. An ointment of iron with which the ancients used to cut marble (Horn – Iron). Published in the appendix. - Cf. cod. Marcian. 336 [= Venet. 8], f. 321.

Γ. 197. Astrampsychus the Egyptian to King Ptolemy on the prediction of various questions ("That nothing ought to escape your notice — [f. 208] you will not see your homeland). — Ed. Hercher, 1863; cf. Catal., I, p. 25.

F. 208v blank. Following on ff. 209–264 are Plato's Gorgias, Lysis, Menexenus, Clitopho; ff. 265–283 Hesiod's Works and Days.

34. Erlangensis (Universitatis) Ms. 93. Paper codex, cm. 21 × 14.5, ff. 18, 16th century, written neatly by a certain person using the vernacular language and corrupted orthography. Later hands have added various notes in the margins of the folios, e.g. f. 8v: Καὶ γράφω ἐν θείμησι ἐγὼ ὁ Ἀλεξανδρής; in the same hand f. 13: Γεόργωστρη ὁ Ιωάνη Ζαφήρη ἱερέος, and f. 14: Ἀλεξανδροὶ παπά Ζωγλοὺς ζαφήρη ἱερέας αγα- ποιοῦ ἱερομονάχου.

F. 1. Names of winds, months, planets, rivers of paradise, signs of the zodiac inscribed in a circular figure.

F. 1v. Calendarium meteorologicum. Ἔ δὼ δίχνη πότε γύνετε βροχὴ καὶ πότε ἄνεμος ἐκ τῶν λη' ἀστέρων τὴν ἐνέργιαν (Μενιχιὸν. μὴν Μάρτιος. Εἰς τὰς ιη' εἶναι ἰσιμερία — [f. 3] ὁ ἄρκτουρος ἀφ' ἑσπέρας ἀνὰ τέλη). — Aetii calendario (Lydus, *De ost.*, ed. Wachsmuth[2], p. 289 sqq.) simillimum, sed in linguam vulgarem versum.

F. 3. <Zanatae Persae>. Calendarium. Ἕτερι ἄστερες πιοῦν τάραξην, εἰς ἀνέμους καὶ βροχὰς καὶ εἰς κηνδύνους ἐν τῇ θαλάσσῃ (Ἰαννουάριος. Εἰς τὰς δ' κυριεύει ὁ ἀστὴρ γαμπινὸς (*sic*) — [f. 4] τάραξην ἡμέρας γ'). — Editum in *Catal.*, IV, 145 sq.

F. 4. Ἕτερον προγνοστηκὸν ἐκ τῶν ἀστέρων· ὁκίον τὸ ἄστρον, κυριεύει τὴν η' ἡμέραν τοῦ Ἰουλλίου μηνὸς καὶ κίταζεκαλᾶ ἐν ποίω ζωδίο περιπατὶ ἡ ☾ ἡ Σελήνη (*sic*) (Ἐὰν εὑρεθῇ τότε εἰς τὰς η' τοῦ Ἰουλλίου — [f. 4v] φανερῶν ἀστέρων).

F. 4v. Ἕτερον προγνωστικὸν εὑρεθὲν καὶ ἐρευνισθὲν παρὰ σοφῶν ἀνδρῶν· εἴπομεν ὄπισθεν εἰς τὴν σκάραν· πὸς ὁ ἥλιος περιπατὶ εἰς κάθε ζώδιον εἰς ἡμέραις (*sic*) λ' καὶ ὥρας ι' καὶ ἡ Σελήνη περιπατῇ εἴς τὸ κάθε ζώδιον εἰσπᾶσα β' ἡμέραις καὶ μισῇ· λοιπὸν στοχάζου εἰς ταῖς ιδ' τοῦ Ἰουνίου μινὸς, ὅτι ἡ θερινὶ τροποὶ γήνεται· νὰ εἰδῆς τὴν Σελήνην, εἰς πίον ζώδιον περιπατὴ καὶ ἀπ' ἐκείνης δύνεται (*sic*) ὁ ἄνθρωπος νὰ προλέγει τὰ μέλοντα (Ἐὰν λάχῃ καὶ περιπατὴ — [f. 6] τὸ σιτάρη πολὺ. Τέλος τῶν ἀστρῶν τὴν δήλωσιν καὶ τῆς σελήνης). — Calendarium meteorologicum (multo uberius apud Lydum, l. c., p. 48 sqq.).

F. 6. Τὸ σεληνοδρόμιον τῆς Σελήνης γύνοσκε ὅτι ἀρχίζει ἀπὸ τὸν Ἰαννουάριον μῆνα — σημένη ἡμέρα.
Κύκλος Σελήνης α'. Θεμέληον ιδ' — [f. 10v] ιδ' τὸ Θεμέλιων. Τέλος τῆς κύκλου Ἡλίου καὶ Σελήνης τῶν ἄνωθεν γραμμένων.

F. 11. Περὶ τοῦ εὑρίσκειν ἐν πίῳ ζῳδίῳ περιπατῇ ἡ Σελήνη καθεκάστην εἰς πᾶσαν μήναν (tabula). Infra de natura XII signorum (Τὰ δώδεκα — τὸ φυσικόντους νερόν).

F. 11v. Περὶ τῶν ἀγαθῶν ζῳδίων (Εἰσι Κριός — καὶ Αἰγόκερος).
Ψῆφος Πυθαγόρου τοῦ σοφοῦ περὶ παντὸς πράγματος, ὅπως νὰ ἰδῇ τὶς περὶ πάντων τῶν πραγμάτων· τίς νὰ κέρδησῃ κρίσιν· τίς νὰ νικήσῃ τὸν ἐχθρὸν αὐτοῦ εἰς τὸν πόλεμον· τίς νὰ ἰαθῇ ὁποῦ κείτεται (*sic*) εἰς ἀσθένειαν· τίς νὰ ἕξῃ καλὸν ταξίδι· τίς νὰ ἰδῇ τὴν γέννησιν τοῦ παιδίου· ἢ καὶ ἄλλο ἤτο ἐνθημηθῇ (Δοκίμαζε γοῦν ὦ ἄνθρωπε — [f. 12v] τὰ νεώτερα νικοῦν). — Cf. cod. Ital. 11, f. 77 ss.

F. 13. Αὐτὸς ὁ ὀφεόμίμητος (*sic*) ἀστὴρ ἀνέμους; sequitur figura rotunda in medio anguem grandem exhibens a duobus circulis circumdatum, quorum alter continet nomina XII signo-

F. 15. Meteorological calendar. Here it is shown when rain occurs and when wind, from the influence of the 38 stars (Month. Month of March. On the 18th is the equin[illegible] — [f. 3] Arcturus rises in the evening toward its end). [illegible] Very similar to the calendar of Aetius (Lydus, De ost., ed. Wachsmuth, p. 289 sqq.), but rendered into the vernacular the opposite

F. 3. <Zanatae Persae>. Calendarium. Ἕτερι ἄστερες πιοῦν τάραξην, εἰς ἀνέμους καὶ βροχὰς καὶ εἰς κηνδύνους ἐν τῇ θαλάσση (Ἰανουάριος. Εἰς τὰς δ' κυριεύει ὁ ἀστὴρ γαμπινός (sic) — [f. 4] τάραξην ἡμέρας γ΄). - Editum in Catal., IV, 145 sq.

F. 4. Ἕτερον προγνοστηκὸν ἐκ τῶν ἀστέρων· ὁκίον τὸ ἄστρον, κυριεύει την η' ἡμέραν τοῦ Ἰουλλίου μηνός καὶ κίτα εἰκαλᾶ εἰς ποίω ζωδίο περιπατὶ ἡ « ἡ Σελήνη (sic) ('Εάν εὑρεθῆ τότε εἰς τὰς η' τοῦ Ἰουλλίου [illegible] [f. 4] φανερῶν ἀστέρων).

III. cont. Another prognostic found and investigated by wise men: we said above in the table how the sun travels through each zodiac sign in 30 days and 10 hours, and the Moon travels through each zodiac sign in about 2 and a half days; therefore observe on the 14th of the month of June, when the summer solstice occurs: look at the Moon, in which zodiac sign it is traveling, and from that a person can foretell future events (If it happens that it travels — [illegible] [f. 6] much wheat. End of the declaration of the stars and the moon). - Calendarium meteorologicum (multo uberius apud Lydum, l. c., p. 48 sqq.).

F. 6. The selenodromion of the Moon: know that it begins from the month of January — [illegible] marked day

Lunar Cycle 1. Foundation 14 - [f. 10v] 14 the foundation. End of the cycle of the Sun and Moon written above. F. 11. On finding in which zodiac sign the Moon travels each day in every month (tabula). Below on the nature of the XII signs (The twelve [illegible] — their natural water).

III. 11. On the Auspicious Zodiac Signs (These are Aries — and Capricorn). The Calculation of Pythagoras the Wise concerning every matter, how one may discern all things: who shall win a judgment; who shall defeat his enemy in war; who shall recover who lies sick; who shall have a good journey; who shall see the birth of a child; or whatever else one might have in mind (Try then, O man — [f. 12v] the newer things pr[illegible]ail). Cf. cod. Ital. 11, f. 77 ss. —

III. 13. This incomparable (sic) star of winds; there follows a circular figure showing in the middle a large serpent surrounded by two circles, one of which contains the names of the XII signs

rum cum figuris, alter nomina mensium. In margine octo ventorum nomina leguntur.

F. 13v. Ἑρμηνεία περὶ τοῦ ὀφεομιμήτου ἀστέρος· τὶ ἐνεργείαν ἔχει· ὅστὶς λέγεται καὶ δράκον ἱστορισμένος (Οὗτος ὁ παρῶν ἀστήρ — [f. 14v] καὶ ἀριθμιτέων). Sequitur figura recentiore manu addita.

F. 15. Τὰ ἐνδεχόμενα ὕειν ♍ ♋ ♒ ♓ πλέον τούτων ♍ καὶ ὁ χρόνος τῆς βασιλείας αὐτοῦ (*sic*) ὑδροφορικός. Sequuntur tabulae duae.

F. 16. Γήνοσκε ὅτι ὁ Ἥλιος περιπατῖ εἰς τὸ κάθε ζῴδιον ἡμέρας λ' καὶ ὥρας ι' κτλ. (Ἡ ὄπισθεν σκάρα [= ἐσχάρα] — λεπτὰ ξ').
Ἐκ τοῦ ἀστρονομικοῦ πρόχειρον (Ἰστέων δὲ ὅτι ὁ Ἥλιος — [f. 17] λαμβάνεται).

F. 17. Signa enumerantur cum epithetis et membris corporis cui quodque praesidet (Κριὸς ζῴδιον ἀρσενικόν — οἱ πόδες).

F. 17v. Orbis stellarum fixarum atque errantium nomina exhibens.

F. 18. Incantamentum (Ὕστω ὤνομα τοῦ κ[υρίο]υ $\overline{\text{IC}}|\overline{\text{XC}}$ $\overline{\text{NI}}|\overline{\text{KA}}$ ἡμῶν Ἰ[ησο]ῦ Χ[ριστο]ῦ τοῦ ἀλλιθεινοῦ θ[εο]ῦ ἡμῶν· ἀστέρα μελανέ κτλ. ... ὡρκίζω σε ἀστέρα — φώβου θεοῦ). Sequitur figura serpentis cum figuris mysticis. — Editum in appendice.

F. 18v. Ἑρμηνήα να κάμοις μελάνειν μαύρη (Ἔπαρε δέκα δράμοια — χρησάφη).
Ἔτερην ἐρμινήα διὰ πράσυνη μελάνειν (Νὰ πάρης — θαυμαστόν). — Cf. *Catal. Flor.*, p. 108. Addidit manus recentior incantamentum magicum Εἰς ἀπόδεμα (Κ[ύρι]ε ὅπλον μαθετοῦ διαβόλου — ὁ ἄνδρας).

of the zodiac with their figures, the other the names of the months. In the margin the names of the eight winds are read.

III. 13. Interpretation concerning the ophiomimetic star; what power it has; which is also called the depicted dragon (This present star — [f. 147] and of those to be counted). There follows a figure added by a more recent hand.

III. 15. The things that may [illegible] beyond these, and also the time of its reign (sic) is water-bearing. There follow two tables.

III. 16. Know that the Sun travels through each zodiac sign 30 days and 10 hours etc. (The grill behind [= hearth-grid) — 5 minutes).
From the astronomical handbook (Know then that the Sun — [f. 17] is taken).

F. 17. The signs are enumerated with their epithets and the body parts over which each presides (Aries, a masculine sign — the feet). F. 17.
A diagram showing the names of the fixed and wandering stars. TCXC

F. 18. An incantation (In the name of the Lord NIKA our Jesus Christ our true God; O black star, etc. ... I adjure you, O star — fear of God). There follows
a figure of a serpent with mystical figures. — Published in the appendix. F. 18. A recipe for making black ink (Take ten drams — of gold).
Another recipe for making green ink (Take a wonderful [ingredient]). — Cf. Catal. Flor., p. 108. A more recent hand added a magical incantation For an amulet (Lord, weapon of the learned of the devil — the man).

IV. CODEX GOTTINGENSIS

35. Gottingensis Philol. 85. — Chartaceus, cm. 18,5 × 15, pag. 138, saec. XVIII exeuntis. — Cf. *Verzeichniss der Handschriften im Preussischen Staate,* I, 1, 1, p. 20.

F. 5-9. Summarium capitum Οὐετίου Οὐάλεντος Ἀντιοχέως Ἀνθολογιῶν secundum codicem Seldenianum 35 (nunc Selden. Oxon. 22). — Cf. cod. Roman. 15, f. 89 ss.

IV. CODEX GOTTINGENSIS

35. Gottingensis Philol. 85. Paper codex, 18.5 × 15 cm, 138 pages, 18th century. at the end. Cf. Verzeichniss der Handschriften im Preussischen Staate, I, 1, 1, P. 20.

F. 5–9. A summary of the chapters of Vettius Valens of Antioch's Anthologies according to the Seldenianum codex 35 (now Selden. Oxon. 22). Cf. cod. Roman. 15, f. 89 ff.

V. CODICES HAMBURGENSES

36. Hamburgensis (Biblioth. Civit.), Cod. ms. philol. 4 fol. (olim Poetae gr. in-fol., IV). — Chartaceus, cm. 29 × 22, pagg. 162, saec. XVII. — Ex libris Lucae Holstenii. Cf. Omont, loco infra [n. 37] citato, p. 358 (n° 16); [R. Münzel], *Philologica Hamburgensia für die Mitglieder der 48. Versammlung deutscher Philologen* (Hamburg, 1905), p. 8 et 55.

P. 1. Maximus περὶ καταρχῶν. Des. p. 27. — Cf. *Catal. Florent.*, p. 4 (cod. 4).

P. 29. Manethonis Apotelesmaticorum libri VI. Des. p. 162. Cf. *Catal. Florent.*, ibid. — De hoc codice cf. editionem Axtii et Rigleri, p. IV; Koechlyi (in Bucolicis ed. Dübner, 1862), p. IV.

37. Hamburgensis (Biblioth. Civit.), Cod. ms. philol. 86 fol. (olim Mathemat. gr. in-fol.. II). — Chartaceus, cm. 28 × 21, pagg. 318, saec. XVII. — Maximam codicis partem Lucas Holstenius scripsit. Cf. Omont, *Notes sur les manuscrits grecs des villes hanséatiques* (*Centralblatt für Bibliothekwesen*, VII), 1890, p. 365 (n° 45); *Philologica Hamburgensia*, p. 4 et 54.

P. 45. « Incerti auctoris Hermippus s. de astrologia dialogus. Ex Msto. Vaticanae Bibliothecae » [graec. 175]. Des. p. 131. — Descripsit Henr. Dormalius Holstenii amanuensis. Cf. Holstenii epistulas p. 106 Boiss. et editionem dialogi a Kroll et Viereck emissam (Lips. 1895), p. VIII.

38. Hamburgensis (Bibliothec. Civit.), Cod. ms. philol. 94 in-quarto (olim Mathem. gr., in-4°, III). — Chartaceus, cm. 22 × 16, pagg. 280, saec. XVII. — Scripsit Henricus Lindenbrog. Olim Fabricii. Cf. Omont, l. c., p. 367 (n° 58); *Philologica Hamburgensia*, p. 41.

F. 1. Vettii Valentis Antiocheni Anthologiarum libri VIII. Des. f. 280. — Cf. *Catal. Venet.*, p. 83, et Kroll, *Catal.*, V², in appendice, p. 28.

V. CODICES HAMBURGENSES

38. Hamburg (Biblioth. Civit.), Cod. ms. philol. 4 fol. (once Poetae gr.nin-fol., IV). — Cartaceus, cm. 29 22, pp. 162, century 17 - From the books of LucaenHolstenii. Cf. Omont, in the place below [n. 37] cited, p. 358 (no. 16); [R. Münzel], Philolo-ngica Hamburgensia für die Mitglieder der 48. Versammlung deutscher Philologenn (Hamburg, 1905), p. 8 and 55

P. 1. Maximus on beginnings (περὶ καταρχών). Ends on p. 27. — Cf. Catal. Florent. , p. 4 (cod. 4).

P. 29. Manetho's Apotelesmaticorum libri VI. Ends on p. 162. Cf. Catal. Florent., ibid. Regarding this codex cf. the edition of Axtius and Riglerus, p. iv; Koechly (in Bucolicis ed. Dübner, 1862), p. iv.

87. Hamburgensis (Biblioth. Civit.), Cod. ms. philol. 86 fol. (formerly Mathemat. in-fol., II). Paper codex, 28 × 21 cm, 318 pages, 17th century. The greater part of the Greek codex was written by Lucas Holstenius. Cf. Omont, Notes sur les manuscrits grecs des villes hanséatiques (Centralblatt für Bibliothekwesen, VII), 1890, p. 365 (no. 45); Philologica Hamburgensia, p. 4 and 54.

P. 45. * Hermippus, or a dialogue on astrology, by an unknown author. "From the manuscript of the Vatican Library" [Greek 175]. Ends on p. 131.

Transcribed by Henr. Dormalius, amanuensis of Holstenius. Cf. the letters of Holstenius, p. 106 Boiss., and the edition of the dialogue published by Kroll and Viereck (Leipzig, 1895), p. viii.

88. Hamburgensis (Bibliothec. Civit.), Cod. ms. philol. 94 in-quarto (formerly Mathem. gr., in-4°, III). — Paper codex, 22 × 16 cm, 280 pages, 17th century. Written by Henricus Lindenbrog. Formerly belonging to Fabricius. Cf. Omont, l. c., p. 367 (no. 58); Philologica Hamburgensia, p. 41.

F. 1. Vettius Valens of Antioch, Anthologiarum libri VIII. Ends on p. Cf. Catal. f. 280. — Venet., p. 83, and Kroll, Catal., V, in appendix, p. 28.

VI. CODICES HEIDELBERGENSES

39. Heidelbergensis Palatinus graec. 281. — Membranaceus, cm. 27 × 23, ff. 181 (fasciculi signati α' usque ad κδ'; ε' ς' ζ' κβ' terniones, ceteri quaterniones, sed ιζ' ιθ' κδ' septem tantum foliorum), saec. XI. praeclare scriptus. — F. 181 rubro scriptum : Ἐγράφη ἡ βίβλος αὕτη διὰ χειρὸς Νικολάου καλλιγράφου μηνὶ Ἰαννουαρίωι ιδ' · ἰνδικτιῶνος ὀγδόης ἔτους ͵ϛφμη' [1040 p. Chr. n.] ἐκ πολλῶν πονημάτων Ῥωμανοῦ ἀσηκρῆτις [ι in rasura, fort. fuit οι] καὶ κριτοῦ Σελευκείας συλλεγεῖσα · τοῦ καὶ αὐθέντου μου · οἱ ἀναγινώσκοντες αὐτὴν εὔχεσθε ὑπὲρ αὐτοῦ. Infra eodem folio notavit man. circiter saec. XIV : Ἡ βίβλος αὕτη ////////// ///| ///////// κοῦ ἐστίν : nomine eraso supra scriptum " Leonardj Iustinianj „ (saec. XV), ita ut hodie legamus : " Ἡ βίβλος αὕτη Leonardj Iustinianj κου [hae duae litterae male erasae] ἐστὶν „. F. 102 marg. inferior. verba quaedam erasa, f. 105 infra bis scriptum ιῶ [i. e. Ἰωάννου], f. 114ᵛ inscriptio brevis erasa. — Codex anno 1622 cum ceteris Palatinis a Maximiliano duce Bavariae Romam donatus anno 1816 Bibliothecae Universitatis Heidelbergensis restitutus est. — Cf. Wilken, *Geschichte der alten Heidelberger Büchersammlungen* (Heidelb., 1817), p. 282 sq.; V. Rose, *Hermes*, II (1867), p. 465 sqq.

F. 1-114ᵛ. <Gregorii Solitarii> Syntagma philosophico-mathematicum, cuius ultima pars est :

F. 97. Ἄθροισις εὐσύνοπτος ἀστρονομίας (Σφαῖρά ἐστι σχῆμα στερεόν — [f. 114ᵛ] σφαλερῶς παραιτοίμεθα. Τέλος τῆς ἀστρονομίας). — Tractatus maximam partem astronomicus in fine astrologiae iudiciariae vim negat; cf. supra, cod. 13, f. 35. Olim Psello opusculum falso attribuebant vel Nicephoro Blemmidae, cf. Rose, l. c., p. 465, qui veteres editiones enumeravit.

Quando haec composita sint, f. 101ᵛ demonstrat : ... τὰς λοιπὰς εἶναί φαμεν τοῦ ἐφεξῆς παρ' Ἀλεξανδρεῦσι μηνός, αἷς προστιθέντες τὰς τετραετηρίδας αἵτινες εἰσὶν ἀπὸ τῆς βασιλείας ψηφιζόμεναι Φιλίππου ἄχρι τοῦ δεῦρο ἤγουν τοῦ ͵ϛφις' [ϛ in rasura : scripsisse videtur ϛ] ἔτους σνη' κτλ. Igitur a. p. Chr. n. 1008 hoc opusculum compositum est; f. 102 infra item ͵ϛφις' ἔτος.

40. Heidelbergensis Palatinus 356. — Chartaceus orientalis, cm. 26 × 18, ff. 196, saec. XIV (f. 195 et 196, cuius pars maior vacua est, saec. XVI in charta recentiore addita). F. 3*ᵛ inscriptum est : Τὸ παρὸν βιβλίον κτῆμά ἐστιν Ἀρσενίου τοῦ

VI. HEIDELBERG CODICES

39. Heidelbergensis Palatinus graec. 281. Parchment, cm. 27 × 23, ff. 181 (gatherings signed α' through κδ'; ε' ς' ζ' κβ' are ternions, the rest quaternions, but ιζ' ιθ' κδ' have only seven folios each), 11th century, written with great care. - F. 181 written in red: "This book was written by the hand of Nicholas the calligrapher in the month of January, on the 14th, of the eighth indiction, in the year 6548 [1040 A.D.], collected from the many works of Romanos asekretis [ι on erasure, perhaps originally οι] and judge of Seleucia, my own master; may those who read it pray for him." Below on the same folio a hand of around the 14th century noted: "This book belongs to !!!!!!!!!! PAPI!!!!! kou": the name having been erased and above it written Leonardj Iustinianj (15th century), so that today we read: "This book belongs to Leonardj Iustinianj kou [these two letters badly erased]." F. 102 lower margin: certain words erased; f. 105 below, twice written t [i.e. Ἰωάννου]; f. 114v a brief inscription erased. The codex was donated to Rome in 1622 together with the other Palatine manuscripts by Maximilian, Duke of Bavaria, and was restored to the University Library of Heidelberg in 1816. Cf. Wilken, Geschichte der alten Heidelberger Büchersammlungen (Heidelb., 1817), p. 282 sq.; V. Rose, Hermes, II (1867), p. 465 sqq.

F.1-114. <Gregorius Solitarius> A philosophical-mathematical syntagm, the last part of which is:

Γ.97. Αθροισις ευσύνοπτος ἀστρονομίας (Σφαῖρά ἐστι σχῆμα στε ρεόν· [f. 114] σφαλερῶς παραιτοίμεθα. Τέλος τῆς ἀστρονο- μίας). — A treatise that is largely astronomical, at the end denying the validity of judicial astrology; cf. above, cod. 13, f. 35. Formerly the opuscule was falsely attributed to Psellus or to Nicephorus Blemmydes; cf. Rose, l. c., p. 465, who enumerated the old editions.

As to when these were composed, f. 101 demonstrates: τὰς λοιπὰς εἶναί φαμεν τοῦ ἐφεξῆς παρ' Αλεξανδρεῦσι μηνός, αἷς προστιθέντες τὰς τετραετηρίδας αἵτινες εἰσὶν ἀπὸ τῆς βασι- λείας ψηφιζόμεναι Φιλίππου ἄχρι τοῦ δεῦρο ήγουν τοῦ ςφις' [s in rasura: scripsisse videtur ς] ἔτους στη κτλ. Therefore this opuscule was composed in the year 1008 A.D.; f. 102 below likewise ςφις' ἔτος.

40. Heidelbergensis Palatinus 356. Oriental paper codex, cm. 26 X 18, f. 196, 14th century (f. 195 and 196, the greater part of which is blank, added in the 16th century on more recent paper). On f. 3* is written: Το παρόν βιβλίον κτῆμά ἐστιν 'Αρσενίου τοῦ

Μονεμβασίας (qui alias Aristobulus Apostolius audit, natus a. 1465 Candiae, mortuus a. 1535, cf. Legrand, *Bibliogr. hellénique*, I, p. CLXV-CLXXV), deinde τὸ νῦν δ' εἶναι Γεωργίου κόμητος τοῦ Κορινθίου (de Gregorio Corinthio Apostolii sororis filio eiusque bibliotheca cf. ibid., p. CLXXII et 252; is etiam codicem Angelicum 29 possedit, cf. *Catal.*, V, p. 4). Codex initio mutilus. — Cf. Wilken, l. c., p. 289 sqq.

Praeter versus Prodromi de XII mensibus f. 139ᵛ (codicem ignoravit Keil, *Wiener Studien*, XI, 95 sqq.)

F. 169 (post brevissimum S. Epiphanii tractatum Περὶ τῶν ιβ' λίθων τῶν ἐν τῷ λογείῳ τοῦ ἱερέως ἐμπεπηγμένων) pauca de septem planetarum sphaeris et XII mensibus et signis zodiaci (Ἐν τῇ πρώτῃ ζώνῃ τοῦ οὐρανοῦ Κρόνος — [f. 169ᵛ] Ἰχθύες) deinde ibid. de indictione (Ἡ ἀρχὴ — τῆς ἰνδίκτου).

F. 186. Σύνοψις καὶ ἀπάνθισμα φυσικῶν τε (ε in rasura) καὶ φιλοσόφων δογμάτων τοῦ σοφωτάτου κυροῦ Συμεὼν βέστου τοῦ Σήθ (Ὁ μὲν σοφὸς Πλούταρχος, ὦ μέγιστε καὶ θειότατε βασιλεῦ — [f. 196] δυνάμεων τελεῖσθαι). — Nostri libri contextus cum ab opusculo Symeoni in codice Mediolan. 12 (cf. *Catal.*, III, 10 = Ambros. C 263 inf.) attributo valde dissentiat, hic indicem saltem capitulorum describimus. Post prooemium (des. ὄντων αἰτίας) sequuntur haec capitula :
Περὶ τοῦ εἶναι τὴν γῆν σφαιροειδῆ. — [F. 186ᵛ] Περὶ τοῦ μεγέθους τῆς γῆς. — [F. 187] Περὶ τῶν μεταξὺ τῆς γῆς καὶ τοῦ οὐρανοῦ στοιχείων καὶ τῶν περὶ ταῦτα παθῶν λόγος β'. — Περὶ ἀέρος καὶ πυρὸς καὶ νεφῶν καὶ ὑετῶν καὶ ἀστραπῶν καὶ βροντῶν. — [F. 187ᵛ] Περὶ σεισμῶν. — [F. 188] Περὶ κόσμων ἀπείρων (in marg. infer. ad verba Ὁ δὲ οὐρανὸς huius capitis haec adnotavit manus fere saec. XV : Ἐνταῦθα ἡ ἀρχὴ τοῦ γ' βιβλίου). — [F. 188ᵛ] Εἰ ἔμψυχος ὁ κόσμος καὶ προνοίᾳ διοικούμενος. — Εἰ ἄφθαρτος ὁ κόσμος. — Εἰ τρέφεται ὁ οὐρανός (inc. Ἐδόξασάν τινες τὸν Ἥλιον τρέφεσθαι καὶ τοὺς ἀστέρας κτλ.). — Περὶ τάξεως κόσμου. — Περὶ τῆς τοῦ κόσμου ἐγκλίσεως. — Περὶ τοῦ εἰ ἔστι κενὸν ἐκτὸς τοῦ κόσμου. — [F. 189] Τίνα δεξιὰ τοῦ κόσμου καὶ τίνα ἀριστερά. — Τίς ἡ τοῦ οὐρανοῦ οὐσία. — Περὶ τῶν ἐν οὐρανῷ νοουμένων. — Τίς οἱ [l. ἡ] τῶν ἀστέρων οὐσία. — [F. 189ᵛ] Περὶ σχημάτων ἀστέρων. — Περὶ τῆς τῶν ἀστέρων φορᾶς. — [F. 190] Πόθεν φωτίζονται οἱ ἀστέρες. — Πῶς γίνονται οἱ τέσσαρες καιροί. — Περὶ τοῦ μεγέθους καὶ σχήματος Ἡλίου. — [F. 190ᵛ] Περὶ τῆς τοῦ Ἡλίου ἐκλείψεως. — [F. 191] Περὶ οὐσίας καὶ φωτισμοῦ Σελήνης καὶ σχήματος. — [F. 191ᵛ] Περὶ ἐκλείψεως Σελήνης. — Iterum Περὶ ἐκλείψεως Σελήνης. — Λογός δ'· περὶ ὕλης, περὶ εἴδους, περὶ φύσεως ἐν ᾧ περὶ τόπου καὶ χρόνου, περὶ

Μονεμβασίας (who is also known as Aristobulus Apostolius, born 1465 in Candia, died 1535, cf. Legrand, Bibliogr. hellénique, I, p. CLXV-CLXXV), then τὸ νῦν δ' εἶναι Γεωργίου κόμητος τοῦ Κορινθίου (on Gregorius Corinthius, nephew of Apostolius's sister, and his library, cf. ibid., p. CLXII and 252; he also possessed codex Angelicus 29, cf. Catal., V, p. 4). The codex is defective at the beginning. Cf. Wilken, l. c., p. 289 sqq.

In addition to the verse of the Prodrome of the 12 months f. (the codex being unknown— 139 narrates Keil, Wiener Studien, XI, 95 sqq.)

F. 169 (post brevissimum S. Epiphanii tractatum Περὶ τῶν ιβ' λίθων τῶν ἐν τῷ λογείῳ τοῦ ἱερέως ἐμπεπηγμένων) a few notes on the spheres of the seven planets and the twelve months and signs of the zodiac ('Εν τῇ πρώτη ζώνη τοῦ οὐρανοῦ Κρόνος – [f. 169v] Ιχθύες) then ibid. on the indiction ('Η ἀρχὴ — τῆς ἰνδικτου).

F. 186. Synopsis and anthology of natural and philosophical doctrines of the most learned lord Symeon the Vestar, Seth (Ὁ μὲν σοφός Πλούταρχος, ὦ μέγιστε και θειότατε βασι- λεῦ — [f. 196] δυνάμεων τελεῖσθαι). — Since the text of our book differs greatly from the opuscule attributed to Symeon in the Milan codex 12 (cf. Catal., III, 10 Ambros. C 263 inf.), we shall here at least transcribe the index of chapters. After the proem (des. ὄντων αἰτίας) the following chapters follow: On the earth being spherical. [F. 186] On the size of the earth. - - -[F. 187] On the elements between the earth and the heavens and the phenomena concerning them, Book II. On air and fire and clouds and rains and lightning and thunder. - [F. 187] On earthquakes. - [F. 188] On infinite worlds (in the lower margin, next to the words Ὁ δὲ οὐρανός of this chapter, a hand of approximately the 15th century has noted: Here begins Book III). - [F. 188v] Whether the world is animate and governed by providence. - Whether the world is incorruptible. - Whether the heavens are nourished (inc. Ἐδόξασάν τινες τὸν Ηλιον τρέφεσθαι καὶ τοὺς ἀστέρας κτλ.). — On the order of the world. - On the inclination of the world. - On whether there is a void outside the world. — [F.189] Which are the right side of the world and which the left. - What is the substance of the heavens. On the things conceived in the heavens. What is the substance of the stars. [F. 189v] On the shapes of the stars. — On the motion of the stars. - [F. 190] From where the stars receive their light. - How the four seasons come about. - On the size and shape of the Sun. - [F. 190] On the eclipse of the Sun. - [F. 191] On the substance and illumination of the Moon and its shape. - [F. 191] On the eclipse of the Moon. - Again On the eclipse of the Moon. - Book IV: on matter, on form, on nature, in which on place and time, on

ψυχῆς, ἐν ᾧ καὶ περὶ αἰσθήσεων, περὶ ὕλης. — [F. 192] Περὶ εἴδους. — Περὶ φύσεως. — Περὶ τόπου. — [F. 192v] Περὶ χρόνου. — [F. 193] Περὶ ψυχῆς. — [F. 193v] Περὶ δράσεως[1]. — Περὶ ἀκοῆς. — [F. 194] Περὶ ὀσφρήσεως. — Περὶ γεύσεως καὶ ἁφῆς. — [F. 194v] Περὶ νοῦ. – [F. 195] (Λ)όγος ε' περὶ τῆς πρώτης αἰτίας τῶν ὄντων καὶ τῆς ἀπ' αὐτῆς διηκούσης προνοίας (Des. f. 196 : textus lacunosus). — Huius opusculi pars prior ab initio usque ad f. 191v (i. e. λόγοι α' β' γ') fere ad verbum convenit cum Michaelis Pselli solutionibus quaestionum physicarum, cf. supra, cod. 8, f. 54. Particulam libri quarti Περὶ ὀσφρήσεως et Περὶ γεύσεως καὶ ἁφῆς, quae in nostro codice f. 194 invenitur, edidit Iulius Ludovicus Ideler, *Phys. et med. gr. min.*, II, 283-285.

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[1] In fine huius capituli Φησὶ δὲ ὁ Πτολεμαῖος ἐν τοῖς ὀπτικοῖς ὅτι αἰθερῶδές τί ἐστι τῆς πέμπτης οὐσίας τὸ ὀπτικὸν πνεῦμα. De hoc opticorum Ptolemaei fragmento novo alio loco dicam.

of the soul, in which also on the senses, on matter. – [F. 192, On of form. – On Nature. – On Place. – [F. 192v] On time. – [F. 193] On the soul. – [F. 193v] On sight. On hearing. – [F. 194] On smell. – On taste and touch. – [F. 194v] On the intellect. – [F. 195] (Book 5, on the first cause of beings and on the providence proceeding from it) (Des. f. 196: text is lacunose). The first part of this small work, from the beginning up to f. 191v (i.e., books 1, 2, 3), agrees almost word for word with Michael Psellus's solutions to physical questions; cf. above, cod. 8, f. 54. The section of book four On Smell and On Taste and Touch, which is found in our codex at f. 194, was edited by Julius Ludwig Ideler, Phys. et med. gr. min., II, 283–285.

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1 At the end of this chapter: Ptolemy says in his Optics that the visual spirit is something ethereal, of the fifth substance. I will discuss this new fragment of Ptolemy's Optics elsewhere.

VII. CODEX MAIHINGENSIS

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41. Maihingensis, " I, 1, griech. fol. 2 „. — Chartaceus, in-fol., cm. 30 × 21, ff. 84, saec. XVI. — Codicem antea possedit " Conte Nicola di Maphei „, qui nomen suum f. 2 inscripsit; " auctionis lege „ codex " pervenit ad M. Io. Guil. Günthe, Esslinga Suev., Lipsiae, 1715 „ (cf. ibidem).

F. 3-83. Procli qui fertur paraphrasis in Ptolemaei tetrabiblum. — Ed. Allatius Lugd. Batav. 1635. — Praecedit f. 3v vita Ptolemaei latina a. 1751 ex Loniceri *Iconibus virorum illustrium*, tom. III transcripta ab Magistro Günthe. — F. 83. Τέλος τοῦ τετάρτου βιβλίου καὶ τῆς καθόλου πραγματείας τῶν πρὸς Σύρον συμπερασματικῶν.

VII. CODEX MAIHINGENSIS

41. Maihingensis, " I, 1, Greek fol. 2 Chartaceus, in-fol., cm. 30 × 21, ff. 84, saec. XVI. - The codex was previously owned by " Conte Nicola di Maphei, who inscribed his name on f. 2; * by right of auction, the codex " passed to M. Io. Guil. Günthe, of Esslingen in Swabia, Leipzig, 1715, (cf. ibid.).

F. 3-83. The paraphrase of Ptolemy's Tetrabiblos attributed to Proclus. Ed. Allatius, Lugd. Batav. 1635. - Preceded on f. 3 by a Latin life of Ptolemy, transcribed in the year 1751 from Lonicer's Icones virorum illustrium, vol. III, by Magister Günthe. - F. 83. Τέλος τοῦ τετάρτου βιβλίου καὶ τῆς καθόλου πραγματείας τῶν πρὸς Σύρον συμπερασματικών.

VIII. CODEX NORIMBERGENSIS

42. Norimbergensis, Cent. V, app. 8, in-fol. — Chartaceus, cm. 29 × 22, ff. 247, saec. XVI, variis manibus scriptus. — Codicem vel certe codicis partem (scil. f. 60-106), olim possedit Bessario Cardinalis qui f. 106ᵛ inscripsit : " Τοῦ θέωνος εἰς τὴν μεγάλην σύνταξιν βιβλίων ἐμοῦ Βεσσαρίωνος Καρδινάλου τοῦ τῶν τούσκλων. Theonis in Ptolemaeum. Liber meus b. Cār. Tusculani „. Deinde inscriptum " Nunc Ioannis de Regiomonte „. Cf. Chr. Th. de Murr, *Memorab. Biblioth. public. Norimbergens. et Univers. Altdorfinae*, pars I (Norimb. 1786), p. 46 sqq., ubi inscriptionum Bessarionis et Regiomontani imago tab. II, n. 1 habetur. Camerarium ex hoc codice Ptolemaei Tetrabiblum edidisse Murr affirmat (l. c., p. 46).

F. 1. Κλαυδίου Πτολεμαίου μαθηματικῆς τετραβίβλου συντάξεως βιβλίον α'. — F. 17ᵛ liber II Κλ. Πτολ. ἀποτελεσματικὸν β', f. 33 lib. III ἀρχὴ τοῦ τρίτου Πτολεμ., f. 55ᵛ lib. IV ἀποτελεσματικῶν δ' (hic praecedit ind. capit.), desinit f. 59ᵛ cum fine paginae in cap. Περὶ συναρμογῶν verbis τὸ διαθεῖναί τε καὶ διατεθῆναι in medio enuntiato p. 187, 6 ed. 1553.

F. 60. Incipit altera manu scriptum Θέωνος Ἀλεξανδρέως ὑπόμνημα εἰς τὸ α' τῆς Πτολεμαίου μαθηματικῆς συντάξεως. — F. 101ᵛ. Τέλος τοῦ δευτέρου; infra legitur τοῦ Θέωνος τὸ τρίτον λείπει καὶ οὐδὲ εὑρίσκεται τὸ σύνολον. — F. 102 incipit manus nova (?) Λείποντα κτλ., cf. Murr, l. c., p. 47. — F. 105. Βαρλαὰμ μοναχοῦ περὶ τοῦ πῶς δεῖ ἐκ τῆς μαθηματικῆς τοῦ Πτολεμαίου συντάξεως ἐπιλογίζεσθαι ἡλιακὴν ἔκλειψιν (Αἱ μὲν αἰτίαι — τῆς ἰσημερινῆς δύσεως). — F. 107 redit manus quae priores Theonis libros scripsit : continentur Theonis lib. IV, deinde Πάππου ὑπόμνημα εἰς τὸ ε' τῆς συντάξεως περὶ κατασκευῆς ἀστρολάβου ὀργάνου (Διεξελθὼν ὁ Πτολεμαῖος — τῆς ἐκκέντρου). Deinde continuatur Theo; cf. de his et de reliquis quae in codice habentur scriptis Nicolai Cabasilae et Theonis Alexandrini inter quae Λογικὴ ἔφοδος εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας (i. e. introductio maior in tabulas manuales), Murr, l. c.

VIII. CODEX NORIMBERGENSIS

42. Norimbergensis, Cent. V, app. 8, in-fol. Paper codex, cm. 29 × 22, ff. 247, 16th century, written by various hands. - The codex, or at least a part of it (namely ff. 60-106), was once owned by Cardinal Bessarion, who inscribed on f. 106r: * Τοῦ θέωνος εἰς τὴν μεγάλην σύνταξιν βιβλίων ἐμοῦ Βεσσαρίωνος Καρδινάλου τοῦ τῶν τούσκλων. Theonis in Ptolemaeum. Liber meus b. Car. Tusculani .. Then inscribed "Nunc Ioannis de Regiomonte" - Cf. Chr. Th. de Murr, Memorab. Biblioth. public. Norimbergens. et Univers. Alldorfinae, pars I (Norimb. 1786), p. 46 sqq., where a facsimile of the inscriptions of Bessarion and Regiomontanus is given at tab. II, n. 1. Murr affirms that Camerarius edited Ptolemy's Tetrabiblos from this codex (l. c., p. 46).

F. 1. Κλαυδίου Πτολεμαίου μαθηματικής τετραβίβλου συντάξεως βιβλίον α'. - F. 17 book II Κλ. Πτολ. ἀποτελεσματικόν β', f. 33 lib. III ἀρχὴ τοῦ τρίτου Πτολεμ., f. 55v lib. IV ἀποτελεσματικῶν δ΄ (here preceded by a table of chapters), ending on f. 59v at the bottom of the page in the chapter Περὶ συναρμογών with the words τὸ διαθεῖναί τε καὶ διατεθῆναι in mid-sentence at p. 187, 6 of the 1553 edition. F. 60. Begins, written in another hand, Θέωνος Αλεξανδρέως ὑπόμνημα εἰς τὸ α' τῆς Πτολεμαίου μαθηματικής συντάξεως. - F. 101. Τέλος τοῦ δευτέρου; below is read τοῦ Θέωνος τὸ τρίτον λείπει καὶ οὐδὲ εὑρίσκεται τὸ σύνολον. - F. 102 begins a new hand (?) Λείποντα κτλ., cf. Murr, l. c., p. 47. - F. 105. Βαρλαὰμ μοναχοῦ περὶ τοῦ πῶς δεῖ ἐκ τῆς μαθηματικῆς τοῦ Πτολεμαίου συντάξεως ἐπιλογίζεσθαι ἡλιακὴν ἔκλειψιν (Αἱ μὲν αἰτίαι — τῆς ἰσημερινῆς δύσεως). - F. 107 returns the hand that wrote the earlier books of Theon: containing Theon's book IV, then Πάππου ὑπόμνημα εἰς τὸ ε' τῆς συντάξεως περὶ κατασκευῆς ἀστρολάβου ὀργάνου (Διεξελθὼν ὁ Πτολεμαίος - τῆς ἐκκέντρου). Theon then continues; cf.regarding these and the remaining writings contained in the codex by Nicolaus Cabasilas and Theon of Alexandria, among which is Λογικὴ ἔφοδος εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας (i.e. the longer introduction to the handy astronomical tables), Murr, l. c.

APPENDIX

APPENDIX

Testimonium de origine astrologiae.

In codice 7 (Monacensi 287), f. 59, inter alia excerpta (cf. supra p. 15) capitulum brevissimum de origine astrologiae exstat quod, quamvis nihil prorsus novi praebeat, tamen hic typis describendum esse censemus ne quid omittamus quo artis a populis Orientis ad Graecos et Byzantinos translatae historia illustrari possit. De Seth Adam filio astrologiae inventore cf. Stephanus philosophus, *Catal.*, II, 182, 26; Manuel Comnenus, *Catal.*, V, 118, 10 et quae Cumont in adnotatione congessit; praeterea *Catal.*, V, 140 et VI, 3 (f. 175) et F. Kampers, *Histor. Jahrbuch d. Görresgesellschaft*, 1898, p. 430 sq.; de Henoch astrologiae inventore, Euseb., *Praep. ev.*, IX, 17, 8; *Catal.*, V, 140, 1; Schürer, *Gesch. d. jüd. Volkes*, I², 749 et III, 204; de Ammone, qui hic Graecus, alias rex Aegypti nuncupatur, vide quae infra adnotavi ad exc. cod. 7, f. 126.

Λόγος ᾀδεται ἐξ ἀρχῆς, ὅτι αἱ τῶν ἀστέρων πλοκαὶ καὶ ὀνομασίαι μηνῶν τε καὶ ἐνιαυτῶν καὶ εἴ τι οὖν ἄλλο ἐν τοῖς μετεώροις λεγόμενον Σὴθ ὁ τοῦ Ἀδὰμ υἱὸς ἐν πλαξὶ πετρίναις Ἑβραικῇ διαλέκτῳ ἐνεγράψατο παρὰ θείου ἀγγέλου ἐκδιδαχθείς, εἶτα μετὰ τὴν τῶν γλωσσῶν διαίρεσιν Ἄμμων ὁ Ἕλλην ἐμήκυνε καὶ κα[f. 59ᵛ]θεξῆς ἕτεροι. λέγεται δὲ ὅτι καὶ ὁ ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ συνέγραψε τὴν μέλλουσαν τοῦ θεοῦ ὀργὴν ἐν πλαξὶ λιθίναις Ἑβραικῇ διαλέκτῳ· καὶ μετὰ τὸν κατακλυσμὸν εὑρέθησαν ἐκ τούτων ἐν ὄρει τινὶ καὶ μετὰ καιροὺς μετεκομίσθησαν ἐν Παλαιστίνῃ.

1 fort. συμπλοκαί. 3-4 διεὔνεγράψατο (litterae ι obelo expunctae ab ipso scriptore). 4 παρὰ θείου ἀγγέλου : similia Alexander Polyhistor apud Euseb., *Pr. ev.*, IX, 18, 9 de Methusalem sive potius de Henoch (cf. Schürer, III², p. 204) et Clemens Alexandr., *Ecl. prophet.*, c. 53 (Dindorf, III, 474, cf. Schürer, p. 205). 5 ἐμήνυε ci. Kroll. 6 κάϊν εὔδομος cod.: correxi. 8 ἐκ τούτων : fort. <τινα> ἐκ τούτων vel ἐν ὄρει τινά.

Testimony on the origin of astrology.

In codex 7 (Monacensis 287), f. 59, among other excerpts (cf. above p. 15) there exists a very brief chapter on the origin of astrology which, although it offers nothing entirely new, we nonetheless consider should be transcribed here in print, lest we omit anything by which the history of the art transmitted from the peoples of the East to the Greeks and Byzantines might be illuminated. On Seth, son of Adam, as the inventor of astrology, cf. Stephanus philosophus, Catal., II, 182, 26; Manuel Comnenus, Catal., V, 118, 10 and what Cumont assembled in the annotation; furthermore Catal., V, 140 and VI, 3 (f. 175) and F. Kampers, Histor. Jahrbuch d. Görresgesellschaft, 1898, p. 430 sq.; on Enoch as inventor of astrology, Euseb., Praep. ev., IX, 17, 8; Catal., V, 140, 1; Schürer, Gesch. d. jüd. Volkes, Iᵃ, 749 and 204; on Ammon, who here is called a Greek, elsewhere king of Egypt, see what I have noted below on exc. cod. 7, f. 126. *III,*

A story is told from the beginning, that the interweaving of the stars and the naming of months and years and whatever else is spoken of among celestial phenomena, Seth the son of Adam inscribed on stone tablets in the Hebrew tongue, having been instructed by a divine angel; then after the division of languages, Ammon the Greek expanded it, and [f. 59] thereafter others in succession. It is also said that Enoch, the seventh from Adam, wrote down the coming wrath of God on stone tablets in the Hebrew tongue; and after the flood, some of these were found on a certain mountain and after some time were brought to Palestine.

1 perhaps συμπλοκαί. 3-4 διεϋνεγράψατο (the letters δι expunged with an obelus by the scribe himself). 4 παρὰ θείου ἀγγέλου: similar passages in Alexander Polyhistor apud Euseb., Pr. ev., IX, 18, 9 concerning Methuselah or rather Enoch (cf. Schürer, III³, p. 204) and Clement of Alexandria, Ecl. prophet., c. 53 (Dindorf, III, 474, cf. Schürer, p. 205). 5 ἐμήνυε conjectured by Kroll. 6 κάϊν εὔδομος cod.: corrected by me. 8 ἐκ τούτων: perhaps <τινα> ἐκ τούτων or ἐν ὄρει τινά.

EXCERPTA EX CODICE 7 (Monac. 287)

De singulis hebdomadis dierum horis.

Post tabulam [f. 4v] qua cuius planetae tutelae singulae septem hebdomadis dierum horae inde a dominica usque ad sabbatum deditae sint demonstratur[1] sequitur f. 5 caput de singulis cuiusque diei horis, quod ab homine Christiano vetustioribus fontibus uso scriptum esse discimus ex vocabulis μοναστήριον, ἐκκλησία, μάρτυρες saepe usurpatis. Ceterum confer tractatum multo breviorem Heliodori astronomi a Bassio et Martinio, *Catal.*, IV, 136 sqq. editum.

[F. 5] Τὸ μὲν οὖν κανόνιον εἰς εὐσύνοπτον δήλωσιν τῆς τῶν πολευόντων καὶ διεπόντων σκέψεως οὕτως ἡμῖν ἐκτέθειται, παραγράψομεν δὲ καὶ τὰ κατ' αὐτοὺς ἀποτελούμενα ὡς οἱ παλαιοὶ παρετήρησαν, ἀρξάμενοι ἀπὸ τῆς α' ἡμέρας ἤγουν τῆς κυριακῆς. αὕτη τοίνυν Ἡλίου ἐστίν, <ὃς> καὶ λέγεται πολεύειν αὐτήν, διέπει δὲ τὴν α' ὥραν αὐτήν, 5 τὴν η', τὴν ιε' καὶ ἔτι τὴν κβ'. αὗται οὖν αἱ ὧραι τῆς α' ἡμέρας, ἃς διέπει ὁ Ἥλιος, παρατήρησιν οὐκ ἔχουσιν ἐν παντὶ πράγματι ἐπιτελουμένῳ· πάντα γὰρ εἰς καλὸν ἀποβαίνει τὰ ἐν αὐταῖς ἀρχόμενα γίνεσθαι καὶ ὁ ἐκπλεύσας ἱλαρῶς ἐπανελεύσεται. ὥρᾳ β' καὶ θ' καὶ ις' καὶ κγ' ἡ Ἀφροδίτη διέπει· αὗται χρήσιμαί εἰσιν ἐπὶ συναρμογῇ γυναικῶν. 10 ὥρα γ' καὶ ι' καὶ ιζ' καὶ κδ' Ἑρμῆς διέπει, σημαίνουσαι δὲ αὗται ἀποβολὴν καὶ ζημίαν. ὥρᾳ δ' καὶ ια' καὶ ιη' Σελήνη διέπει· χρησιμεύουσαι δὲ αὗται αἱ ὧραι, πλὴν μετὰ καμάτου πολλοῦ. ὥρᾳ ε' καὶ ιβ' καὶ ιθ' Κρόνος

1 δήλ. τὰς cod. 4 τῇ κυριακῇ cod. ὁ Ἥλιος solito signo cod. 5 ὃς addidi. 11 σημαίνουσαί (εἰσιν) pro σημαίνουσι saepe in cod. occurrit. 11-12 ἀποβο$^{\lambda}$ καὶ ζημία cod.

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[1] Huic tabulae in marg. adscripta haec leguntur: Γίνωσκε ὅτι οὐ μόνον τὰς ὥρας ἔχουσιν οἱ ἀστέρες μεμοιρασμένας, ἀλλὰ πᾶσαν ὕλην τοῦ κόσμου· — χῶμα, ζωήν, φυτά, πετόμια, συρόμια, ἰχθύας, ἀνθρώπους, τέχνας, χρώματα καὶ τὰ μέλη τοῦ ἀνθρώπου· καὶ τὰ ἐντὸς καὶ τὰ ἐκτός, ἃ μέλλω σοι ἐν ἄλλῃ γραφῇ παραδοῦναι διὰ τὴν συντομίαν ἄρτι ἐάσαντες. De his planetarum tutelis, cf. infra, p. 96, 2. — Tabulam ipsam post schema a Bouché-Leclercq operi suo *L'Astrologie grecque*, p. 480 insertum hic repetere supervacaneum videtur.

EXCERPTS FROM CODEX 7 (MONAC. 287)

On the hours of each day of the week.

After the table [f. 4'] by which it is shown under the protection of which planet each of the seven hours of the days of the week, from Sunday through Saturday, falls,[1] there follows at f. 5 a chapter on the individual hours of each day, which we learn was written by a Christian drawing on older sources, from the frequent use of the words μοναστήριον, ἐκκλησία, μάρτυρες. For the rest, compare the much briefer treatise of the astronomer Heliodorus published by Bassi and Martini, Catal., IV, 136 ff.

[F. 5] The canon has thus been set out by us for a clear and convenient overview of the observation of the ruling and governing planets; and we shall also write down the effects produced by them, as the ancients observed, beginning from the 1st day, that is, Sunday. This day, then, belongs to the Sun, <who> is also said to rule it, and he governs its 1st hour, the 8th, the 15th, and also the 22nd. These hours of the 1st day, which the Sun governs, require no special attention in any matter being undertaken; for everything begun in them turns out well, and one who sets sail will return in good cheer. In the 2nd, 9th, 16th, and 23rd hours Venus governs; these are useful for the union of women. The 3rd, 10th, 17th, and 24th hours Mercury governs, and these signify loss and damage. In the 4th, 11th, and 18th hours the Moon governs, and these hours are serviceable, but only with great toil. In the 5th, 12th, and 19th hours Kronos

1 i.e. τὰς cod. 4 τῇ κυριακή cod. ὁ Ἥλιος solito signo cod. 5 ὃς addidi. 11 σημαίνουσαι (εἰσιν) pro σημαίνουσι saepe in cod. occurrit. 11-12 ἀποβολ καὶ Ζημία cod.

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1 The following notes are written in the margin of this table: Know that the stars have assigned not only the hours, but the whole matter of the world — earth, life, plants, birds, reptiles, fish, men, crafts, colors, and the members of the human body, both internal and external, which I intend to hand down to you in another writing, having for now passed over them for the sake of brevity. Concerning these planetary tutelaries, cf. below, p. 96, 2. It seems [illegible] superfluous to repeat the table itself here after the diagram inserted by Bouché-Leclercq in his work L'Astrologie grecque, p. 480.

διέπει· ἐπιβλαβεῖς δὲ αὗται αἱ ὧραι καὶ ὁ ἀποδημήσας κατ' αὐτὰς ἀσθενῶς ἐπανελεύσεται. ὥρᾳ ς' καὶ ιγ' καὶ κ' Ζεὺς διέπει καί εἰσιν αὗται ἀγαθαί· ὁ γὰρ ἀποδημήσας κατ' αὐτὰς ἱλαρῶς ἐπανελεύσεται. ὥρᾳ ζ' καὶ ιδ' καὶ κα' Ἄρης διέπει καί εἰσιν αὗται αἱ ὧραι ἐπιβλαβεῖς καὶ ἐπιζήμιοι μεγάλως.

Ἡμέρα β' Σελήνης. Τὴν δὲ δευτέραν ἡμέραν Σελήνη πολεύει· διέπει δὲ τὴν α' καὶ τὴν η' καὶ <τὴν> ιε' καὶ <τὴν> κβ' ὥραν αὐτῆς· καί εἰσιν αὗται οὐ χρήσιμοι ἐν ταῖς πράξεσιν. ὥρᾳ β' καὶ θ' καὶ ις' καὶ κγ' Κρόνος διέπει· οὐ χρησιμεύουσι, ἐπιζήμιαι γάρ. ὥρᾳ γ' καὶ ι' καὶ ιζ' καὶ κθ' Ζεὺς διέπει καί εἰσιν εὔχρηστοι· ὁ γὰρ ἀποδημήσας ἱλαρὸς ἐπανελεύσεται. ὥρᾳ δ' καὶ ια' καὶ ιη' Ἄρης διέπει· χρησιμεύουσι ἐν κοινωνίαις. ὥρᾳ ε' καὶ ιβ' καὶ ιθ' Ἥλιος διέπει· αὗται χαρᾶς εἰσιν πρόξενοι. ὥρᾳ ς' καὶ ιγ' καὶ κ' Ἀφροδίτη διέπει καί εἰσι χρήσιμοι πρὸς συναρμογὰς γυναικῶν. ὥρᾳ ζ' καὶ ιδ' καὶ κα' Ἑρμῆς διέπει· αὗται αἱ ὧραι ζημίας σημαίνουσι.

Ἡμέρα γ' Ἄρεως. [f. 5v] Τὴν δὲ τρίτην ἡμέραν Ἄρης πολεύει· διέπει δὲ τὴν α' ὥραν αὐτὴν <καὶ> τὴν η' καὶ <τὴν> ιε' καὶ τὴν κβ'. καὶ σημαίνουσιν αὗται αἱ ὧραι ζημίαν καὶ λύπας. ὥρᾳ β' καὶ θ' καὶ ις' καὶ κγ' Ἥλιος διέπει· χρήσιμοι πρὸς πυγμήν εἰσιν. ὥρᾳ γ' καὶ ι' καὶ ιζ' καὶ κδ' Ἀφροδίτη διέπει· <....> ὑπὸ γυναικῶν σημαίνουσαι. ὥρᾳ δ' καὶ ια' καὶ ιη' Ἑρμῆς διέπει· οἱ ὁδοιποροῦντες ὕβριν ὑπομένουσιν ἐν τῇ ὁδῷ. ὥρᾳ ε' καὶ ιβ' καὶ ιθ' Σελήνη διέπει· ἐκ δεσμῶν λύπας σημαίνουσι. ὥρᾳ ς' καὶ ιγ' καὶ κ' Κρόνος διέπει· κέρδος περιποιοῦσιν. ὥρᾳ ζ' ιδ' κα' Ζεὺς διέπει· τοῖς ὁδοιποροῦσιν ἱλαρὰν ἐπάνοδον σημαίνουσιν.

Ἡμέρα τετάρτη Ἑρμοῦ. Τὴν δὲ τετάρτην ἡμέραν Ἑρμῆς πολεύει· διέπει δὲ ταύτην ὥρᾳ α' η' ιε' κβ' καὶ σημαίνει ἐπάνοδον μετὰ κέρδους. ὥρᾳ β' καὶ θ' ις' κγ' Σελήνη διέπει· ἐπάνοδον ἱλαρὰν καὶ ἀμέριμνον σημαίνουσιν. ὥρᾳ γ' ι' ιζ' κδ' Κρόνος διέπει· ἀσθένειαν σωματικὴν σημαίνουσι. ὥρᾳ δ' ια' ιη' Ζεὺς διέπει· ἐπιτευκτικαί εἰσιν τῶν ἀνὰ χεῖρας. ὥρᾳ ε' ιβ' ιθ' Ἄρης διέπει· κόπον χωρὶς κέρδους σημαίνουσιν. ὥρᾳ ς' ιγ' κ' † Ἀφροδίτη διέπει· κέρδος, ἀξίαν περιποιοῦσι. ὥρᾳ ζ' ιδ' κα' † Ἥλιος διέπει· ἱλαρὰν ἐπάνοδον σημαίνουσι.

Ἡμέρα πέμπτη Διός. Τὴν δὲ πέμπτην ἡμέραν Ζεὺς <πολεύει>· διέπει τὴν α' ὥραν <καὶ> η' ιε' κβ'· αὗται αἱ ὧραι σημαίνουσιν ἐπάνοδον μετὰ κέρδους καὶ ἀξίας. ὥρᾳ β' καὶ θ' ις' κγ' Ἄρης διέπει· καί εἰσι χρήσιμοι περὶ τοὺς φίλους. ὥρᾳ γ' <καὶ> ι' καὶ ιζ' καὶ κδ' Ἥλιος διέπει· σημαίνουσι ἐπάνοδον μετὰ κέρδους. ὥρᾳ δ' ια' ιη' Ἀφροδίτη διέπει· ἐπιτευκτικαί εἰσιν ἐν πᾶσιν. ὥρᾳ ε' ιβ' ιθ' Ἑρμῆς διέπει. <.....>.

3 αἱ αὗται cod. 4 αἱ αὗται αἱ ὧραι cod. 20 lacunam significavi. 24 οἱ ὁδοιποροῦντες cod. 30 ἐπιτευτικαί cod. 32 ordo ex errore immutatus: hora sexta recte Soli, septima Veneri datur ab Heliodoro. 33 σημαίνει cod., et infra saepius. 39 ἐπιτευτική cod. lacuna in cod. significatur.

governs; and these hours are harmful, and whoever departs on a journey during them will return in poor health. At hour 6 and 13 and 20, Zeus governs and these are good; for whoever departs on a journey during them will return in good spirits. At hour 7 and 14 and 21, Ares governs, and these hours are harmful 5 and greatly injurious.

Day 2, of the Moon. The second day is governed by the Moon; it rules the 1st and the 8th and the 15th and the 22nd hour of that day; and these are not useful for undertakings. At hour 2 and 9 and 16 and 21, Saturn governs; they are of no use, for they are injurious. At hour 3 and 10 and 17 10 and 29, Zeus governs and they are serviceable; for whoever departs on a journey will return in good spirits. At hour 4 and 11 and 18, Ares governs; they are serviceable in partnerships. At hour 5 and 12 and 19, the Sun governs; these bring joy. At hour 6 and 13 and 20, Aphrodite governs and they are useful for unions with women. At hour 7 and 14 and 21, Hermes governs; these 15 hours signify loss.

Day 3, of Ares. [1. 57] The third day is governed by Ares; he rules the 1st hour itself <and> the 8th and the 15th and the 22nd. And these hours signify loss and grief. At the 2nd and 9th and 16th and 23rd hour, the Sun rules; they are useful for combat. At the 3rd and 10th and 17th and 24th hour, Aphrodite rules <...> signifying things by women. At the 4th and 11th and 18th hour, Hermes rules; those who travel endure insult on the road. At the 5th and 12th and 19th hour, the Moon rules; they signify grief from bonds. At the 6th and 13th and 20th hour, Kronos rules; they bring profit. At the 7th, 14th, 21st hour, Zeus rules; they signify a joyful return for travelers.

25 they signify.

The fourth day, of Hermes. The fourth day is governed by Hermes; he rules it at the 1st, 8th, 15th, 22nd hour, and it signifies a return with profit. At the 2nd and 9th, 16th, 23rd hour, the Moon rules; they signify a joyful and carefree return. At the 3rd, 10th, 17th, 24th hour, Kronos rules; they signify bodily weakness. At the 4th, 11th, 18th hour, Zeus rules; they are conducive to success in matters at hand. At the 5th, 12th, 19th hour, Ares rules; they signify toil without profit. At the 6th, 13th, 20th hour, † Aphrodite rules; they bring profit and distinction. At the 7th, 14th, 21st hour, + the Sun rules; they signify a joyful return. The fifth day, of Zeus. The fifth day is governed by Zeus <he rules>; he rules the 1st hour <and> the 8th, 15th, 22nd; these hours signify a return with profit and distinction. At the 2nd and 9th, 16th, 23rd hour, Ares rules; and they are useful regarding friends. At the 3rd <and> 10th and 17th and 24th hour, the Sun rules; they signify a return with profit. At the 4th, 11th, 18th hour, Aphrodite rules; they are conducive to success in all things. At the 5th, 12th, 19th hour, Hermes rules. <.....

3 al aŭtai cod. 4 αί αὗται αί ὡραι cod. 20 I have indicated a lacuna. 24 οι όδοιποροῦντες cod. 30 ἐπιτευτικαί cod. 32 order altered by error: hour six is correctly assigned to the Sun, the seventh to Venus by Heliodorus. 33 σημαίνει cod. and below more frequently. 39 επιτευτική cod. a lacuna is indicated in cod.

ὥρᾳ ς' ιγ' κ' Σελήνη διέπει· ζημίας ἐπάγουσι. ὥρᾳ ζ' ιδ' κα' Κρόνος διέπει· ἐν πᾶσιν ἀνωφελεῖς.

Ἡμέρα ἕκτη Ἀφροδίτης. Τὴν δὲ ἕκτην ἡμέραν Ἀφροδίτη πολεύει· καὶ διέπει τὴν α' ὥραν αὐτῆς <καὶ> η' ιε' κβ'. καί εἰσι χρήσιμοι, πλὴν μετὰ μεγάλης δαπάνης. ὥρᾳ β' θ' ις' κγ' Ἑρμῆς διέπει· καὶ δηλοῦσι ἐπάνοδον χρήσιμον καὶ ἱλαράν. ὥρᾳ γ' ι' ιζ' κδ' Σελήνη διέπει· ἐπάνοδον ὁμοίως μετὰ κέρδους καὶ ἱλαρότητος δηλοῦσιν. ὥρᾳ δ' ια' ιη' [f. 6] Κρόνος διέπει· ἐπάνοδον σημαίνουσι ἀπὸ φιλίας ἱλαράν. ὥρᾳ ε' ιβ' ιθ' Ζεὺς διέπει· ταὐτὸ ὁμοίως σημαίνουσι. ὥρᾳ ς' ιγ' κ' Ἄρης διέπει· πρὸς γυναῖκα φιλιωθήσεσθαι σημαίνουσιν. ὥρᾳ ζ' ιδ' κα' Ἥλιος διέπει· περιποιητικαί εἰσιν ἀξίας.

Ἡμέρα σάββατον Κρόνου. Τὴν δὲ ἑβδόμην ἡμέραν Κρόνος πολεύει καὶ διέπει τὴν α' ὥραν <καὶ> η' ιε' κβ'· σημαίνουσι ἐπιζήμιον τὴν ἐπάνοδον. ὥρᾳ β' θ' ις' κγ' Ζεὺς διέπει· δυσχερῆ τὴν ὁδὸν σημαίνουσι. ὥρᾳ γ' ι' ιζ' κδ' Ἄρης διέπει· χρήσιμοι ὑπὲρ φίλων. ὥρᾳ δ' ια' ιη' Ἥλιος διέπει· ἱλαρὰν ἐπάνοδον σημαίνουσι. ὥρᾳ ε' ιβ' ιθ' Ἀφροδίτη διέπει· ἀπροσδόκητον κέρδος σημαίνουσι. ὥρᾳ ς' <ι>γ' κ' Ἑρμῆς διέπει· ἀπροσδόκητον κέρδος σημαίνουσι. ὥρᾳ ζ' ιδ' κα' Σελήνη διέπει· ἐπάνοδον μετὰ ἀσθενείας σημαίνουσι.

Ἄλλο περὶ τῶν αὐτῶν λεπτομερέστερον.

Ἡμέρα κυριακὴ Ἡλίου. Ἡμέρᾳ α' Ἥλιος πολεύει <καὶ διέπει> ὥρας α' η' ιε' κβ'· ἐν ταύταις ὁ φυγὼν ἐν δικαστηρίοις παρατηρεῖται· ὁ νοσῶν πυρέξας ἰσχυρῶς σωθήσεται· ἐν ταύταις τὰ ἀπολωλότα νομίσματα εἶναι λέγε χρυσᾶ ἢ κόσμια χρυσᾶ· ὁ δὲ κλέψας εὐειδής ἐστι καὶ μεγαλόφθαλμος. ὥρᾳ β' καὶ ταῖς ταύτῃ ἀναλογούσαις ὡς δεδήλωται Ἀφροδίτη διέπει· ὁ φυγὼν ἐν προαστείοις ἢ νεκροταφίοις διάγει· ὁ νοσῶν πυρέξας ἀποθνήσκει· τὰ ἀπολωλότα κόσμια ἐνώτιά εἰσι· ὁ κλέψας οἰκεῖός ἐστι καὶ πεπιστευμένος καὶ ἄλλοτε ἄλλῃ ἐπὶ κλοπῆς. ὥρᾳ γ' καὶ ταῖς μετὰ ταύτης Ἑρμῆς διέπει· ὁ φυγὼν ἐν προαστείοις

2 ἀνωφελαῖς cod. 10-11 περιποιητικὴν cod. 13 η'] β' cod. 15 post σημαίνουσι scriptor falso inseruit ὥρα ια' ιη' deinde totam lineam vacuam reliquit. 15 ιη'] ιθ' cod. 18 ἀπροσδ. κέρδ. σημ. priore loco genuinum textum dittographia submovisse videtur. ς' γ' κα' cod. 20 Cod. 7 (Monac. 287) = A; cod. 26 (Berolin. 173), f. 168 = B. In B post prooemium hic tractatus incipitur a die Saturni. Textus B partim lingua vulgari intinctus et admodum corruptus et ordine et verbis saepe immutatis; varias lectiones raro adnotavi: cave igitur ne ex meo silentio de codicis B textu quidquam concludas. ἄλλον librarius A ex usu Byzantino. 22 κβ'] κε' A. παρατηρεῖται A : κεῖται B. 23-24 pro νομίσματα B habet ὁλοκόταινα (cf. Cangius s. v. ὁλοκοτίνιν). 24 nam Soli inter metalla aurum addici solet, cf. Roscher, *Lexikon der Mythol.*, s. v. Planetae, III, 2534. 25 ταύτην ἀναλογούσας A. 28 ἄλλο τι ἄλλα ἐπικλοπῆς A. ἐπίκλοπος coni. Kroll. 29 ἐν μοναστηρίοις ἢ ἐκκλησίαις B.

Hour 4, 13, 20: the Moon governs bring harm. At hour 7, 14, 21, Saturn governing; in all things unprofitable.

The Sixth Day of Venus. The sixth day Venus governing; and governs its 1st hour <and> 8th, 15th, 22nd; and they are useful, but with great expense. In hour 2, 9, 16, 23, Mercury governs; and they indicate 5 a useful and joyful return. In hour 3, 10, 17, 24, the Moon governs; they indicate a return likewise with profit and joy. In hour 4, 11, 18 [f. 6] Saturn governing; they indicate a joyful return from friendship. In hour 5, 12, 19, Zeus governing; they indicate the same likewise. In hour 6, 13, 20, Ares governs; they indicate that one will be reconciled with a woman. In hour 7, 14, 21, the Sun governs; they are 10 conducive to acquiring worth.

The Seventh Day, Saturday, of Saturn. The seventh day Saturn governing; and governs the 1st hour <and> 8th, 15th, 22nd; they indicate that the return is harmful. In hour 2, 9, 16, 23, Zeus governs; they indicate the journey is difficult. In hour 3, 10, 17, 24, Ares governs; useful for friends. In hour 4, 11, 18, 15 the Sun governs; they indicate a joyful return. In hour 5, 12, 19, Venus governing; they indicate unexpected profit. In hour 6, <13,> 20, Hermes governing; they indicate unexpected profit. In hour 7, 14, 21, the Moon governs; they indicate a return with illness.

Another account on the same subjects, in greater detail. 20

Sunday, day of the Sun. Day 1: the Sun holds sway <and governs> hours 1, 8, 15, 22. In these hours, the fugitive is watched in the law courts; the sick man who has a high fever will be saved; in these hours, declare the lost coins to be gold or golden ornaments; the thief is good-looking and large-eyed. In hour 2, and in the corresponding hours as indicated, Venus governs; the fugitive dwells in suburbs or cemeteries; the sick man who has a high fever dies; the lost items are ornamental earrings; the thief is a household member, trusted, and at different times caught in different acts of theft. In hour 3, and in those following it, Mercury governs; the fugitive is in the suburbs

2 ἀνωφελαῖς cod. 10–11 περιποιητικήν cod. 13 η'] β' cod. 15 after σημαίνουσι the scribe falsely inserted ὥρα ια' τη' then left the entire line blank. 15 ιη'] ιθ' cod. 18 ἀπροσδ. κέρδ. σημ. in the first position appears to have displaced the genuine text by dittography. ς' γ' κα' cod. 20 Cod. 7 (Monac. 287) = A; cod. 26 (Berolin. 173), f. 168 = B. In B after the prooemium this treatise begins from the day of Saturn. The text of B is partly tinged with the vernacular language and is quite corrupt, with order and words frequently changed; I have rarely noted variant readings: beware therefore of drawing any conclusion about the text of codex B from my silence. &ov scribe A follows Byzantine usage. 22 κβ'] κε' A. παρατηρεῖται A : κεῖται B. 23–24 in place of νομίσματα B has ὁλοκόταινα (cf. Cangius s. v. ὁλοκοτίνιν). 24 for gold is usually assigned to the Sun among metals, cf. Roscher, Lexikon der Mythol., s. v. Planetae, III, 2534. 25 ταύτην ἀναλογούσας A. 28 ἄλλο τι ἄλλα ἐπικλοπῆς A. ἐπίκλοπος conj. Kroll. 29 ἐν μοναστηρίοις ἢ ἐκκλησίαις B.

διατρίβει· ὁ νοσῶν τελευτᾷ· τὰ ἀπολωλότα λινᾶ εἰσιν ἢ παλαιά· ὁ δὲ κλέψας παραδοθεὶς δεσμοῖς ἢ ἄρχοντι φονεύεται. ὥρᾳ δ' καὶ ταῖς ὁμοίαις Σελήνη διέπει· ὁ μὲν φυγὼν ἐν προαστείοις ἢ παρὰ δυνάστῃ τινὶ κρύπτεται· ὁ δὲ νοσῶν πυρέξας ἱδρώσει· τὰ ἀπολωλότα χρυσὸς ἢ καὶ
5 ἄργυρός ἐστιν· ὁ δὲ κλέψας φιλόγελώς ἐστιν, βαρύς, μαλακός, γλαυκός. ὥρᾳ ε' καὶ ταῖς σὺν αὐτῇ Κρόνος διέπει· ὁ φυγὼν ἐν βαλανείοις διατρίβει ἢ ἐν καθύγροις χωρίοις· ὁ νοσῶν ἱδρώσας σωθήσεται· τὰ ἀπο[f. 6v]λωλότα πεπαλαιωμένα εἰσὶν ἢ χρυσᾶ· ὁ δὲ κλέψας γλαυκίζων, μελάγχρους, ἄχρηστος. ὥρᾳ ς' καὶ ταῖς λοιπαῖς Ζεὺς διέπει· ὁ φυγὼν
10 ἐν προαστείοις ἢ ἱερῷ τόπῳ· ὁ νοσῶν ταχέως ὑγιαίνει· τὰ ἀπολωλότα ἱμάτια καὶ νομίσματα μᾶλλον ἀργυρᾶ ἢ χρυσᾶ· ὁ δὲ κλέψας λάλος ἐστίν· οὗλός ἐστι καὶ ξανθός. ὥρᾳ ζ' καὶ ταῖς σὺν αὐτῇ Ἄρης διέπει· ὁ φυγὼν πρὸς μείζονα ηὐτομόλησεν ἢ στρατιώτην· ὁ νοσῶν πυρέττων παραλαλεῖ, πλὴν σώζεται· τὰ ἀπολωλότα σιδηρᾶ εἰσιν ἢ στρατιωτικά·
15 ὁ δὲ κλέπτης δοῦλός ἐστιν, σίνος ἔχων παρὰ τὸν ὀφθαλμὸν καὶ πυρρὸς τῷ χρώματι.

Ἡμέρᾳ δευτέρᾳ Σελήνη πολεύει. ὥρᾳ α' καὶ ταῖς σὺν αὐτῇ ἡ αὐτὴ διέπει· ὁ φυγὼν ἐν προαστείῳ διάγει· ὁ νοσήσας θνῄσκει· τὰ ἀπολωλότα ἀργυρᾶ εἰσι· ὁ δὲ κλέπτης οὗλος καὶ λευκός. ὥρᾳ β' καὶ ταῖς σὺν
20 αὐτῇ συναπτομέναις Κρόνος διέπει· ὁ φυγὼν ἐν προαστείοις ὑδατώδεσιν εὑρίσκεται· ὁ νοσῶν καμεῖ, σώζεται δέ· τὰ ἀπολωλότα χαλκᾶ ἐστιν ἢ ἤλεκτρα· ὁ δὲ κλέπτης σιτόχρους, ἀνδρεῖος, ἐπισινής. ὥρᾳ γ' καὶ ταῖς λοιπαῖς Ζεὺς διέπει· ὁ φυγὼν πρὸς δυνάστας ηὐτομόλησεν· ὁ νοσῶν ὑγιαίνει· τὰ ἀπολωλότα ἱμάτιά εἰσιν· ὁ κλέψας μαλακός, παρά-
25 σιμος. ὥρᾳ δ' καὶ ταῖς σὺν αὐτῇ Ἄρης διέπει· ὁ φυγὼν ἐν δικαστηρίῳ διατρίβει ἢ παρὰ στρατιώτῃ· ὁ νοσῶν θνῄσκει· τὰ ἀπολωλότα σιδηρᾶ ἢ χαλκᾶ· ὁ δὲ κλέψας πυρρὸς ἢ ξανθὸς καὶ μονόφθαλμος. ὥρᾳ ε' καὶ ταῖς συναριθμουμέναις αὐτῇ Ἥλιος διέπει· ὁ φυγὼν ἐν ἐρημίᾳ τόπου διάγει· ὁ νοσῶν ζήσεται· τὰ ἀπολωλότα χρυσᾶ καὶ ἀργυρᾶ εἰσιν· ὁ
30 κλέψας οἰκόθρεπτός ἐστιν, οὗλός τε καὶ λευκός. ὥρᾳ ς' καὶ ταῖς σὺν αὐτῇ Ἀφροδίτη διέπει· ὁ φυγὼν ἐν καπηλείῳ διάγει μετὰ γυναικός· ὁ

1 διατρίβειν A (sic saepius). τελευτᾷ quod Mercurius animas in Orcum prosequitur. 1-2 ὁ δὲ - φονεύεται om. A, suppl. ex B. 3 δυνάστου A. 4 ἱδρώσει : nam Lunae natura humida est. ἢ καὶ] καὶ καὶ A. 5 ἄργυρος est Lunae metallum, aurum Solis qui diem regit. σπουδόγελος B. βαθύς B. 6 αὐταῖς A, item infra. 8 χρυσὸν ἢ ἄργυρον B. 9 μελάχρους A (μελόχρους B) nasali omissa, cf. Crönert, *Mem. gr. Herc.*, p. 13 sq. Saturni color ater. 10-11 περὶ ἀπολωλότος λέγε λοκόταινα (= ὁλοκότινα) καὶ ἡμάτια B. 12 οὐλόξανθος B. 13 ηὐτόλμησεν A (deest in B). 14 σίδηρον Marti tribuebant (vel Mercurio). 15 πυρός A B, Mars πυρρός vel ἐρυθρός. 17 Haec usque ad Lunae diem quartum desunt in B. 20 αὐταῖς συναπτομένη A. 22 fort. ἠλέκτρινα. σιτόχρωος cod.; Saturnus quibusdam velut Platoni, *Rep.* 617 A. ξανθότερος est. 24-25 fort. παράσημος vel παράσιτος. 26 στρατιώτου cod. : corr. Kroll. 28 ἐν ἐρημίᾳ τόπου A] ἐν ἱερῷ λέγε ἢ ἐν ἐκκλησία B, f. 170 (sed loci ordo lacunis perturbatus, cf. infra ad p. 94, 12). τόπου] που coni. Kroll.

lingers; the sick person dies; the lost things are linen or old; the thief, having been handed over, is killed in chains or by a magistrate. At hour 4 and the like, the Moon governs; the fugitive hides in the suburbs or with some powerful person; the sick person, having had a fever, will sweat; the lost things are gold or 5 silver; the thief is fond of laughter, heavy, soft, grey- eyed. At hour 5 and those with it, Saturn governs; the fugitive lingers in bathhouses or in dirty places; the sick person, having sweated, will be saved; the lost [f. 6'] things are aged or golden; the thief is grey-eyed, dark-skinned, worthless. At hour 6 and the rest, Zeus governs; the fugitive 10 is in the suburbs or a sacred place; the sick person recovers quickly; the lost things are garments and coins, more silver than gold; the thief is talkative; he is curly-haired and fair. At hour 7 and those with it, Ares governs; the fugitive has defected to a more powerful man or a soldier; the sick person, feverish, raves, yet is saved; the lost things are iron or military 15 the thief is a slave, having a blemish beside his eye and ruddy in complexion.

Second Day, the Moon rules. At hour 1 and those with it, the same governs; the fugitive dwells in a suburb; the sick person dies; the lost things are silver; the thief is curly-haired and fair. At hour 2 and those joined 20 with it, Saturn governs; the fugitive is found in watery suburbs; the sick person will suffer but will be saved; the lost things are bronze or amber; the thief is slender, manly, scarred. At hour 3 and the rest, Zeus governs; the fugitive has defected to powerful men; the sick person recovers; the lost things are garments; the thief is soft, with a 25 distinguishing mark. At hour 4 and those with it, Ares governs; the fugitive lingers in a law court or with a soldier; the sick person dies; the lost things are iron or bronze; the thief is ruddy or fair and one-eyed. At hour 5 and those counted with it, the Sun governs; the fugitive dwells in a deserted place; the sick person will live; the lost things are gold and silver; 30 the thief is house-bred, curly-haired and fair. At hour 6 and those with it, Aphrodite governs; the fugitive dwells in a tavern with a woman; the

1 διατρίβειν A (sic saepius). τελευτᾷ because Mercury escorts souls to Hades. 1-2 ὁ δέ - φονεύεται om. A, suppl. ex B. 3 δυνάστου A. 4 ἱδρώσει: for the nature of the Moon is moist. ἢ καὶ] καὶ καί A. 5 ἄργυρος is the metal of the Moon, gold of the Sun who rules the day. σπουδόγελος B. βαθύς B. 6 αὐταῖς A, item infra. 8 χρυσὸν ἢ ἄργυρον B. 9 μελάχρους A (μελόχρους B) with nasal omitted, cf. Cronert, Mem. gr. Herc., p. 13 sq. The color of Saturn is black. 10-11 περὶ ἀπολωλότος λέγε λοκό- ταινα (= ὁλοκότινα) καὶ ἡμάτια B. 12 οὐλόξανθος B. 13 ἢ τόλμησεν A (deest in B). 14 σίδηρον they attributed to Mars (or to Mercury). 15 πυρός A B, Mars πυρρός vel ἐρυθρός. 17 These passages up to the fourth day of the Moon are absent in B. 20 αὐταῖς συναπτομένη A. 22 perhaps ἠλέκτρινα, σιτόχρωος cod.; Saturn to some, as Plato, Rep. 617 A, is more golden. 24-25 perhaps παράσημος or παράσιτος. 26 στρατιώτου cod.: corr. Kroll. 28 ἐν ἐρημίᾳ τόπου A] ἐν ἱερῷ λέγε ἢ ἐν ἐκκλη- σίᾳ B, f. 170 (but the order of the passage is disrupted by lacunae, cf. below at p. 94, 12). τόπου] που coni. Kroll.

νοσῶν τελευτήσει· τὰ ἀπολωλότα κόσμιά εἰσιν ἐνώτια· ὁ κλέψας μαλακώδης ἐστὶ καὶ γυναικώδης ἢ γυνή. ὥρᾳ ζ' καὶ ταῖς σὺν αὐτῇ Ἑρμῆς διέπει· ὁ φυγὼν ἐν ναῷ ἢ ἐν μοναστηρίῳ διάγει· ὁ νοσήσας ἀποθανεῖται· [f. 7] τὰ ἀπολωλότα χημέντιά εἰσι καὶ κόσμια ἐνώτια· ὁ δὲ κλέψας παῖς ἐστι γράμματα εἰδὼς μαλακός τε, φακωτός. 5

Ἡμέρᾳ τρίτῃ Ἄρης πολεύει. ὥρᾳ α' καὶ ταῖς σὺν αὐτῇ, ἰσοδυναμούσαις αὐτῇ, ὁ αὐτὸς διέπει· ὁ φυγὼν ἐν στρατιώταις διάγει· ὁ νοσήσας πάνυ πυρέξει· τὰ ἀπολωλότα σιδηρᾶ εἰσι ἢ χαλκᾶ· ὁ δὲ κλέψας κάτω βλέπει ἢ πτίλος ἐστὶν ἤτοι μαδαρὸς τὰ βλέφαρα. ὥρᾳ β' καὶ ταῖς σὺν αὐτῇ ἤγουν ταῖς λοιπαῖς Ἥλιος διέπει· ὁ φυγὼν τάχιστα 10 εὑρεθήσεται· ὁ νοσῶν πάνυ πυρέξει ἔξω φρενῶν γεγονώς, <σώζεται δέ>· τὰ ἀπολωλότα ἄσημά εἰσιν· ὁ δὲ κλέπτης στραβός. ὥρᾳ γ' καὶ ταῖς σὺν αὐτῇ Ἀφροδίτη διέπει· ὁ φυγὼν ἐν προαστείῳ ἢ ἐν ναῷ μαρτύρων διατρίβει· ὁ νοσήσας πάνυ πυρέξει, ἀλλ' ὑγιανεῖ· τὰ ἀπολωλότα ἐνώτια χρυσᾶ εἰσι ἢ ἄλλα τινὰ σιδηρᾶ· ὁ δὲ κλέψας ξανθός, σπουδόγε- 15 λως, μοιχός. ὥρᾳ δ' καὶ ταῖς σὺν αὐτῇ συνοικειουμέναις Ἑρμῆς διέπει· ὁ φυγὼν ἐν δικαστηρίῳ ἢ φρουραῖς διατρίβει· ὁ νοσῶν κάμνει, σώζεται δέ· τὰ ἀπολωλότα κασσιτέρινα εἶναι <λέγε> ἢ χαρτία· ὁ κλέψας δυσειδής. ὥρᾳ ε' καὶ ταῖς σὺν αὐτῇ ὁμοίαις Σελήνη διέπει· ὁ φυγὼν ἐν βαλανείοις ἢ ἐν καπηλείοις διατρίβει· ὁ νοσῶν καμεῖ τῷ 20 ἀριστερῷ μέρει· τὰ ἀπολωλότα ἀργυρᾶ καὶ χαλκᾶ· ὁ δὲ κλέπτης πολύλαλος δοῦλος. ὥρᾳ ς' ἢ ταῖς σὺν αὐτῇ Κρόνος διέπει· ὁ φυγὼν ἐν λίμναις ἢ τόποις παραθαλασσίοις διάγει· ὁ νοσῶν ἰδρώσει καὶ πάλιν πυρέξας ἀπαλλαγήσεται· τὰ ἀπολωλότα μόλυβδος ἢ σίδηρός εἰσιν· ὁ δὲ κλέψας δοῦλος μελάγχρους. ὥρᾳ ζ' καὶ ταῖς μετ' αὐτῆς Ζεὺς διέπει· 25 ὁ φυγὼν ἐν ἐκκλησίαις ἢ πραιτωρίῳ ἐστίν· ὁ νοσῶν κάμνει, ὑγιαίνῃ δέ· τὰ ἀπολωλότα σίδηρος ἢ ἱμάτια· ὁ δὲ κλέπτης ἀπόδουλος σκυθρωπὸς τὸ εἶδος.

Ἡμέρᾳ τετάρτῃ Ἑρμῆς πολεύει. ὥρᾳ α' καὶ ταῖς λοιπαῖς ἀναλογούσαις αὐτῇ ὁ αὐτὸς διέπει· ὁ φυγὼν ἐν ἐκκλησίαις ἢ μοναστηρίῳ 30 διάγει· ὁ νοσῶν θνήσκει· τὰ ἀπολωλότα χαρτία εἰσὶν ἢ κασσίτερον· ὁ

3 ἐν ἐκκλησίᾳ ἢ μοναστηρίοις B. 4 χημέντια A, quod duclum videtur a caementum : χημεν σήματα B; χημευτικά ci. Cumont. 5 φακοτός A B. 6-7 αὐταῖς ἰσοδυναμοῦσα αὕτη A. 7 παρὰ στρατιώτου κακοθανάτου B. 8 λέγε πάνυ πυρέττει καὶ εἰ δώσεις (ἰδρώσας coni. Kroll) αἷμα σωθήσεται B. 9 ἤ τι A. 11-12 σώζεται δὲ addidi, cf. supra p. 91, 14. πάνυ πυρεττεῖ ὡς ἔξω φρενῶν γενέσθαι B. 12 ἄσιμα A, ἄσιμον B : ἄσημα (= argentea, cf. infra p. 95, 8) scripsi. 13 ἐν προαστείοις ἢ μαρτυρίου B. 14 πυρέξας A, πυρέτει B. 15 B post ξανθός habet ἐρωτικός. σπουδόγελος codd. : vocabulum in lexicis non habitum ad exemplum φιλόγελως, μισόγελως formatum. 19 δυσσιδὴς A, κλέπτης πανοῦργος ἄχρωμος B. 20 καμεῖ scripsi : κω$^{\mu}$ A, κάμνοι B. 23 νοσσῶν A (saepius). 24 μόλυβδος Saturni metallum. 25 μελάχρους A, δοῦλος Αἰθίωψ B fortasse recte, cf. infra p. 94, 15 et 28. σὺν αὐταῖς μετ' αὐτῆς A. 27 φουμισθὴς (i. e. φημισθεὶς) καὶ τῇ εἰδέᾳ καὶ τῇ τρίχα (sic) B. 29 Mercurii dies in B omissus.

the sick person will die; the lost items are ornaments, earrings; the thief is effeminate and womanish, or it is a woman. At the 7th hour and those associated with it Hermes presides; the fugitive dwells in a temple or a monastery; the sick person will die; [Γ. 7] the lost items are chains and ornamental earrings; the thief is a boy who knows letters, also soft, freckled. 5

· Third day: Mars rules; in the 1st hour and those equal in power to it, the same governs. The fugitive lives among soldiers; the sick person will have a very high fever; the lost items are of iron or bronze; the thief looks downward or is feathered, that is, has sparse eyelashes. In the 2nd hour and those accompanying it, that is, the remaining ones, the Sun governs; the fugitive will be found very quickly; the sick person will have a very high fever, having gone out of his mind, but will be saved; the lost items are of base metal; the thief is cross-eyed. In the 3rd hour and those accompanying it, Venus governs; the fugitive lingers in a suburb or in a martyrs' shrine; the sick person will have a very high fever, but will recover; the lost items are golden earrings or some other iron objects; the thief is fair-haired, given to laughing earnestly, an adulterer. In the 4th hour and those accompanying it that are akin to it, Mercury governs; the fugitive lingers in a courthouse or in guardhouses; the sick person suffers, but will be saved; say that the lost items are of tin or papers; the thief is ugly. In the 5th hour and those accompanying it that are similar, the Moon governs; the fugitive lingers in bathhouses or in taverns; the sick person will suffer on the left side; the lost items are of silver and bronze; the thief is a talkative slave.In the 6th hour or those accompanying it, Saturn governs; the fugitive lives near lakes or seaside places; the sick person will sweat and, having had a fever again, will recover; the lost items are lead or iron; the thief is a dark-skinned slave. In the 7th hour and those following it, Zeus governs; the fugitive is in churches or in the praetorium; the sick person suffers but will recover; the lost items are iron or garments; the thief is a freed slave, gloomy in appearance.

On the fourth day, Mercury rules. In the 1st hour and the remaining hours corresponding to it, the same governs: the fugitive resides in churches or a monastery; the sick person dies; the lost items are papers or tin; the

3 in a church or monasteries B. 4 χημέντια A, which appears to be derived from caementum: χημεν σήματα H; χημευτικά ci. Cumont. 5 φακοτός A. B. 6-7 αὐταῖς ἰσοδυναμοῦσα αὕτη A. 7 παρὰ στρατιώτου κακοθανάτου B. 8 λέγε πάνυ πυρέττει καὶ εἰ δώσεις (ἱδρώσας coni. Kroll) αἷμα σωθήσεται B. 9 ή τι A. 11-12 σώζεται δὲ addidi, cf. supra p. 91, 14. πάνυ πυρεττεῖ ὡς ἔξω φρενών γενέσθαι B. 12 ἄσιμα Δ, ἄσιμον B: άσημα (= argentea, cf. infra p. 95, 8) scripsi. 13 ἐν προαστείοις ἢ μαρτυρίου B. 14 πυρέξας A, πυρέτει B. 15 B post ξανθός habet ερωτικός. σπουδόγελος codd.: a word not found in lexicons, formed on the model of φιλόγελως, μισόγελως. 19 δυσσιδής A, κλέπτης πανούργος ἄχρωμος B. 20 καμεῖ scripsi: κωM A, κάμνοι B. 23 νοσσών A (frequently). 24 μόλυβδος the metal of Saturn. 25 μελάχρους A, δοῦλος Αιθίωψ B perhaps correctly, cf. infra p. 94, 15 and 28. σὺν αὐταῖς μετ' αὐτῆς A. 27 φουμισθής (i.e. φημισθείς) καὶ τῇ εἰδέα καὶ τῆ τρίχα (sic) B. 29 The day of Mercury is omitted in B.

δὲ κλέψας γραμμάτων πολλῶν ἔμπειρος. ὥρᾳ β' καὶ ταῖς σὺν αὐτῇ Σελήνη διέπει· ὁ φυγὼν ἐν ἐκκλησίαις ἢ παρὰ γυναικὸς κρύπτεται· ὁ νοσῶν κάμνει· τὰ [f. 7v] ἀπολωλότα χάρται εἰσὶν ἢ ἱμάτια [ἢ] γυναικεῖα· ὁ δὲ κλέψας βαρύς, μαλακός, παῖς ἢ γυνή. ὥρᾳ γ' καὶ ταῖς οἰκείαις
5 αὐτῇ Κρόνος διέπει· ὁ φυγὼν ἐν δικαστηρίοις ἢ ἐν δεσμωτηρίῳ ἐστίν· ὁ νοσῶν καλῶς σχὼν σωθήσεται· τὰ ἀπολωλότα μόλυβδός ἐστιν ἢ χαλκός· ὁ δὲ κλέψας ἐξ ἀρχοντικῆς ὑποβολῆς τοῦτο πεποίηκεν, ἔχει δὲ σίνος. ὥρᾳ δ' καὶ ταῖς σὺν αὐτῇ Ζεὺς διέπει· ὁ φυγὼν πρὸς μεῖζον πρόσωπον ἢ τραπέζιον ηὐτομόλησεν· ὁ νοσῶν κάμνει, σώζεται δέ· τὰ
10 ἀπολωλότα κέρμιά εἰσιν· ὁ δὲ κλέψας ψεύστης ἐστίν, λευκὸς δὲ καὶ ξανθός. ὥρᾳ ε' καὶ ταῖς σὺν αὐτῇ Ἄρης διέπει· ὁ φυγὼν ἐν ἐκκλησίαις διάγει ἢ παρὰ στρατιᾷ· ὁ νοσῶν, εἰ μὴ ῥεύσῃ αἷμα, ἀποθανεῖται· τὰ κλαπέντα χαλκᾶ ἢ σιδηρᾶ ἐστιν· ὁ δὲ κλέψας παῖς σίνος ἔχων. ὥρᾳ ς' καὶ ταῖς λοιπαῖς Ἥλιος διέπει· ὁ φυγὼν ἐν ἱερῷ τόπῳ εὑρίσκεται· ὁ
15 νοσῶν πυρέξας σφοδρῶς ὑγιανεῖ· τὰ ἀπολωλότα ἐνώτιά εἰσιν ἢ ἀργυρᾶ· ὁ δὲ κλέψας πυρρός, πολύβλεπτος, καθάριος, δοξαστικός. ὥρᾳ ζ' καὶ ταῖς ἄλλαις Ἀφροδίτη διέπει· ὁ φυγὼν ἐν καπηλείῳ διάγει· ὁ νοσῶν θνήσκει· τὰ ἀπολωλότα ἐνώτιά εἰσιν ἢ ἀργυρᾶ· ὁ δὲ κλέψας πιθανός, πολύλαλος.

20 Ἡμέρᾳ πέμπτῃ Ζεὺς πολεύει. ὥρᾳ α' καὶ ταῖς ταύτῃ ἀναλογούσαις ὁ αὐτὸς διέπει· ὁ φυγὼν παρ' ἀνδρὶ δυνάστῃ εὑρεθήσεται ἢ παρὰ φίλῳ· ὁ νοσῶν ταχέως ἰᾶται· τὰ ἀπολωλότα ἱμάτιά εἰσιν· ὁ κλέπτων πάνυ λευκοειδής, ὡς δοκεῖν λεπρὸς εἶναι. ὥρᾳ β' καὶ ταῖς λοιπαῖς Ἄρης διέπει· ὁ φυγὼν <παρ' ἀνδρὶ δημοσίῳ>· ὁ νοσῶν ὀλίγον
25 πυρέξας σωθήσεται· τὰ ἀπολωλότα χαλκᾶ εἰσιν· ὁ δὲ κλέπτης πυροειδής· καὶ ἐν ἀλλοδαπῇ ἀπελθὼν ὑποστρέψει. ὥρᾳ γ' καὶ ταῖς οἰκειουμέναις αὐτῇ Ἥλιος διέπει· ὁ φυγὼν εὑρεθήσεται ἐν ὄρεσι κεκρυμμένος· ὁ νοσῶν ὑγιανεῖ· τὰ ἀπολωλότα χρήματα· ὁ δὲ κλέψας πυροειδὴς καὶ ὡραῖος. ὥρᾳ δ' καὶ ταῖς μετ' αὐτῆς Ἀφροδίτη διέπει· ὁ φυγὼν εὑρεθή-
30 σεται ἐν καπηλείῳ μετὰ γυναικός· ὁ νοσῶν πολλὰ καμὼν ὑγιαίνει· τὰ ἀπολωλότα ἐνώτιά εἰσι καὶ κόσμος ἱματίων· ὁ δὲ κλέψας παράσιτος, ἐρωτικός, μαλακίζων ὑπάρχει. ὥρᾳ ε' καὶ ταῖς <μετὰ> ταύτης Ἑρμῆς διέπει· ὁ φυγὼν παρὰ δικολόγῳ ἢ σχολαστικῷ εὑρεθήσεται· ὁ νοσῶν ἱκανῶς καμὼν ὑγιανεῖ· τὰ ἀπολωλότα ἱμάτιά εἰσιν ἢ χάρται ἢ σίδηρος·
35 ὁ δὲ κλέψας δασύς, λευκός, φακωτός. ὥρᾳ ς' καὶ ταῖς ὁμοίαις Σελήνη διέπει· ὁ φυγὼν ἐν ὑγροῖς τόποις διάγει· ὁ νοσῶν ὑδεριάσας θανεῖται· τὰ ἀπολωλότα ἱμάτιά εἰσιν ἢ ἀργυρᾶ· ὁ κλέψας εὐειδής, γλαυκός.

4 βαρύς] δάσυς coni. Kroll. 6 leg. κακῶς? 10 κέρμια deminutivum a κέρμα : κεράμια coni. Kroll. 12 παραστρατί A. 18 θνήσκει a scriptore A correctum ex incerto vocabulo. 24 lacuna in A indicatur; supplevi ex B (εἰ μὲν περὶ φυγῆς λέγε τοῦτον πρὸς δημόσιον ὄντα). 25 χαλκώματα B. 28 χρήματα i. e. pecunia : χρυσίον ἢ χρῆμα B. 30 πολλ. - ὑγ. A] ὑγιαίνει ὑγιαίνει πλὴν δὲ χειμασθείς B. 32 ταύταις A, μετά addidi et ταύτης scripsi. 34 καμὼν scripsi : κάμνων A, κάμνει ὑγιαίνει δὲ B. 37 εὐειδὴς γλαυκὸς ὑποκατίζων B.

one who stole is well versed in many writings. In the 2nd hour and those together with it, the Moon governs: the fugitive hides in churches or with a woman; the sick person is ailing; the lost items [f.7v] are papers or women's garments; the one who stole is heavy, soft, a boy or a woman. In the 3rd hour and those belonging to it, Saturn governs: the fugitive is in law courts or in a prison; the sick person, if he recovers well, will be saved; the lost items are lead or bronze; the one who stole did so under the instigation of an authority, and has a defect. In the 4th hour and those together with it, Zeus governs: the fugitive has fled to a greater person or a banker; the sick person is ailing but will be saved; the lost items are coins; the one who stole is a liar, fair and blond. In the 5th hour and those together with it, Ares governs: the fugitive resides in churches or with an army; the sick person, if blood does not flow, will die; the stolen items are of bronze or iron; the one who stole is a boy with a defect. In the 6th hour and the remaining ones, the Sun governs: the fugitive is found in a sacred place; the sick person, having had a severe fever, will recover; the lost items are earrings or silver objects; the one who stole is red-haired, conspicuous, clean, and distinguished.In the 7th hour and the other hours, Aphrodite governs: the fugitive resides in a tavern; the sick person dies; the lost items are earrings or silver objects; the one who stole is persuasive and talkative.

20The fifth day is governed by Zeus. In the 1st hour and those analogous to it, the same one rules: the fugitive will be found with a powerful man or with a friend; the sick person is quickly healed; the lost items are garments; the thief is very pale in appearance, so as to seem to be a leper. In the 2nd hour and the remaining ones, Ares rules: the fugitive <is with a public official>; the sick person, after a brief fever, will be saved; the lost items are bronze objects; the thief is fiery in appearance; and having gone abroad, he will return. In the 3rd hour and those belonging to it, the Sun rules: the fugitive will be found hidden in the mountains; the sick person will recover; the lost items are money; the one who stole is fiery in appearance and handsome. In the 4th hour and those after it, Aphrodite rules: the fugitive will be found in a tavern with a woman; the sick person, after suffering much, recovers; the lost items are earrings and ornamental garments; the one who stole is a parasite, amorous, and inclined to softness. In the 5th hour and those <after it, Hermes rules: the fugitive will be found with a lawyer or a scholar; the sick person, after suffering considerably, will recover; the lost items are garments or papers or iron objects; the one who stole is hairy, pale, freckled. In the 6th hour and similar ones, the Moon rules: the fugitive lives in damp places; the sick person, having fallen into dropsy, will die; the lost items are garments or silver objects; the thief is good-looking, grey-eyed.

4 βαρύς] δάσος conjectured by Kroll. 6 read κακώς? 10 κέρμια diminutive of κέρμα: κεράμια conjectured by Kroll. 12 παραστρατί A. 18 θνήσκει corrected by scribe A from an uncertain word. 24 lacuna indicated in A; supplied from B (εἰ μὲν περὶ φυγῆς λέγε τοῦτον πρὸς δημόσιον ὄντα). 25 χαλκώματα B. 28 χρήματα i.e. pecunia: χρυσίον ἢ χρῆμα B. 30 πολλ. - ύγ. A] υγιαίνει υγιαίνει πλὴν δέ χειμασθείς B. 32 ταύταις A, μετά added by me and ταύτης written. 34 καμών written by me: κάμνων A, κάμνει ύγιαίνει δὲ B. 37 εὐειδής γλαυκός ὑποκατίζων B.

ὥρᾳ ζ' καὶ ταῖς ὁμοίαις Κρόνος διέπει· ὁ φυγὼν πλησίον φρέατος ἢ βαλανείου εὑρίσκεται· ὁ νοσῶν ὑγιαίνει· τὰ ἀπολωλότα μόλυβδος ἢ χαλκός εἰσιν· ὁ δὲ κλέψας σιτόχρους ἢ ξανθός.

Ἡμέρᾳ ἕκτῃ Ἀφροδίτη πολεύει. ὥρᾳ α' καὶ ταῖς συνοικειουμέναις αὐτῇ ἡ αὐτὴ διέπει· ὁ φυγὼν ἐν προαστείῳ ἢ καπηλείῳ μετὰ γυναικὸς 5 κρύπτεται· ὁ νοσῶν καμὼν ἰσχυρῶς σωθήσεται· τὰ ἀπολωλότα ἐνώτιά εἰσι κόσμια· ὁ δὲ κλέψας γυναικώδης, μαλακώδης. ὥρᾳ β' καὶ ταῖς λοιπαῖς Ἑρμῆς διέπει· ὁ φυγὼν ἐν ναοῖς μαρτύρων διατρίβει· ὁ νοσῶν τελευτήσει· τὰ ἀπολωλότα χάρται εἰσὶν ἢ διάχρυσα σκεύη· ὁ κλέψας γραμμάτων ἔμπειρος. ὥρᾳ γ' καὶ ταῖς οἰκείαις αὐτῇ Σελήνη διέπει· ὁ 10 φυγὼν παρὰ συγγενεῖ ἢ γνωρίμῳ διατρίβει· ὁ νοσῶν θνήσκει· τὰ ἀπολωλότα διάχρυσα ἢ ἀργυρᾶ· ὁ κλέψας παράσιτος, οἰκόβιος, οὖλος. ὥρᾳ δ' καὶ ταῖς ὁμοίαις Κρόνος διέπει· ὁ φυγὼν ἐν βαλανείῳ ἢ ναυκληρίῳ δουλεύει· ὁ νοσῶν πυρέξας ζήσεται· τὰ ἀπολωλότα μόλυβδός εἰσιν ἔχοντα μέσον ἄργυρον· ὁ κλέψας μαλακὸς ἢ γυνὴ Αἰθιόπισσα. 15 ὥρᾳ ε' καὶ ταῖς ἄλλαις Ζεὺς διέπει· ὁ φυγὼν ἐν προαστείοις καθύγροις διατρίβει· ὁ νοσῶν σῴζεται· τὰ ἀπολωλότα ἱμάτια γυναικεῖα· ὁ κλέψας εὔμορφος ἢ παρεκκλίνων ὀλίγον τοῦ ὀρθίου σώματος. ὥρᾳ ς' καὶ ταῖς σὺν αὐτῇ Ἄρης διέπει· ὁ φυγὼν ἐν προαστείῳ ἐστὶ ἢ στρατιώτης· ὁ νοσῶν κάμῃ δι' αἵματος, ζῇ δέ· τὰ ἀπολωλότα ἐνώτια χαλκᾶ· ὁ δὲ 20 κλέπτης ἐρωτικός, ὑπόσιμος, μοιχός. ὥρᾳ ζ' καὶ ταῖς αὐτῇ συνταττομέναις [f. 8v] Ἥλιος διέπει· ὁ φυγὼν παρὰ γυναικὸς κρύπτεται ἢ ἐν ἱερῷ· ὁ νοσῶν καμὼν πολλὰ σωθήσεται· τὰ ἀπολωλότα σκεύη διάχρυσα· ὁ κλέψας οὖλος, λευκός.

Ἡμέρᾳ ἑβδόμῃ Κρόνος πολεύει. ὥρᾳ α' καὶ ταῖς ἰσοδυναμούσαις 25 αὐτῇ ὁ αὐτὸς διέπει· ὁ φυγὼν ἐν παρύγροις τόποις εὑρεθήσεται· ὁ νοσῶν ταχέως ἱδρώσας σωθήσεται· τὰ ἀπολωλότα ἐκ μολύβδου εἶναι <λέγε>· ὁ δὲ κλέπτων τῷ εἶδει Αἰθίοψ. ὥρᾳ β' καὶ ταῖς οἰκείαις αὐτῇ Ζεὺς διέπει· ὁ φυγὼν ἐν καθύγροις τόποις διάγει ἢ παρά τινι μεγάλῳ· ὁ νοσῶν ἱδρώσας ὑγιανεῖ· τὰ ἀπολωλότα σκεύη εἰσι χαλκᾶ· 30 ὁ δὲ κλέψας πάροικός ἐστί τινος, τῇ δὲ χροιᾷ σιτόχρους. ὥρᾳ γ' καὶ ταῖς λοιπαῖς Ἄρης διέπει· ὁ φυγὼν παρὰ στρατιώταις εὑρίσκεται· ὁ νοσήσας ἱδρώσας καὶ πάλιν πυρέξας σωθήσεται· τὰ ἀπολωλότα σιδηρᾶ εἰσιν· ὁ δὲ κλέψας μελάγχρους. ὥρᾳ δ' καὶ ταῖς ὁμοίαις Ἥλιος διέπει· ὁ φυγὼν ἐν καθύγροις τόποις ἢ ἐν ἱεροῖς διατρίβει· ὁ νοσῶν 35 ἱδρώσας καὶ πυρέξας σωθήσεται· τὰ ἀπολωλότα ἱμάτιά εἰσι λαμπρά·

4 συνεικουμέναις A. 8 ἐν μαρτυρίοις B. 10 πολυγράμματος B. 12 κλέψας πυρρὸς στραβός B, in marg. λείπει δ' : sed plura exciderunt, scil. finis diei Veneris, deinde dies Mercurii et de die Lunae pars prior usque ad horam quartam. 13-14 ναυκλήρῳ A. 15 μαλακός = eunuchus? (Kroll). 16 πρ. καθύγρ. : cf. supra p. 91, 20. 17 γυναίκια A. 29 planetarum nomina in A prorsus abhinc perturbata: librarius neglegentissime planetarum ordinem ex Veneris die repetiit. Correxi ex B. 33 νοσίσας A. πυρέξει A.

At the 7th hour and those similar to it, Saturn governs; the fugitive is found near a well or bathhouse; the sick person recovers; the lost items are lead or bronze; the thief is wheat-colored or blond.

On the sixth day, Venus rules. At the 1st hour and those associated with her, she herself governs; the fugitive hides in a suburb or tavern with a woman; the sick person, having suffered greatly, will be saved; the lost items are earrings and ornaments; the thief is effeminate, soft. At the 2nd hour and the remaining ones, Mercury governs; the fugitive lingers in the shrines of martyrs; the sick person will die; the lost items are papers or gilded vessels; the thief is skilled in letters. At the 3rd hour and those proper to it, the Moon governs; the fugitive stays with a relative or acquaintance; the sick person dies; the lost items are gilded or silver; the thief is a parasite, a homebody, curly-haired. At the 4th hour and those similar to it, Saturn governs; the fugitive serves in a bathhouse or as a sailor; the sick person, having had a fever, will live; the lost items are lead objects with silver in the middle; the thief is soft or an Ethiopian woman. At the 5th hour and the others, Zeus governs; the fugitive lingers in damp suburbs; the sick person is saved; the lost items are women's garments; the thief is handsome or deviating slightly from an upright posture. At the 6th hour and those with it, Ares governs; the fugitive is in the suburbs or is a soldier; the sick person suffers through blood, but lives; the lost items are bronze earrings; the thief is amorous, snub-nosed, an adulterer.At the 7th hour and those arranged with it, [f. 8v] the Sun governs; the fugitive hides with a woman or in a temple; the sick person, having suffered greatly, will be saved; the lost items are gilded vessels; the thief is curly-haired, fair-skinned.

On the seventh day, Saturn rules. In the 1st hour and those of equal power to it, the same governs: the fugitive will be found in marshy places; the sick man, having quickly sweated, will be saved; declare that the lost things are made of lead; and the thief in appearance is an Ethiopian. In the 2nd hour and those proper to it, Zeus governs: the fugitive dwells in clean places or with some great man; the sick man, having sweated, will recover; the lost things are bronze vessels; and the thief is a neighbor of someone, and in complexion is wheat-colored. In the 3rd hour and the remaining ones, Ares governs: the fugitive is found among soldiers; the sick man, having sweated and then having had fever again, will be saved; the lost things are iron; and the thief is dark-complexioned. In the 4th hour and those similar, the Sun governs: the fugitive lingers in clean places or in temples; the sick man, having sweated and had fever, will be saved; the lost things are bright garments

4 συνεικουμέναις A. 8 ἐν μαρτυρίοις B. 10 πολυγράμματος B. 12 κλέψας πυρρός στραβός B, in marg. λείπει δ' : but more has dropped out, namely the end of the day of Venus, then the day of Mercury and the earlier part of the day of the Moon up to the fourth hour. 13–14 ναυκλήρῳ A. 15 μαλακός = eunuchus ? (Kroll). 16 πρ. καθύγρ. : cf. above p. 91, 20. 17 γυναίκια A. 29 the names of the planets in A are completely confused from this point on: the copyist most carelessly repeated the order of the planets from the day of Venus. Corrected from B.

33 νοσίσας A. πυρέξει A.

ὁ κλέπτης μαινόμενος ἢ ἐπιληπτικός. ὥρᾳ ε' καὶ ταῖς λοιπαῖς Ἀφροδίτη διέπει· ὁ φυγὼν ἐν καθύγροις τόποις εὑρίσκεται μετὰ γυναικός· τὰ ἀπολωλότα ἱμάτιά εἰσι ἢ πινόμενα· ὁ δὲ κλέπτης εὔμορφος ἐρωτικός. ὥρᾳ ς' καὶ ταῖς οἰκείαις αὐτῇ Ἑρμῆς διέπει· ὁ φυγὼν ἐν ἱερῷ τόπῳ εὑρίσκεται· ὁ νοσῶν πολλὰ καμὼν σώζεται· τὰ ἀπολωλότα παλαιὰ βιβλία καὶ χάρται εἰσὶν ἢ κασσιτέρινα σκεύη· ὁ δὲ κλέψας δοῦλος μελάγχρους. ὥρᾳ ζ' καὶ ταῖς συνοικειουμέναις αὐτῇ Σελήνη διέπει· ὁ φυγὼν <εὑρεθήσεται> ἐν ὑγροῖς τόποις ἢ ἐν θεάτρῳ· ὁ νοσῶν καμὼν σωθήσεται· τὰ ἀπολωλότα γυναικεῖα ἱμάτιά εἰσιν ἢ ἄσημα· ὁ δὲ κλέψας μελανὸς ἢ σίνος ἔχων ἐν τῷ ὀφθαλμῷ.

De planetarum patrociniis.

Capitulum quod edituri sumus proxime accedit ad Theophili Edesseni capitulum ab Arthuro Ludwich in editione Maximi, p. 119 sq. ex codice antiquo Laurentiano (XXVIII, 34 = Florent. nostr. 12) in lucem protractum (cf. *Catal.*, IV, 122). Cum tamen ille nihil praeter plantas fructusque, metalla, animalia respexerit, capitulum codicis Monacensis longe uberius hic edere non inutile duximus. Ceterum de tali planetarum tutela multa iam contulerunt Lobeck, *Aglaophamus*, p. 933 sqq.; Seyffarth, *Beiträge zur Kenntniss der Litteratur des alten Aegyptens*, IV, p. 58-67; Bouché-Leclercq, *L'astrologie grecque*, p. 320 sqq. etc.; Roscher, *Lexikon der Mythologie* s. v. Planetae. Antiqui etiam astrologi hic illic hanc artis partem attigerunt, inter quos praeter Ptolemaeum (*Tetrab.*, III, 12) in primis Hermes Trismegistus (cf. Pitra, *Anal. sacra et prof.*, V, 279 sqq.), Valens (*Catal.*, II, 88 sqq.), anonymus quidam qui multa ex Valente aliisque excerpsit (*Catal.*, II, 160 sqq.), deinde auctor dialogi qui inscribitur Hermippus (I, 13, p. 16 sqq., ed. Kroll et Viereck). Apud scriptores arabicos, illos scilicet qui latine versi et typis expressi sunt, similia inveniuntur, multis ut in hoc excerpto confusis, cf. e. g. Alcabitii *Isagogen*, ed. Paris. 1521, p. 12 : " De naturis planetarum et quid sit eis proprium „. — Catalogum vero Monacensem hominem aevi Byzantini scripsisse sermone docemur : quem eundem esse qui capitulum in codice nostro antecedens compilavit ex primis nostri capituli verbis elucet. Distribuit autem in septem planetas ordine saepe temere mutato loca animalia arbores plantas metalla partes corporis humani aegritudines colores gustus negotia linguas cognationes aetates regiones civitates gentes aedificia virtutes omnia denique ne religionibus quidem exceptis. Quid quod ipsam fidem Christianam Iovis planetae attribuere ausus est ? Huius doctrinae, quae legem Mosaicam ad Saturnum et Mercurium, fidem Christia-

2 μετὰ γυναικὸς τερπόμενος B. 3 φορούμενα ἢ πινόμενα B. 6 κασιτ^ρ A, βιβλία χαρτία κασιτὴρ B. 8 lacuna in A indicatur : suppl. ex B. 9 εὔσιμα A, ἄσιμα B : corr. Cumont. (ἄσημα = argentea, τὸ ἀσῆμι, quod ad Lunam argentum pertinet, cf. supra p. 91, 5). 10 μελανός " lividus „ Cangius (cf. etiam Weigl, *Studien zu Kamateros*, p. 47) : μέλας B. παρ' ὀφθαλμοῖς B.

the thief is mad or epileptic. At the 5th hour and the remaining hours Venus governs; the fugitive is found in private places with a woman; the lost items are garments or things that can be drunk; the thief is handsome and amorous. At the 6th hour and its own hours Mercury governs; the fugitive is found in a sacred place; the sick man, having suffered much, is saved; the lost items are old books and papers or tin vessels; the thief is a dark-skinned slave. At the 7th hour and the hours associated with it the Moon governs; the fugitive will be found in wet places or in a theater; the sick man, having suffered, will be saved; the lost items are women's garments or unmarked things; the thief is dark or has a defect in his eye.

On the patronages of the planets.

The chapter we are about to publish closely corresponds to the chapter of Theophilus of Edessa brought to light by Arthur Ludwich in his edition of Maximus, p. 119 sq., from the ancient Laurentian codex (XXVIII, 34 = Florent. nostr. 12) (cf. Catal., IV, 122). Since, however, that chapter took into account nothing beyond plants, fruits, metals, and animals, we thought it not without use to publish here the chapter of the Munich codex, which is far more comprehensive. Moreover, on the subject of such planetary patronage, much has already been gathered by Lobeck, Aglaophamus, p. 933 sqq.; Seyffarth, Beiträge zur Kenntniss der Litteratur des alten Aegyptens, IV, p. 58–67; Bouché-Leclercq, L'astrologie grecque, p. 320 sqq. etc.; Roscher, Lexikon der Mythologie s. v. Planetae. Ancient astrologers also touched on this branch of the art here and there, among whom, besides Ptolemy (Tetrab., III, 12), especially Hermes Trismegistus (cf. Pitra, Anal. sacra et prof., V, 279 sqq.), Valens (Catal., II, 88 sqq.), a certain anonymous author who excerpted much from Valens and others (Catal., II, 160 sqq.), and then the author of the dialogue entitled Hermippus (I, 13, p. 16 sqq., ed. Kroll et Viereck).Among Arabic writers, namely those who have been translated into Latin and printed, similar things are found, with many topics confused as in this excerpt; cf. e.g. Alcabitius's Isagoge, ed. Paris. 1521, p. 12: "On the natures of the planets and what is proper to them." We are indeed taught by the language that the compiler of the Munich catalogue was a man of the Byzantine age: and that this is the same person who compiled the preceding chapter in our codex is clear from the opening words of our chapter. He distributed among the seven planets — in an order often arbitrarily altered — places, animals, trees, plants, metals, parts of the human body, diseases, colors, tastes, occupations, languages, kinships, ages, regions, cities, peoples, buildings, virtues, and finally all things without even excepting religious matters. What is more, he dared to attribute the Christian faith itself to the planet Jupiter? This doctrine, which assigns the Mosaic law to Saturn and Mercury, and the Christian faith—

2 μετά γυναικός τερπόμενος B. 3 φορούμενα ἢ πινόμενα B. 6 κασιτο A. βιβλία χαρτια κασιτὴρ B. 8 lacuna in A indicatur : suppl. ex B. 9 εὔσιμα A, ἄσιμα B : corr. Cumont. (άσημα argentea, τὸ ἀσήμι, which pertains to silver of the Moon, cf. above p. 91, 5). 10 μελανός "lividus, Cangius (cf. also Weigl, Studien zu Kamateros, p. 47) : μέλας B. παρ' ὀφθαλμοῖς B.

nam ad Iovem, idololatriam ad Martem, Graecorum deorum cultum ad Lunam refert, originem ex Islamicis scriptis esse repetendam optime exposuit F. de Bezold in praeclaro opusculo " Astrologische Geschichtskonstruktion im Mittelalter " (*Deutsche Zeitschrift für Geschichtswissenschaft*, VIII, p. 29 sqq.). Nostrum autem tractatum cum p. 98, 4-5 ignis templum (πυρὸς ναός) Soli attributum sit, ex Persico quodam fonte fluxisse opinor : qua cum coniectura nomina urbium Σιζιστάν (i. e. provincia Sidjistān) et Χωρασάν bene conveniunt ; cf. etiam p. 97, 9 μέρη Περσίας καὶ τῆς δύσεως. Verum Byzantinis ipsorum Persarum scripta ante novissima saeculi XIII decennia innotuisse cum veri simile non sit (cf. Usener, *Ad histor. astron. symb.*, p. 24 sqq.), ex Arabico quodam scriptore velut Apomasare (cf. *Sphaeram* meam, p. 415 sq.) huius capituli auctorem Persicam illam doctrinam hausisse puto. Nam si pro Ζαχαρικῆς infra p. 98, 31 recte restituimus Χαζαρικῆς, eum vix post decimum p. Chr. n. saeculum scripsisse veri simile est.

[F. 8v] Ἐνταῦθα παραδιδῶ σοι τί καὶ τί αὐθεντεύει ἕκαστος τῶν ἀστέρων καθὼς ὑπεσχέθην σοι ἐν τῷ κανονίῳ ὄπισθεν.

Τοῦ Κρόνου. Ἀνήκουσιν τῷ Κρόνῳ οἱ ἐρείπιοι τόποι καὶ οἱ ζοφώδεις καὶ τὰ φρέατα καὶ οἱ κῆποι καὶ τὰ ὄρη καὶ τὰ βάλτα καὶ τὰ ξενοτάφια. ἀπὸ δὲ τῶν ζῴων οἱ πίθηκες καὶ οἱ χοῖροι καὶ οἱ σκορπίοι καὶ οἱ ὄφεις καὶ τὰ λοιπὰ [f. 9] ἑρπετά, ἔτι καὶ οἱ λαγωοὶ καὶ οἱ βόες καὶ οἱ ἀετοὶ καὶ οἱ ἐλέφαντες καὶ οἱ βόρδωνες καὶ αἱ περιστεραὶ καὶ τὰ μεγάλα τῶν ζῴων καὶ οἱ κροκόδειλοι καὶ τὰ ἀκανθώδη φυτὰ καὶ αἱ κηκίδες καὶ αἱ βάλανοι καὶ αἱ λέαι καὶ αἱ ὀξωδοσταφυλαὶ καὶ οἱ ἐρέβινθοι καὶ τὸ κύμινον καὶ τὰ σκόροδα καὶ τὸ κόνιον καὶ τὰ πικρὰ ῥέποντα ἐπὶ τὸ μελάντερον, ὡς τὸ ὄπιον καὶ τὰ λοιπά. ἔτι δὲ καὶ <κυριεύει> τῆς μελαίνης χολῆς καὶ τῶν ἐν τῷ σώματι τριχῶν καὶ τῶν σκελῶν καὶ τῶν γνάθων καὶ τῶν ὀστῶν καὶ τῶν ὄρχεων καὶ τῶν νεφρῶν καὶ τῶν ἐχόντων γεῦσιν στρυφνὴν ἢ ὀξώδη. σημαίνει δὲ καὶ τὴν ἱερὰν νόσον καὶ τὴν φθίσιν καὶ τὸ μοναχικὸν σχῆμα καὶ τὸν ἐρημικὸν βίον καὶ τοὺς καλαμοπλέκτας καὶ παραχύτας· σημαίνει καὶ ἐκ τῶν διαλέκτων τήν τε Αἰγυπτίων καὶ τὴν Ἑβραΐδα καὶ ἐκ τῶν πίστεων τὴν τῶν Ἑβραίων θρησκείαν σημαίνει. ἐκ τῶν μεταλλικῶν τὸν σίδηρον, τὸν μόλυβδον. ἐκ δὲ τῶν πόλεων τὸ Σιζιστὰν καὶ τὸ Χωρασάν. μείζονας ἀδελφοὺς καὶ τὴν ὀρφανίαν καὶ τὰ σίνη καὶ τὴν γεροντικὴν ἡλικίαν καὶ τὴν ἀδυναμίαν καὶ τὴν ὠχρότητα.

2 Cf. supra p. 88, 1 not. 2 ὡς καθὼς cod. : del. Kroll. 3 ἀνήκει cod. χρόνῳ cod. ἐράπιοι cod. : corr. Cumont. 5 πίθηκες : de forma cf. Iannaris, *Histor. Greek Grammar*, p. 545. 8-9 οἱ κυκίδες cod. οἱ βάλ. cod. 9 quid λέαι velit sollemni sensu hic vix usurpatum nescio ; fort. αἱ ἐλαῖαι. ὀξω(-ο- cod.)δοσταφυλαί videtur vocabulum novum ; cf. ἐλαιοστάφυλον, λεπτοκάρυον in Geoponicis. 10 κόνιον pro κώνειον, cf. Suidae, s. v. 11 ὄποιον cod. κυριεύει addidi. 15 φθήσαν cod. 16 παρεχύτας cod.

for he attributed idolatry to Jupiter, the worship of Greek gods to Mars, and referred it to the Moon; F. de Bezold has excellently demonstrated that the origin is to be traced back to Islamic writings, in his distinguished short work "Astrologische Geschichtskonstruktion im Mittelalter" (Deutsche Zeitschrift für Geschichtswissenschaft, VIII, p. 29 sqq.). As for our treatise, however, since at p. 98, 4-5 the temple of fire (πυρός ναός) is attributed to the Sun, I believe it flowed from some Persian source: with which conjecture the names of the cities Σιζίστάν (i.e. the province of Sidjistan) and Χωρασάν agree well; cf. also p. 97, 9 μέρη Περσίας καὶ τῆς δύσεως. But since it is not likely that the writings of the Persians themselves became known to the Byzantines before the last decades of the 13th century (cf. Usener, Ad histor. astron. symb., p. 24 sqq.), I think that the author of this chapter derived that Persian doctrine from some Arabic writer such as Apomasar (cf. my Sphaera, p. 415 sq.). For if we correctly restore Χαζαρικής for Ζαχαρικής below at p. 98, 31, it is likely that he wrote scarcely after the tenth century A.D.

[Γ. 84] Here I deliver to you what each of the stars governs and rules, as I promised you in the canon above.

Of Saturn. The ruined places and the dark places and the wells and the gardens and the mountains and the swamps and the graves of strangers belong to Saturn. Among animals: apes and pigs and scorpions and serpents and the rest of the reptiles, and also hares and oxen and eagles and elephants and mules and doves and the large animals and crocodiles and thorny plants and oak galls and acorns and leas and sour grapes and chickpeas and cumin and garlic and hemlock and bitter things tending toward the darker side, such as opium and the rest. Furthermore, it also rules over black bile and the hairs of the body and the legs and the jaws and the bones and the testicles and the kidneys and those things that have an astringent or acidic taste; it also signifies the sacred disease and consumption and the monastic life and the hermit's way of life and basket-weavers and casters; it also signifies among languages both that of the Egyptians and the Hebrew, and among the faiths it signifies the religion of the Hebrews. Among metals: iron and lead. Among cities: Sistan and Khorasan.older brothers and orphanhood and injuries and old age and weakness and pallor.

2 Cf. supra p. 88. 1 note. 2 as as cod. : del. Kroll. 3 belongs to cod. chronῳ cod. nerapioi cod. : corr. Cumont. 5 monkeys : de forma cf. Iannaris, Histor. Greek Grammar, p. 545. 8-9 the Cykides cod. the val. cod. 9 quid leai velit sollemninsensu hic vix usurpatum nescio ; fort. the oils. ὀξω(-ο- cod.) dostaphylai videturnvocabulum novum; cf. ἐλαιοσταφυλον, leptokaryon in Geoponicis. 10 konionnpro konion, cf. Suidas, s. v. 11 any cod. dominates addidi.15 phthisan cod.n16 parechitas cod.

Τῷ δὲ Διὶ ἀνήκει τὰ ὡραῖα πάντα καὶ οἱ ὁμαλοὶ τόποι καὶ οἱ ἥμενοι καὶ ἡ πίστις καὶ ἡ σωφροσύνη καὶ οἱ εὔρυθμοι ἐν φωνῇ καὶ οἱ χθαμαλοὶ λόγοι· σημαίνει δὲ καὶ τὸν κρόκον καὶ τὸ σάνδαλον καὶ τὸ μάκερ καὶ τὴν ξυλαλόην καὶ πᾶν εὐῶδες δένδρον. σημαίνει δὲ καὶ ἐν τῷ σώματι
5 αἷμα καὶ τὴν θερμὴν ὑγρότητα καὶ τὴν κίνησιν· ἔτι δὲ καὶ τοὺς μηροὺς καὶ τὴν γονὴν καὶ τὴν μήτραν καὶ τὸ ἧπαρ καὶ τὰ δεξιὰ μέρη τοῦ σώματος. καὶ τῶν οἰκοδομημάτων τὰ ὑψηλὰ καὶ τὰ ἀπόβλεπτα ἔχοντα· ἔτι δὲ καὶ τὰς δορκάδας καὶ τὰς ἀλώπεκας· καὶ πάντα τῶν ἐν τῇ γεύσει ἰδεῶν. καὶ ἐκ τῶν χωρῶν τὰ μέρη τῆς Περσίας καὶ τῆς δύσεως καὶ
10 μέρος τι τῆς Ἀσίας καὶ τὰς νήσους. ἐκ δὲ τῶν ἐθνῶν τοὺς Αἰθίοπας. ἐκ δὲ τῶν πίστεων τὸν χριστιανισμόν. σημαίνει δὲ καὶ τοὺς ταῶνας καὶ τοὺς ἀλεκτρυόνας καὶ τὰς περιστερὰς καὶ τὰ βασιλικὰ καὶ πᾶν εὐῶδες φυτόν. ἔτι δὲ καὶ τὰ σῦκα καὶ τὸ [f. 9v] σησάμι. ἔτι δὲ καὶ τὰ πίονα ζῷα καὶ τὸ κρέας καὶ τὰ ὄσπρια. κυριεύει τοῦ λευκοῦ χρώματος
15 τοῦ ῥέποντος ἐπὶ τὸ ὠχρότερον. ἔτι δὲ καὶ τῶν μαργαριτῶν καὶ τῶν ὑακίνθων καὶ τοῦ κασσιτέρου· σημαίνει δὲ καὶ πιστότητα καὶ εὐλάβειαν καὶ τῶν ἡδονῶν ἐπικρατεῖ καὶ γνώσεως. καὶ πλοῦτον καὶ σοφίαν λίαν <σημαίνει>, ἔτι δὲ καὶ εἰς τὰ οἰκεῖα παιδία προσπάθειαν. ἔτι δὲ καὶ ἐλευθερίαν· καὶ μεγάλας δωρεὰς καὶ ἀρχόντων πράξεις· σημαίνει δὲ καὶ τὴν
20 Ἱσπανίαν καὶ τὴν Βαρβαρίαν.

Τῷ δὲ Ἄρει ἀνήκει ἡ ἐρημώδης γῆ καὶ ἡ λῃστρικὴ καὶ τραχεῖα καὶ τὰ ἄσχημα καὶ φοβερὰ εἴδη καὶ οἱ τραχεῖς λόγοι καὶ αἱ φοβεραὶ φωναί, αἳ τὴν καρδίαν ἐκφοβοῦσι, καὶ ὀσμαὶ αἱ δυσώδεις καὶ τὰ δριμέα τῶν ἐδεσμάτων καὶ τὰ πικρὰ καὶ τὰ ξηρά. ἀνήκουσι δὲ καὶ οἱ
25 λῃσταὶ καὶ οἱ κλέπται. σημαίνει δὲ τοὺς λέοντας καὶ ὑαίνας καὶ παρδάλεις καὶ κύνας καὶ ἄρκτους καὶ κάτας καὶ ἐχίνους. σημαίνει δὲ καὶ τὰ τῶν μακελλαρίων καὶ σικυαστῶν. ἔτι δὲ καὶ ἡ Περσικὴ διάλεκτος καὶ ἐκ τῶν θρησκειῶν ἡ εἰδωλολατρία. δηλοῖ δὲ καὶ τὸν ξανθοχολικὸν χυμὸν καὶ τοὺς πυρετούς. σημαίνει δὲ καὶ τὰ τῆς δύσεως καὶ μέρος τι τῆς
30 Ἀσίας καὶ πάσας τὰς νήσους τὰς μεγάλας καὶ τραχείας. κυριεύει δὲ ἐκ τῶν μορίων τοῦ σώματος τῆς ἥβης καὶ τῶν αἰδοίων. σημαίνει δὲ καὶ τὸν χαλκὸν καὶ τὴν πίσσαν καὶ τὰ δριμέα τῶν φυτῶν.

Ὁ Ἥλιος σημαίνει τὰ δυνατὰ καὶ ἔνδοξα εἴδη ὁμοίως τῷ Διί. σημαίνει δὲ καὶ ταῶνας καὶ βόας καὶ πρόβατα. κοινωνεῖ δὲ τῷ Ἄρει εἰς
35 τὴν περὶ ζῴων σημασίαν αὐτοῦ. ἔτι δὲ σημαίνει καὶ τὰς τέχνας καὶ τὸ κίτρινον χρῶμα καὶ τὸν σῖτον καὶ τὸν κριθόν. σημαίνει δὲ <σὺν> τῇ

1 post Διὶ solito signo ℤ repetitum. οἴμενοι cod.: ἥμενοι scripsi (scil. τόποι, cf. Theocr. XIII, 40). 2 χλαμαλοί cod. 8 πάντων cod. 10 νήσους scil. maris Aegaei. 11 πιστῶν cod. 12-13 cf. supra (4) πᾶν εὐῶδες δένδρον. 18 προσπάθεια cod. 20 Βαρβαρία Lybicae orae orientalis pars, cf. Ptolem., *Geogr.*, I, 17, 6; IV, 7, 28. 22 τραχοί cod. 24 δρύμαια cod. θνήκουσι (θ rubro) cod. 26 ἐγχίνους cod. 27 συκιαστῶν cod. 29 cf. supra v. 9 sq. (Asiae pars et insulae Iovi addictae). 35 τὸ περὶ ζωδίων cod.

To Jupiter belong all things that are seasonally beautiful, level places and sheltered spots, faithfulness and temperance, those harmonious in voice, and humble words. It also signifies saffron, sandalwood, macer, aloe-wood, and every fragrant tree. It also signifies in the body blood, warm moisture, and motion; furthermore also the thighs, the seed, the womb, the liver, and the right parts of the body. And among buildings, those that are lofty and conspicuous; furthermore also gazelles and foxes; and all kinds among the objects of taste. And among regions, parts of Persia and the west, and a certain part of Asia and the islands. Among peoples, the Ethiopians. Among religions, Christianity. It also signifies peacocks, roosters, doves, basil, and every fragrant plant. Furthermore also figs and sesame. Furthermore also fat animals, meat, and legumes; it governs the color white tending toward the more sallow.Furthermore also pearls, hyacinths, and tin. It also signifies faithfulness and piety, and it governs pleasures and knowledge, and signifies wealth and wisdom exceedingly, furthermore also attachment to one's own children. Furthermore also freedom; and great gifts and the deeds of rulers it signifies; and also Spain and Barbary.

To Mars belongs the desolate land, the land of robbers, rugged and rough, ugly and fearsome forms, harsh words and terrifying voices that strike fear into the heart, foul odors, pungent foods, bitter and dry things. Also belonging to it are robbers and thieves. It signifies lions, hyenas, leopards, dogs, bears, cats, and hedgehogs. It also signifies the affairs of butchers and cuppers. Furthermore, the Persian language and, among religions, idolatry. It denotes the yellow-bile humor and fevers; it also signifies the regions of the west and a part of Asia, and all large and rugged islands; and it rules, among the parts of the body, the pubic region and the genitals. It also signifies bronze, pitch, and the pungent plants.

The Sun signifies powerful and glorious forms, likewise to Jupiter; it also signifies peacocks, oxen, and sheep, and it shares with Mars in the signification of animals. Furthermore, it also signifies the arts, the color yellow, wheat, and barley. It signifies <together> with the

- 1 post All solito Z repeated. oἴμενοι cod. : ἡμενοι scripsi (scil. τόποι, signoncf. Theocr. XIII, 2 χλαμαλοί cod. 8 πάντων cod. 10 νήσους scil. maris 40).nAegaei. 11 faithful cod. 12-13 cf. supra (4) πᾶν εὐώδες δένδρον. 18 προσπά nthia cod. 20 BapßaplanIV, Lybicae orae orientalis pars, cf. Plolem., Geogr., I, 17, 6; 7, 28. 22 wheels cod.ncod. 24 δρύματα cod. ανήκουσι (θ rubro) cod. 26 ἐγχίνους 27 cod.ntae cod.ntae). 35 29 cf. supra v. 9 sq. (Asiae pars et insulae Iovi addic- concerning Zodiacs cod.

Ἀφροδίτῃ τὴν ὄρχησιν καὶ τὰ σκάνδαλα. κυριεύει δὲ τῆς κεφαλῆς καὶ τῶν στεφάνων. σημαίνει δὲ τὰ τῆς ἐξουσίας καὶ τῆς ψυχῆς καὶ τὰ τῆς γλώττης καὶ τὰ τῆς πίστεως καὶ <τὰ> τῶν μετάλλων καὶ τὰ ὄρεια. ἔτι δὲ καὶ τοὺς λίθους καὶ τὴν ἄμμον καὶ τὰ λειότερα μέρη τῆς γῆς καὶ τὸν τοῦ πυρὸς ναόν. σημαίνει δὲ καὶ ἐκ τῶν διαλέκτων τὴν Φραγγικήν· 5 κοινωνεῖ δὲ τὴν Ἑλληνικήν. [ὁ] ἄρχων δέ <ἐστι> μάλιστα τοῦ δεξιοῦ ὀφθαλμοῦ καὶ τῶν πλευρῶν καὶ τῆς καρδίας. σημαίνει δὲ καὶ τὸ μέλι καὶ τὸν οἶνον καὶ τὸν χρυσὸν καὶ τοὺς [f. 10] στεφάνους.

Τῇ δὲ Ἀφροδίτῃ ἀνήκει τὰ εἴδη τὰ τίμια καὶ εὐσχημάτιστα καὶ εὔθετα καὶ αἱ ἡδοναὶ καὶ αἱ παιδιαὶ καὶ αἱ συνουσίαι καὶ τὰ ὡραῖα 10 πρόσωπα καὶ οἱ γέλωτες καὶ οἱ εὐμετάβολοι τόποι καὶ τὰ ἄνθη καὶ οἱ αὐλοὶ καὶ αἱ σεῖστραι καὶ τὰ θυμελικὰ πάντα ὄργανα καὶ τὰ μυρεψικὰ καὶ αἱ μεταβολαὶ καὶ οἱ ἔρωτες· ἔτι δὲ καὶ αἱ δορκάδες καὶ οἱ λαγωοὶ διὰ τὴν πρὸς τὸν Δία κοινωνίαν καὶ τὰ ὄρνεα [καὶ] τὰ ὡραῖα· ἄρχει δὲ καὶ τῶν ἄρθρων τοῦ σώματος καὶ τῆς τραχείας ἀρτηρίας καὶ τῶν 15 νεφρῶν καὶ τοῦ ἀφεδρῶνος καὶ τοῦ φλέγματος. σημαίνει δὲ καὶ τὰς ἐπιληψίας καὶ τὰ ἀργυρᾶ καὶ χρυσᾶ κόσμια καὶ τὸν μόλυβδον καὶ τὴν χρυσοχοικὴν καὶ τὴν ῥαπτικὴν καὶ βαφικήν. ἀνήκει δὲ αὐτῇ καὶ τὰ εὐώδη τῶν φυτῶν καὶ τὰ ῥόδα καὶ τὰ μυριστικὰ καὶ τὸ βαμβάκι καὶ τὰ ποτήρια καὶ ἡ τῶν στεφάνων κατασκευὴ καὶ τὰ μῆλα τὰ ἡδέα καὶ αἱ 20 θαυματοποιίαι καὶ ἡ ζωγραφία καὶ αἱ ὧραι καὶ οἱ ζωροὶ καὶ αἱ βίβλοι καὶ τὸ μαργαριτάρι· καὶ <σημαίνει> τὰς μητέρας καὶ τοὺς μείζονας ἀδελφοὺς καὶ τὰς πόρνας καὶ τὰς καμήλους καὶ τοὺς ὄνους καὶ τὰ πτηνὰ τὰ ὡραῖα τὰ μὴ ἐσθιόμενα καὶ ὀπώρας τὰς μὴ ἐχούσας τὰ ὀστέα.

Ὁ δὲ Ἑρμῆς κυριεύει τῶν μεγάλων εἰδῶν καὶ τοῦ δόλου καὶ τῆς 25 πανουργίας καὶ τῆς πολυχρονίου γῆς καὶ τῶν φαρμάκων· κοινωνεῖ δὲ τῷ Κρόνῳ κατὰ τὴν σημασίαν τῆς μοναχικῆς πολιτείας καὶ τῆς ἐρήμου καὶ Ἑβραϊκῆς θρησκείας. σημαίνει καὶ τὰς ἀγγελίας καὶ τὰς διαλέξεις τὰς περὶ δογμάτων καὶ τὴν ἀνάγνωσιν τῶν βιβλίων καὶ τὴν ἔρευναν τῶν ἀποκρύφων <καὶ> τὴν ἀφροδισίαν <ὁμιλίαν> καὶ τοὺς ὡραίους 30 λόγους· ἄρχει δὲ καὶ τῆς Τουρκικῆς διαλέκτου καὶ τῆς Χαζαρικῆς, κοινωνῶν δὲ τῷ Ἡλίῳ καὶ τῆς Ἑλληνικῆς· ῥέπει δὲ καθ' ἕκαστον ἀστέρα τῶν αὐτοῦ φίλων. σημαίνει δὲ τοὺς ἀγρίους μῦς καὶ τὰς μυίας, ἔτι δὲ καὶ τὸ πέπερι καὶ τὸ σίνηπι καὶ τὴν ἀλόην καὶ τὸ καρυόφυλλον καὶ τὸν ὑδράργυρον· καὶ τὴν νοταρικὴν καὶ τὴν ψηφοφορικὴν καὶ 35

1 σκάνδαρα cod. 3 ὄρια cod. 6 ἐστι addidi. 12 αἱ σίστραι cod. (pro τὰ σεῖστρα), mutare nolui. 13 οἱ δορκ. cod. 18 ἀνῆκε cod. 21 οἱ ζωροὶ scil. οἶνοι. 22 μαργαριτάριν cod. 23 καμήλας cod. 23-24 τὰ πτηνὰ τὰ ὡραῖα cf. supra v. 14. ἔχοντας cod. ὀστέον = nucleus. 25 εἴδων i. e. corporum. 26 πολυχρονίου non intellego; πολυχρώμου ?. 27 κατὰ scripsi] καὶ cod. 30 καὶ et ὁμιλίαν addidi. 31 ζαχαρικῆς cod. : corr. Cumont. 32 κοινωνεῖ cod. Cf. supra v. 6. 32-33 ἔρπη δὲ καθ' ἑκάστην ἀστέρας καὶ τῶν αὐτοῦ φίλων cod. 34-35 καρόφαλον cod. 35 ὑδάργυρον cod.

to Aphrodite dancing and scandals. She rules over the head and the crowns. She signifies the things of power and of the soul and the things of the tongue and the things of faith and <the things of metals and the mountain things. Moreover also the stones and the sand and the smoother parts of the earth and the temple of fire. She also signifies among languages the Frankish 5 and shares the Greek. [d] She is ruler <especially> of the right eye and the sides and the heart. She also signifies honey and wine and gold and the [f. 10] crowns.

To Aphrodite belong noble and well-shaped forms and comely ones and pleasures and games and unions and beautiful 10 faces and laughter and changeable places and flowers and flutes and sistrums and all theatrical instruments and perfumery and transformations and loves; moreover also gazelles and hares on account of their association with Zeus and beautiful birds; she rules also over the joints of the body and the rough artery and the 15 kidneys and the fundament and phlegm. She also signifies epilepsy and silver and golden ornaments and lead and goldsmithing and tailoring and dyeing. To her also belong the fragrant plants and roses and aromatics and cotton and cups and the making of crowns and sweet apples and 20 jugglery and painting and the seasons and the Zoroi and books and pearls and <she signifies> mothers and elder brothers and prostitutes and camels and donkeys and beautiful birds that are not eaten and fruits that have no stones.Hermes rules over great forms and deceit and 25 cunning and long-lived land and drugs; he shares with Saturn in the signification of the monastic way of life and the desert and Hebrew religion. He also signifies announcements and discourses concerning doctrines and the reading of books and the investigation of hidden things <and> amorous <conversation and beautiful 30 words; he also rules over the Turkish language and the Khazar, and sharing with the Sun he also inclines toward the Greek according to each star of his friends. He signifies wild mice and flies, and moreover also pepper and mustard and aloe and clove and mercury; and notarial art and arithmetic and 35

1 scandara of. 3 limits cod. 6 ἐστι addidi. 12 the sistra cod. (pro τὰ σείστρα), nmutare nolui. 13 the dorks. cod. 13 ἀνῆκε 21 οι χωροι scil. οἶνοι. 22 μαρ- cod.ngaritarin cod. 23 camel cod. 23-24 τα πτηνὰ τὰ ὡραῖα cf. supra v. 14. ἔχοντας cod. ὀστέον nucleus. 25 είδων i. e, corporum. 26 πολυχρονίου πση intellego; πολυχρώμου 9. 27 κατά scripsi] καὶ cod. 30 καὶ et ὁμιλίαν addidi. 31 Ζαχαρικής cod. : corr. Cumont. 32 κοινωνεῖ cod. Cf. supra v. 6. 32-33 έρπη but for each star and tn35 mercury αὐτοῦ φίλων cod. 34-35 καρόφαλον cod. cod.

τὴν ἰα[f. 10v]τρικὴν καὶ τὴν ἀστρονομίαν καὶ τὰ λοιπὰ μαθήματα· κυριεύει δὲ γλωττίδος καὶ κοιλίας καὶ ἐντέρων· ἄρχει δὲ καὶ τῆς κηδείας.

Τῇ δὲ Σελήνῃ ἀνήκουσι αἱ τραχεῖαι ὁδοὶ καὶ δύσβατοι καὶ τὰ φάρμακα καὶ αἱ πυρραὶ τρίχες καὶ αἱ μεγάλαι φωναί. σημαίνει δὲ τὰς πραγματείας καὶ τὰ εὐκίνητα ὄρνεα· ἐκ δὲ τῶν γεύσεων τὰ λιπώδη καὶ τὰ βούτυρα· κυριεύει δὲ καὶ τῶν χαμαιμήλων. σημαίνει δὲ τὰς συκοφαντίας καὶ παροικίας καὶ τὰς φήμας καὶ τὴν τῶν μυστηρίων ἀποκάλυψιν. κοινωνεῖ δὲ τῇ Ἀφροδίτῃ κατὰ τὴν κοινωνίαν τοῦ φλέγματος καὶ κατὰ τὰ βορειότερα μέρη· σημαίνει δὲ τὰς ἐπιληψίας καὶ τὰ ὅμοια
10 πάθη· καὶ τὴν τῶν Ἑλλήνων θρησκείαν· καὶ τὸν ἀριστερὸν ὀφθαλμὸν καὶ τὸν στόμαχον καὶ τοὺς μαστοὺς καὶ τὴν σπλῆνα. ἐκ δὲ τῶν χωρῶν σημαίνει τὴν Σικελίαν καὶ τὴν Κωνσταντινούπολιν· ὁμοιοῦται δὲ τῇ ἐν τῷ κόσμῳ γενεᾷ καὶ φθορᾷ· σημαίνει τὸν ἄργυρον καὶ τὸν ὑάκινθον.

Excerpta ex Sacra Scriptura et Patribus de fine mundi.

15 Haec excerpta quae nescio an ipse codicis Monacensis librarius collegerit descripsimus primum ut quo pacto homines Christiani medii aevi, non ita longe a vero aberrantes, doctrinae astrologicae vestigia in Sacra Scriptura et Ecclesiae Patribus defexerint, manifestius fiat (cf. inprimis Imperatoris Manuelis Comneni defensionem astrologiae cum Michaelis Glycae responso, *Catal.*, V, p. 108 sqq.),
20 deinde quod millenorum annorum hebdomades in *Catalogo Ital.*, p. 113 sqq. illustratas a sanctis quoque ecclesiae Patribus in Sacra Scriptura explicanda usurpatas esse ex his excerptis apparet. Cf. quae nuperrime de his rebus congessit E. Schürer, *Die Siebentägige Woche im Gebrauche der christlichen Kirche der ersten Jahrhunderte* (Zeitschrift für neutestam. Wissenschaft, VI), 1905, p. 1-66, inprimis
25 p. 43-55

[F. 11.] Ἐκ τοῦ ἁγίου εὐαγγελίου.

Ὁ μὲν οὖν Κύριος λέγει περὶ τῆς συντελείας τοῦ αἰῶνος τούτου· « οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος ». Ὁ δὲ θεῖος ἀπόστολος πάλιν φησὶν « περὶ τῶν καιρῶν οὐ
30 χρείαν ἔχομεν λέγειν ». « ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος <...> ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ θεός »· « οὗ ἐστιν ἡ φαντασία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας

2 γλώτητα cod. 3 ἀνήκουσαι cod. 8 φλέγματος : cf. supra p. 98, 16. 13 γενεὰς cod. Cf. e. g. Firmicus, IV, 1 etc. 28 Matth. 24, 36, cf. 24, 3. post οὐρανῶν omissum οὐδὲ ὁ υἱός. 29 I Thess., 5, 1 περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι. 30 II Thess., 2, 3. 32 omissa sunt ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι. 33 ibid. v. 9 sq. : sed hic φαντασία pro παρουσία.

medicine [f. 10] and astronomy and the remaining disciplines;
it governs the tongue, the belly, and the intestines; and it also rules over funeral rites.
To the Moon belong the rough and difficult roads, and drugs, and red hair, and loud voices. It signifies business affairs and swift-moving birds; among tastes, fatty things and butter; it also governs chamomiles. It signifies slanders and sojourning in foreign lands, and rumors, and the revelation of mysteries. It shares in common with Venus the community of phlegm, and in the northern regions it signifies epilepsy and similar afflictions and the religion of the Greeks; and the left eye and the stomach and the breasts and the spleen. Among regions it signifies Sicily and Constantinople; it corresponds to generation and corruption in the world, and signifies silver and the hyacinth.

Excerpts from Holy Scripture and the Fathers on the end of the world.

15 These excerpts, which I do not know whether the scribe of the Munich codex himself collected, we have described first so that it may become more clearly apparent in what manner Christian men of the Middle Ages, not straying so far from the truth, traced the vestiges of astrological doctrine in Holy Scripture and in the Fathers of the Church (cf. especially the Emperor Manuel Comnenus's defense of astrology together with the response of Michael Glycas, Catal., V, p. 108 sqq.), and then because from these excerpts it is apparent that the hebdomads of millennia of years, illustrated in the Italian Catalogue, p. 113 sqq., were also employed by the holy Fathers of the Church in explaining Holy Scripture. Cf. what E. Schürer has most recently gathered on these matters, Die Siebentägige Woche im Gebrauche der christlichen Kirche der ersten Jahrhunderte (Zeitschrift für neutestam. Wissenschaft, VI), 1905, p. 1–66, especially p. 43–55.

[F. 11.] From the Holy Gospel.

The Lord indeed says concerning the consummation of this age: "no one knows, not even the angels of the heavens, but my Father alone." And the divine Apostle again says: "concerning the times we have no need to speak." "For unless the apostasy comes first and the man of sin is revealed, the son of perdition, who opposes and exalts himself <...> showing himself that he is God"; "whose appearance is according to the working of Satan with all power and signs and lying wonders, with all deceit of unrighteousness"

2 fluency cod. 3 you belong to cod. 8 phlegm : cf. supra p. 98, 16. 13 generationncod. Cf. e. g. Firmicus, IV, 1 etc. 28 Matt. 24, 36, cf. 24, 3. post oùpavŵv omis-nsum not the son. 29 I Thess., 5, 1 But concerning the years and times, brethren, you need not have it written to you. 30 II Thess., 2, 3. 32 omissa sunt on every so-called god or respect as if you sat in the temple of God. 33 ibid.nv. 9 sq. : sed hic imagination pro presence.

ἐν τοῖς ἀπολλυμένοις »· « τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον τὸ κατέχον ἄρτι ἕως ἐκ μέσου † εἴρηται· καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ »· « καὶ νῦν τὸ κατέχον οἴδατε εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ καιρῷ ἐκείνῳ ». Ἐντεῦθεν δεικνύει ὁ θεῖος ἀπόστολος ὅτι πρὸ τῆς Χριστοῦ παρουσίας μέλλει ὁ Ἀντίχριστος ἐλθεῖν ἐν σημείοις καὶ τέρασι ψεύδους ἐν τοῖς ἀπολλυμένοις.

Πρὸς τούτοις οἱ θεῖοι πατέρες διισχυρίζονται καὶ λέγουσιν, ὅτι τελειουμένης τῆς ἑβδόμης χιλιάδος τοῦ παρόντος αἰῶνος ἡ συντέλεια ἔσεται· καὶ τοῦτο δεικνύουσιν ἐκ παραδειγμάτων πολλῶν.

Ἐξόχως δὲ ὁ πολὺς ἐν θεολογίᾳ Γρηγόριος ἐν τῷ τῶν Ἐγκαινίων λόγῳ φησίν· « ὥσπερ ἡ πρώτη τὴν ἀρχὴν ἀπὸ κυριακῆς λαμβάνει κτίσις, ἀπὸ γὰρ ταύτης τῇ ἑβδόμῃ τὸ σάββατον γίνεται, κατάπαυσις οὖσα τῶν ἔργων, οὕτω καὶ ἡ δευτέρα πάλιν ἐκ τῆς ἀρχῆς ἄρχεται, πρώτη οὖσα τῶν μετ' αὐτήν, καὶ ὀγδοὰς ἀπὸ τῶν πρὸ αὐτῆς· πρὸς γὰρ τὴν ἄνω φέρει κατάστασιν, [f. 11v] ἣν ὁ θεῖος Σολομῶν αἰνίττεταί μοι, διδόναι μερίδα τοῖς ἑπτά, τῷ βίῳ τούτῳ, νομοθετῶν· καί γε τοῖς ὀκτὼ τῷ μέλλοντι ἐκ τῆς ἐντεῦθεν εὐπραγίας καὶ τῆς ἐκεῖθεν ἀποκαταστάσεως. ἀλλὰ καὶ ὁ θεῖος Δαυὶδ προσᾴδειν ἔοικεν τοὺς περὶ τῆς ὀγδόης ψαλμούς <...>· ἑπτὰ μέν φησι τὸν παρόντα βίον, τὸν δὲ ἑπτὰ αἰώνων πεπερατωμένον, ὀκτὼ δὲ τὸν μέλλοντα αἰῶνα καὶ ἀκατάλυτον. τοῦτο πάντες οἱ θεοφόροι πατέρες συνᾴδουσιν· » ὁ μέγας Μάξιμος λέγει· « τοῦ Κυρίου κατὰ τὴν ὀγδόην ἡμέραν φανερουμένου τοῖς μὲν δικαίοις τὸ ἀεὶ εὖ εἶναι παρέχοντος, τοῖς δὲ ἁμαρτωλοῖς τὸ ἀεὶ φεῦ εἶναι ἀπονέμοντος ». Ἰωάννης δὲ ὁ Δαμασκηνὸς λέγει· « ἡ ὀγδοὰς φέρουσα τύπον τοῦ μέλλοντος· καὶ ὅτι τῇ ὀγδόῃ ἡμέρᾳ, φησί, περιτέμνεσθε, δῆλον ὅτι πληρουμένου τοῦ ἑπταδίκου τούτου <τοῦ> βίου καὶ ἀρχομένου τοῦ ὀγδόου αἰῶνος περιτέμνεται πᾶν σάρκινον καὶ ἐμπαθὲς νόημα καὶ ἔργον. »

Τοῦ Εὐαγγελίου· « Μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ Ἥλιος σκοτισθήσεται καὶ ἡ Σελήνη οὐ δώσει τὸ φέγγος αὐτῆς » καὶ ἑξῆς. Μαξίμου· « Ὅπερ ἐστὶν ἐν βιβλίῳ γράμματα, τοῦτο ἐν οὐρανῷ

2 ibid. v. 7 : sed ὁ κατέχων et γένηται (pro εἴρηται) legendum. 5 ibid. v. 6. 10 ex ἑβδομαδ correctum in cod. 12 Gregor. Naz., *Orat.*, 44, 5 (Migne, t. XXXVI, p. 612 C). 14 τῆς ἑβδόμης cod. : ἑβδόμῃ Gregorii editores. 15 ἀρχῆς : αὐτῆς Gregorii codices. 16 τῶν (prius) ex Gregorio recepi : τὴν cod. 17 ἀνωφερῆ cod. αἰνίττεσθαί μοι δοκεῖ Gregorii edit. 20 θεῖος : μέγας Gregorii codd. post Δαυὶδ om. τῇ αὐτῇ. 23 Cf. Maxim. Confess. π. διαφόρ. ἀπορ̄ιῶν, p. 255 b (Migne, t. XCI, p. 1391, τοῖς μὲν... τὸ ἀεὶ εὖ εἶναι παρέχοντος, τοῖς δὲ... τὸ ἀεὶ φεῦ εἶναι); vide etiam p. 598 sq. (Migne, t. XC, p. 1330 A sq.). 26 Ioannis Damasceni, *Hom. in transfigur. dom.*, c. 8 (Migne, t. XCVI, p. 560 B) : sed inde a verbo καὶ alium quoque locum respicere videtur. 31 Matth. 24, 29. 33 In Maximi Confessoris operibus non inveni, similia docet Origenes apud Euseb., *Praep. ev.*, VI, 11, 63 sq.

among those who are perishing" — "for the mystery of lawlessness is already at work; only the one who now restrains it will do so † until he is taken out of the way; and then the lawless one will be revealed, whom the Lord Jesus will destroy with the breath of his mouth and annihilate by the manifestation of his coming" — "and you know what is now restraining him, so that he may be revealed at the proper time." From this the divine Apostle shows that before the coming of Christ, the Antichrist is about to come with false signs and wonders among those who are perishing.

Furthermore, the holy Fathers maintain and say that when the seventh millennium of the present age is completed, the end will come; and they demonstrate this from many examples.

Most notably, Gregory, so eminent in theology, says in the Oration on the Dedication: "Just as the first creation takes its beginning from Sunday — for from that day the Sabbath comes on the seventh day, being a rest from works — so too the second creation again begins from the beginning, being the first of those that follow it, and an eighth in relation to those before it; for it leads toward the higher state which, as I understand it, the divine Solomon hints at when he prescribes giving a portion to the seven, that is to this present life, and also to the eight, that is to the age to come, from the prosperity of this world and the restoration of that one. Moreover, the divine David seems to sing the psalms concerning the eighth <...>; he calls the present life seven, the age bounded by seven periods, and the future age eight and without end. All the God-bearing Fathers are in harmony with this." The great Maximus says: "When the Lord is manifested on the eighth day, to the righteous he grants the ever-blessed existence, while to sinners he apportions the ever-wretched existence."And John of Damascus says: "The eighth bears the type of the age to come; and the command, he says, to be circumcised on the eighth day makes clear that when this sevenfold life is completed and the eighth age begins, every fleshly and passionate thought and deed is circumcised."

30

Of the Gospel: "After the tribulation of those days the Sun shall be darkened and the Moon shall not give her light," and so on. Of Maximus: "What letters are in a book, that in heaven are the

2 ibid. v. 7: sed ὁ κατέχων et γένηται (pro εἴρηται) legendum. 5 ibid. v. 6. 10 ex ἑβδομαδ correctum in cod. 12 Gregor. Naz., Orat., 44, 5 (Migne, t. XXXVI, p. 612 C). 14 τῆς ἑβδόμης cod. : ἑβδόμη Gregorii editores. 15 ἀρχῆς : αὐτῆς Gregorii codices. 16 τῶν (prius) ex Gregorio recepi : τὴν cod. 17 ανωφερή cod. αἰνίτ τεσθαί μοι δοκεί Gregorii edit. 20 θεῖος : μέγας Gregorii codd. post Δαυίδ om. τῇ αὐτῇ. 23 Cr. Maxim. Confess. π. διαφόρ. ἀποριῶν, p. 255 b (Migne, t. XCI, p. 1391, τοῖς μέν... τὸ ἀεὶ εὖ εἶναι παρέχοντος, τοῖς δέ... τὸ ἀεὶ φεῦ εἶναι); vide etiam p. 598 sq. (Migne, t. XC, p. 1330 A sq.). 26 Ioannis Damasceni, Hom. in transfigur. dom., c. 8 (Migne, t. XCVI, p. 560 B): sed inde a verbo kal alium quoque locum respicere videtur. 31 Matth. 24, 29. 33 In Maximi Confessoris operibus non inveni, similia docet Origenes apud Euseb., Praep. ev., VI, 11, 63 sq.

ἄστρα. δι' ἑκατέρων οὖν γνῶσιν τῶν ὄντων λαμβάνουσιν οἱ ἄνθρωποι· διὰ μὲν τῶν γραμμάτων τὴν ὑπόμνησιν τῶν λόγων, διὰ δὲ τῶν ἀστέρων τὴν τῶν καιρῶν καὶ σημείων κατὰ τὴν γραφικὴν διάγνωσιν. ὥσπερ οὖν μετὰ τὸ τέλος τῆς τοῦ βιβλίου ἀναγνώσεως εἱλίσσεται τὸ βιβλίον παρὰ τοῦ ἔχοντος αὐτό, οὕτω καὶ τῆς ζωῆς τῆς ἀνθρωπότητος πληρωθείσης τὰ μὲν ἄστρα τοῦ οὐρανοῦ ὡς ἄχρηστα πεσοῦνται· ὁ δὲ οὐρανὸς εἱλιγήσεται, οὐχὶ συστελλόμενος ἢ ἀφανιζόμενος, ἀλλ' ἄχρηστος γενόμενος, μηδενὸς ὄντος τοῦ ἀφορῶντος εἰς αὐτὸν πρὸς τὴν τῶν ὄντων διά[f. 12]γνωσιν· μετὰ γὰρ τὴν δικαίαν ἐκείνην ἀπόφασιν ἐκλάμψουσιν οἱ δίκαιοι ὡς οἱ ἀστέρες τοῦ οὐρανοῦ καὶ σὺν τῷ ἀνεσπέρῳ φωτὶ αἰωνίως ἀγάλλονται· καὶ τότε οὐδέν ἐστι χρεία αἰσθητῶν φώτων παρόντος ἐκείνου ἐν τῷ ὑπερουρανίῳ καὶ νοητῷ χώρῳ, ἔνθα τῶν εὐφραινομένων ἡ κατοικία· οἱ δὲ τὸ κατ' εἰκόνα ζοφώσαντες σὺν τῷ ζοφερῷ κοσμοκράτορι, τῷ ζοφερῷ τουτωνὶ χάσματι ἐναπομένουσι καὶ οὐχ ὁρῶσι φῶς οὔτ' αἰσθητὸν διότι ἔληξεν, οὔτε νοητὸν διότι ἑκουσίως ἀπώσαντο διὰ τῶν πονηρῶν πράξεων· ἀλλ' ἕκαστος τὴν ἰδίαν ἔχει τιμωρίαν βασανίζουσαν αὐτὸν αἰωνίως· ἧς ῥῦσαι Κύριε πάντας τοὺς εἰς σὲ πιστεύοντας ὀρθοδόξῳ φρονήματι. » ἀμήν.

F. 19v. Περὶ τῶν τῆς Σελήνης ἡμερῶν.

Ἡσιόδου· [f. 20] εὔχρηστοι τῆς Σελήνης ἡμέραι αὗται· δ' ζ' η' θ' ια' ιβ' ις' ιζ' ιη' ιθ' κ' κζ' λ'. Ὀρφέως· πεφωτισμέναι καὶ εὔχρηστοι τῆς Σελήνης αὗται· α' β' γ' ζ' θ' ια' ιγ' ιδ' ις' ιζ' ιθ' κ' κγ' κς' κη'. Ἐν ταύταις ὥς φησιν Ὀρφεὺς καὶ Ἡσίοδος ἅπασα ἀρχὴ εὐθετεῖ· καὶ χρὴ ἀφορᾶν καὶ πρὸς τὰ σχήματα τῆς Σελήνης καὶ τοὺς τύπους αὐτῆς καὶ τὰς συναφείας καὶ τὰς ἀπορροίας καὶ τοὺς καλοποιοὺς τῶν ἀστέρων καὶ τοὺς συλληπτικούς.

F. 104v. κζ'. **Definitiones quaedam astrologicae ex Heliodoro.**

Συνάντησις μέν ἐστιν, ὅταν ἐκ τῶν ἑπομένων μοιρῶν τοῦ Ἡλίου ἢ τῆς Σελήνης ἢ ἄλλου τινὸς τόπος τις ἢ ἀστὴρ κατὰ περίπατον χρονικὴν φθάσῃ τὸν ἡγούμενον κατὰ τὰς ἀναφορὰς τῶν ζῳδίων.

7 Cf. Iesaias 34, 4. 13 ἡ δὲ cod. post εἰκόνα pauca intercidisse videntur; fort. scribendum τὸ κατ' εἰκόνα <θεοῦ φῶς>. 15-16 αἰσθητῷ et νοητῷ cod. 21 Cf. Hesiodi *Opp. et dies*, v. 765 sqq. Ceterum v. 814 τρισεινάδα non cum Idelero (*Handb. d. Chron.*, I, 257) diem XXIX esse sed XXVII existimat auctor. — Orpheus in libro cui inscribitur Ἔργα καὶ ἡμέραι (vel potius in Ephemeridibus ut propediem demonstrabit Ios. Heeg), tricesimum diem malum putavit, cf. Tzetz. ad Hes. v. 764 (Abel, *Orphica*, p. 155, fr. 28); recte igitur eum diem apud Orpheum non in faustorum dierum numero tradit codex. 26 ἀπορίας cod. 28 Has definitiones ex Heliodoro esse excerptas ex cod. Vindobon. 3, f. 65 discimus. 29 de συναντήσει v. Salmasius, *De ann. climact.*, p. 297 et 300. 30 περίπατος hic quater generis feminini.

stars. Through both of these, therefore, men acquire knowledge of existing things: through letters, the recollection of words, and through the stars, the discernment of times and signs according to the scriptural understanding. Just as, then, after the reading of a book has come to its end, the book is rolled up by the one who holds it, so too, when the life of humanity has been fulfilled, the stars of heaven shall fall as useless things; and the heaven shall be rolled up, not being contracted or made to disappear, but becoming useless, since there is no one who looks to it for the knowledge of existing things. For after that righteous judgment, the just shall shine forth like the stars of heaven and rejoice eternally in the unending light; and then there is no need of perceptible lights, when that one is present in the supercelestial and intelligible realm, where the dwelling of those who rejoice is. But those who have darkened the image of God shall remain together with the dark ruler of this world in this dark abyss, and they shall see no light — neither perceptible light, because it has ceased, nor intelligible light, because they willingly thrust it away through their wicked deeds. But each one has his own punishment tormenting him eternally; from which, O Lord, deliver all who believe in Thee with orthodox understanding." Amen.

20 Γ. 19. On the Days of the Moon.

Hesiod: [f. 20] The useful days of the Moon are these: 4, 7, 8, 9, 11, 12, 16, 17, 18, 19, 20, 27, 30. Orpheus: The illuminated and useful days of the Moon are these: 1, 2, 3, 7, 9, 11, 13, 14, 16, 17, 19, 20, 23, 26, 28. On these days, as Orpheus and Hesiod say, every undertaking is well suited; and one must also look to the aspects of the Moon, its configurations, its applications and separations, the benefic stars, and the assisting ones.

F. 104. 27. Certain astrological definitions from Heliodorus.

A conjunction (συνάντησις) occurs when, from the following degrees of the Sun or Moon or some other body, a certain place or star in its temporal course overtakes the preceding one according to the ascensions of the Zodiac signs.

7 C. Isaiah 34, 4. 13 ἡ δὲ cod. after εἰκόνα a few words seem to have dropped out; perhaps one should write τό κατ' εἰκόνα <θεοῦ φῶς>. 15–16 αισθητῷ et νοητῷ cod. 21 Cf. Hesiod, Op. et dies, v. 765 sqq. Moreover at v. 814 the author considers τριακοστὴν ἄνδε not, as Ideler (Handb. d. Chron., I, 257), to be the 29th day but the 27th. Orpheus in the book entitled Ἔργα καὶ ἡμέραι (or rather in the Ephemerids, as Ios. Heeg will shortly demonstrate) considered the thirtieth day unlucky; cf. Tzetz. ad Hes. v. 764 (Abel, Orphica, p. 155, fr. 28); the codex is therefore correct in not including that day among the auspicious days in Orpheus. 26 ἀπορίας cod. 28 That these definitions are excerpted from Heliodorus we learn from cod. Vindobon. 3, f. 65. 29 On συνάντησις see Salmasius, De ann. climact., p. 297 and 300. 30 περίπατος here used four times in the feminine gender.

Ἕξαλμά ἐστιν Ἡλίου, ὅταν ἡ ἀρχὴ τοῦ ἑπομένου ζῳδίου τοῦ ἐν ᾧ ἐστιν ὁ Ἥλιος κατὰ περίπατον χρονικὴν φθάσῃ τὸν Ἥλιον κατὰ τὰς ἀναφορὰς τῶν ζῳδίων.

Κόλλησις δέ ἐστιν, ὅταν ἐκ τῶν ἑπομένων μοιρῶν τοῦ Ἡλίου ἢ τῆς Σελήνης ἢ ἄλλου τινὸς τόπου τόπος τις ἢ ἀστὴρ ἀκτινοβολῶν σχήματι τριγώνῳ ἢ τετραγώνῳ ἢ ἑξαγώνῳ ἢ διαμέτρῳ κατὰ περίπατον χρονικὴν φθάσῃ [ἡ ἑπομένη ἀκτὶς τὸν ἡγούμενον τόπον] κατὰ τὰς ἀναφορὰς τῶν ζῳδίων. δύναται δὲ καὶ ὁ Ἥλιος καὶ ἡ Σελήνη καὶ αὐτοὶ ἐκ τῶν ἑπομένων κατὰ περίπατον χρονικὴν καὶ συναντᾶν καὶ κολλᾶν τῷ ἡγουμένῳ ἢ τῷ ἀστέρι.

Ἐπέμβασις δέ ἐστιν, ὅταν τὴν οἰκείαν ἑαυτῷ ποιήσηται ἕκαστος τῶν ζ' ἀστέρων ἀποκατάστασιν.

Ἔκπτωσις δέ ἐστιν, ὅταν ἐν τῷ ζῳδίῳ, ἐν ᾧ γέγονεν ἡ πρὸ τῆς ἐκτροπῆς προσεχὴς συζυγία, ἐκπέσῃ ὁ ἀπὸ ὡροσκόπου ἀπολυόμενος ἀριθμὸς καθ' ἕκαστον ἐνιαυτὸν τῶν ζῳδίων.

Τρίτται δέ εἰσιν αἱ τῶν κλιμακτήρων ἐπιφοραὶ αἱ μέγισται.

F. 105. κη'. Περὶ φωσφορίας <Ἡλιοδώρου>[1].

Φωσφορίαι δὲ λέγονται ἐπὰν ἀποσπάσῃ ἡ Σελήνη τοῦ Ἡλίου μοίρας ιε' καὶ ἀνατέλλῃ τῶν μὲν ἐπαναφορῶν ὁ β' τόπος, τῶν δὲ ἀποκλιμάτων ὁ ς'. ὁμοίως καὶ ἐπὶ τῶν ἀστέρων φωσφορίαι λέγονται. ὅταν <δὲ> ὁ Ζεὺς καὶ ὁ Κρόνος συνοδεύουσιν ἐπὶ τοῦ Ὑδροχόου, ἔσται τις ἐαρινὴ ἐπισημασία ὀχληρὰ κατὰ τὰ βόρεια κλίματα τὰ συνεγγίζοντα τῇ καθ' ἡμᾶς θαλάσσῃ.

F. 105ᵛ, λ'. Περὶ μέτρου οὐρανοῦ καὶ χρονικοῦ κινήματος καὶ συστάσεως κόσμου.

Ὁ γῦρος τοῦ οὐρανοῦ ὁ πρὸς τὴν γῆν νεύων ἔχει μίλια χιλιάδας ρκε' καὶ χξδ'. καθὲν δὲ μίλιον ἔχει ἀγκῶνας χιλιάδας ις' καὶ ὁ ἀγκὼν ἔχει δακτύλους κδ'. (Ἰ)στέον δὲ ὅτι κατὰ μίαν ὥραν περιπατεῖ ὁ Ἥλιος β' ἥμισυ τακικὰ καὶ ἡ Σελήνη κατὰ β' ὥρας ταράκιον ἕν· τὸ δὲ καθὲν τακικὸν ἔχει φαρσάγγια ἤτοι μίλια ͵ϛφμγ'· καὶ τὸ καθὲν ταράκιον

4 κόλυσις cod., de κολλήσει cf. Porphyrii *Isag.*, p. 187. 7 uncinas posui: videtur interpretamentum. 9 κολᾶν cod. 11 de ἐπεμβάσει cf. *Catal.*, II, 195, 15. 16 αἱ τῶν αἱ τῶν κληματήρων cod. 21 δὲ addidi. 24 Doctrinam Persicam hic latere ex verbo φαρσάγγιον (= παρασάγγης) v. 30 apparet. 26 ὁ πρὸς] τὸ πρὸς cod. 27 ἀγγῶνας cod. (sed infra ἀγκών). αᾳς ις' cod.: numerus sine dubio corruptus; scribendum puto χιλιάδας ιβ' [cf. Nissen in Iw. Müller, *Handbuch der klass. Alterthumswiss.*, I, 686]; nam μίλιον hic idem est ac φαρσάγγιον (vide infra v. 30). 30 τακικόν videtur originem ducere a τάκος (neogr. = pars); significat minutum s. sexagesimam gradus partem. ταράκιον fort. ab daraǵa, arab. = gradus (Dyroff).

[1] Cf. cod. Vindobon. 3 [*Catal.*, VI, p. 31], f. 66, κεφ. β'.

Exalma is of the Sun, when the beginning of the zodiac sign following the one in which the Sun is located overtakes the Sun in its temporal course according to the risings of the zodiac signs.

Kollesis is when, from the following degrees of the Sun or the Moon or some other place, a certain place or star casting rays in the aspect of a trine or square or sextile or opposition overtakes in its temporal course [the following ray (overtaking) the preceding place] according to the risings of the zodiac signs. And the Sun and the Moon themselves are also capable, from the following (degrees), in their temporal course, both of meeting and of joining with the preceding (place) or the star.

Embasis is when each of the 7 stars makes its own proper return.

Ekptosis is when, in the zodiac sign in which the conjunction immediately preceding the solstice occurred, the number reckoned from the horoscope falls for each year through the zodiac signs.

The greatest climacteric onsets are threefold.

F. 105. 28. On the Phosphoriae <of Heliodorus>[1].

Phosphoriae are said to occur when the Moon has separated from the Sun by 15 degrees and the 2nd place of the succedent houses rises, and the 6th of the cadent houses. Similarly, phosphoriae are also spoken of in the case of the stars.

Whenever Zeus and Kronos travel together in Aquarius,
there will be a troublesome spring atmospheric sign in the northern climates bordering our sea.

Γ. 105", λ'. On the measure of heaven and the temporal motion and the constitution of the world.

The circuit of heaven inclining toward the earth has 325,624 thousands of miles. And each mile has 16,000 cubits, and the cubit has 24 fingers. (It should be known that in one hour the Sun travels 2 and a half takika, and the Moon in 2 hours travels one tarakion; and each takikon has pharangia, that is, 543 miles; and each tarakion 30

4 κόλυσις cod., on κολλήσει cf. Porphyrii Isag., p. 187. 7 I have placed the brackets: it seems to be an interpretation. 9 κολάν cod. 11 on επεμβάσει cf. Catal., II, 195, 15. 16 αἱ τῶν αἱ τῶν κληματήρων cod. 21 δὲ added by me. 24 That a Persian doctrine lies hidden here is apparent from the word φαρσάγγιον (=παρασάγγης) v. 30. 26 ὁ πρὸς] τὸ πρὸς cod. 27 ἀγγῶνας cod. (but below αγκών), σας ις' cod.: the number is without doubt corrupt; I think one should write χιλιάδας ιβ' [cf. Nissen in Iw. Miller, Handbuch der klass. Alterthumswiss., I, 686); for μίλιον here is the same as φαράγγιον (see below v. 30). 30 τακικόν appears to derive from τάκος (mod. Gr. part); it signifies a minute, i.e., the sixtieth part of a degree. ταράκιον perhaps from daraga, Arab. = degree (Dyroff).

[1] Cf. cod. Vindobon. 3 [Catal., VI, p. 31], f. 66, χεε. β'.

φαρσάγγια ἤτοι μίλια μυριάδας λθ' καὶ ,βφπ'. διήρηται δὲ ὁ οὐρανὸς εἰς ἓξ <μοίρας> καὶ μία ἑκάστη μοῖρα ἔχει μίλια μυριάδας ,δω'.

Ὁ δὲ χρόνος ἔχει νυχθήμερα τξε' καὶ ὥρας ,ηψξ' καὶ λεπτὰ μυριάδας δ' καὶ ,γωλ'· καὶ στιγμὰς μυριάδας ιζ' καὶ ,ετκ'· καὶ ῥοπὰς μυριάδας σι' καὶ ,γωμ'. ὁ δὲ χρόνος τελεῖται εἰς μῆνας ιβ' καὶ εἰς ἑβδομάδας νβ'. περιττεύει δὲ νυχθήμερον ἓν καὶ τέταρτον· ἕκαστον δὲ τῶν νυχθημέρων ἔχει ὥρας κδ'. ἑκάστη δὲ ὥρα ἔχει λεπτὰ ε', ἕκαστον δὲ λεπτὸν στιγμὰς δ', ἑκάστη δὲ στιγμὴ ῥοπὰς ιβ'.

Συνέστηκεν δὲ ὁ κόσμος ἐκ τεσσάρων στοιχείων· ἐκ τούτων δύο ἀνωφερῆ, ὁ ἀὴρ καὶ τὸ πῦρ, καὶ δύο κατωφερῆ, γῆ καὶ ὕδωρ. Ἡ α' μοῖρά <ἐστι> τοῦ πυρὸς καὶ τὰ οἰκεῖα αὐτοῦ Κριὸς Λέων Τόξοτης θερμότητα ἔχοντα. ἡ δευτέρα μοῖρα τῆς γῆς καὶ τὰ οἰκεῖα αὐτῆς Παρθένος Ταῦρος Αἰγόκερως ξηρότητα ἔχοντα. ἡ τρίτη μοῖρα τοῦ ἀέρος

1 μυριάδας scripsi : cod. a^{as} λθ' καὶ βφπ'. circulus igitur caeli infimus (id verba ὁ γῦρος τοῦ οὐρανοῦ ὁ πρὸς τὴν γῆν νεύων significare puto) habet 125,664 parasangas (i. e. 12 × 8 × 7 × 11 × 17); calculo deinde inveni circulo Lunae c. 128,000,000 parasangas datos esse, circulo Solis 143,399,845, denique circulo stellarum fixarum s. summo caelo (id ὁ οὐρανός est) 288,000,000 parasangas. 2 μοῖρας add. Cumont. 3 Haec usque ad v. 8 ex Pselli opusculo supra p. 45 sq. descripto sumpta esse videntur. Ex Pselli codice Berolinensi (supra cod. 25 = Phill. 1574), f. 119, locum qui ad alterum Pselli librum pertinet, hic exscribo librarii orthographia neglecta. Ὁ ἐνιαυτὸς ἔχει μῆνας ιβ' ἑβδομάδας νβ' <καὶ> ἡμέραν μίαν καὶ δ''· ἕκαστος δὲ τῶν μηνῶν ἡμέρας οἷον ὁ Μάρτης λα' ὁ Ἀπρίλλιος λ' κτλ., ὁ Φευρουάριος κη' δ''. πόσαται [l. ποσοῦται] τοῦν τὰ ὅλα νυχθήμερα εἰς τξε' δ''· ἕκαστον δὲ τῶν νυχθημέρων ἔχει ὥρας κδ'· ἑκάστη δὲ ὥρα λεπτὰ ε'· ἕκαστον λεπτὸν στιγμὰς σις' καὶ ἑκάστη στιγμὴ ῥοπὰς ιβ'. τοίνυν καὶ συμβαίνει ἔχειν τὸν χρόνον νυχθήμερα τξε' δ''. ὥρα<ι> τῶν αὐτῶν νυχθημέρων ,ϛψξ' [l. ,ηψξ'] λεπτὰ δ'' ,γωλ'· στιγμὰς μυριάδας ϡμϛ' καὶ χιλιάδας ζ' σπ'· ῥοπὰς μυριάδας εἰς ἕνα τῶν στιγμῶν ιβ'. Ex cod. 23 (= Berol. Phill. 1565), f. 172 haec exscripsi : Ὁ ἐνιαυτὸς ἔχει μῆνας ιβ' ἑβδομάδας νβ' ἡμέρας τξε' ὥρας ,δτπδ' [duplices igitur horae numerantur qua de re cf. *Sphaeram* meam, p. 311 sqq.]. στιγμὰς μυριάδας ,βϡιε' [sine dubio stigmae (hic pro λεπτά) duplices, sed legendum μυρ. β' <,α>ϡιε'] καὶ ῥοπὰς τῶν αὐτῶν στιγμῶν μυριάδας κς' καὶ δισχιλίας ωπ' [leg. ϡπ'] ἑκάστη ῥοπὴ δὲ ἔχει στιγμὰς ιβ' [leg. ἑκ. στιγμὴ δὲ ἔχει ῥοπὰς ιβ'][1]. 11 Cf. e. g. Maximus ed. Ludwich, append., p. 105 sq.

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[1] Huius excerpti, in quo horae στιγμαὶ ῥοπαὶ duplices positae sunt, non simplices, auxilio adiuti Sampsucharis locum in *Catal.*, I, p. 88, nunc melius illustrabimus : οἱ χρόνοι ἐκείνων (scil. τῶν Ἀράβων) τῆς Σελήνης οἱ χρόνοι, ἡμέραι τνδ' ὁ χρόνος καὶ κβ' λεπτά· τὰ κ' οὖν λεπτὰ κατὰ γ' χρόνους μία ἡμέρα γίνεται, τὰ δὲ β' κατὰ λ' χρόνους ἡμέρα μία, ὥστε κατὰ λ' χρόνους ια' ἡμέραι γίνονται περισσαί. Horum λεπτῶν naturam nunc novimus ex Monacensi nostro : ἑκάστη ὥρα ἔχει λεπτὰ ε'; igitur 3 × 20, item 2 × 30 = 60 λεπτά sunt 12 horae, scil. horae duplices, nam duodecim faciunt diem integrum. Itaque λεπτά quoque duplicia significantur. Inde in Sampsucharis verbis nobis traditis nihil omnino mutandum esse discimus.

pharangia, that is, 39 myriads and 2,580 miles. And heaven is divided into six <parts>, and each single part has 4,800 myriads of miles.

The year has days-and-nights and hours 8,760 and minutes 43,800; and seconds 10,000 myriads and some; and moments myriads 210 and some. The year is completed in 12 months and in 52 weeks. There remains one day-and-night and a quarter; each of the days-and-nights has 24 hours. Each hour has 5 minutes, each minute has 4 seconds, each second has 12 moments.

The world is composed of four elements: of these, two move upward, air and fire, and two move downward, earth and water. The first part is of fire and its own signs Aries, Leo, Sagittarius, having heat; the second part is of earth and its own signs Virgo, Taurus, Capricorn, having dryness. The third part is of air

1 μυριάδας scripsi : cod. α ας λθ' καὶ βφπ'. circulus igitur caeli ipfimus (id verba ὁ γύρος τοῦ οὐρανοῦ ὁ πρὸς τὴν τὴν νεύων significare puto) habet 195,664 paragangas (i. e. 12 x 8 x 7 x 11 x 17); calculo deinde inveni circulo Lunae c. 128,000,000 parasangas datos esse, circulo Solis 143,399,845, denique circulo stellarum fixarum s. summo caelo (id 6 oúpavós est) 288,000,000 parasangas.

2 μοίρας add. Cumont 3 The passage up to v. 8 appears to be taken from Psellus's opuscule described above p. 45 sq.

From the Berlin codex of Psellus (above cod. 25 II Phill. 1574), f. 119, I here transcribe the passage pertaining to another book of Psellus, disregarding the scribe's orthography. The year has 12 months, 52 weeks, and one day and a quarter; each of the months has days, as March 31, April 30, etc., February 28 and a quarter. So the total days-and-nights amount to 365 and a quarter; each of the days-and-nights has 24 hours, each hour has 5 minutes, each minute 216 seconds, and each second 12 moments. Thus it also follows that the year has 365 and a quarter days-and-nights. The hours of the same days-and-nights are 8,760 [read:, 8,760]; minutes 43,800; seconds myriads 26 and thousands 7, 280; moments myriads into one of the seconds 12. From cod. 23 (= Berol. Phill. 1565), f. 172 I have transcribed the following: The year has 12 months, 52 weeks, 365 days, 8,784 hours [double hours are therefore counted, on which matter cf. my Sphaera, p. 311 sqq.]. Seconds myriads 215 [without doubt the seconds (here for minutes) are doubled, but one should read: myr. 2 and 115] and moments of the same seconds myriads 26 and two thousand 880 [read: 280]; each moment has 12 seconds [read: each second has 12 moments]. 11 Cf. e. g. Maximus ed. Ludwich, append., p. 105 sq.

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1 Aided by this excerpt, in which the hours are given as στιγμαί ῥοπαί in double, not simple form, we shall now better illustrate the passage of Sampsucharas in Catal., I, p. 88: οι χρόνοι ἐκείνων (scil. τῶν Ἀράβων) τῆς Σελήνης οι χρόνοι, ἡμέραι τνδ' ὁ χρόνος καὶ κβ' λεπτά· τὰ κ' οὖν λεπτὰ κατὰ γ' χρόνους μία ἡμέρα γίνεται, τὰ δὲ β' κατὰ λ' χρόνους ἡμέρα μία, ὥστε κατά λ' χρόνους ια' ἡμέραι γίνονται περισσαί. We now know the nature of these λεπτά from our Munich manuscript: ἑκάστη ὡρα ἔχει λεπτά ε'; therefore 3 X 20, likewise 2 X 30 = 60 λεπτά are 12 hours, that is, double hours, for twelve make a complete day. Therefore λεπτά also signify doubles. From this we learn that in the words of Sampsucharas transmitted to us nothing whatsoever needs to be changed.

καὶ τὰ οἰκεῖα αὐτοῦ Ζυγὸς Ὑδροχόος Δίδυμοι ὑγρότητα ἔχοντα. ἡ τετάρτη μοῖρα τοῦ ὕδατος καὶ τὰ οἰκεῖα αὐτοῦ Καρκίνος Σκορπίος Ἰχθύες ψυχρότητα ἔχοντα. Κριὸς καὶ Ζυγὸς λέγονται μέσα διότι, ὅταν ἔλθῃ ὁ Ἥλιος ἐν τούτοις, γίνεται ἡ ἡμέρα καὶ ἡ νὺξ ἓν ἐν ὅλῳ τῷ ὑπουρανίῳ σχήματι· Καρκίνος καὶ Αἰγόκερως τοῦ γυρίσματος <τροπικὰ>, καὶ ὅταν ἔλθῃ ὁ Ἥλιος ἐν τούτοις, στρέφεται ἢ δεξιὸν ἢ ἀριστερόν. εἰς δὲ τὸν Κριὸν λέγεται τοῦ θέρους τὸ γύρισμα καὶ εἰς τὸν Αἰγόκερων τοῦ χειμῶνος.

Διῄρηνται δὲ τὰ ιβ' ζῴδια εἰς δ'· ἔαρ Κριὸς Ταῦρος Δίδυμοι ἤγουν Μάρτιος Ἀπρίλλιος Μάϊος· θέρος Καρκίνος Λέων Παρθένος ἤγουν Ἰούνιος Ἰούλιος Αὔγουστος· φθινόπωρον Ζυγὸς Σκορπίος Τοξότης ἤγουν Σεπτέμβριος Ὀκτώβριος Νοέμβριος· χειμὼν Αἰγόκερως [f. 106] Ὑδροχόος Ἰχθύες ἤγουν Δεκέμβριος Ἰαννουάριος Φεβρουάριος. ταῦτα διῄρηνται εἰς τόπους δ'· ἀνατολή δύσις ἄρκτος μεσημβρία. Τὸ ἔαρ θερμόν ἐστι καὶ ὑγρόν· ἔοικε τῷ νότῳ, οὗτος <γὰρ> θερμός ἐστιν καὶ ὑγρός· <καὶ ἔοικε τῷ ἀέρι>, ἐξ αὐτοῦ γὰρ τίκτεται τὸ αἷμα. τὸ θέρος θερμὸν καὶ ξηρὸν ἔοικε τῇ ἀνατολῇ· ἡ γὰρ ἀνατολή ἐστι θερμὴ καὶ ξηρά· ἔοικε δὲ τῷ πυρί· ἐξ αὐτοῦ γὰρ τίκτεται ἡ χολή. τὸ δὲ φθινόπωρον ψυχρόν ἐστι καὶ ξηρόν· ἔοικε δὲ τῷ βορρᾷ· ὁ γὰρ ἀρκτικὸς τόπος ψυχρός ἐστι καὶ ξηρός· ἔοικε <δὲ> τῇ γῇ· ἐξ αὐτοῦ γὰρ τίκτεται χυμὸς μελαγχολικός. ὁ δὲ χειμὼν ψυχρὸς καὶ ὑγρός· ἔοικε δὲ <τῇ δύσει· ἡ γὰρ δύσις ψυχρά ἐστι καὶ ὑγρά· ἔοικε δὲ τῷ ὕδατι· ἐξ αὐτοῦ γὰρ τίκτεται> τὸ φλέγμα. τοίνυν καὶ ἡ τοῦ ἀνθρωπίνου σώματος σύστασις ἐκ τῶν τοιούτων στοιχείων συνέστηκεν, ἐξ αἵματος καὶ φλέγματος καὶ χυμοῦ καὶ χολῆς. Τὸ μὲν αἷμα ἔοικε τῷ ἀέρι θερμὸν καὶ ὑγρόν, ὁ δὲ χυμὸς τῇ γῇ ἥ ἐστι ψυχρὰ καὶ ξηρά, ἡ δὲ χολὴ τῷ πυρὶ θερμὴ καὶ ξηρά, τὸ δὲ φλέγμα τῷ ὕδατι ψυχρὸν καὶ ὑγρόν. ταῦτα δὲ τὰ στοιχεῖα ποιοῦσι χρώματα δ'· τὸ φλέγμα λευκόν, ἡ χολὴ ξανθόν, τὸ αἷμα ἐρυθρόν, ὁ χυμὸς μέλαν. ποιοῦσιν δὲ καὶ ποιότητας δ'· γλυκὺ πικρὸν ἁλμυρὸν

4 ἓν : debuit ἴσα. 7 θέρους scripsi : ἀέρος cod. 14 Elementa pathologiae humoralis quam dicunt pervetustae hic cum astrologia esse coniuncta vix est quod moneam; cf. e. g. Hippocrat. π. φύσιος ἀνθρώπου cap. 7. 15 γὰρ addidi, item κ. ἔ. τ. ἀ. 16 γὰρ] δὲ cod. 20 δὲ addidi. 21 μελαχολικός cod., cf. supra ad p. 91, 9. 21-22 τῇ - τίκτεται in cod. omissa addidi. 26 καί ἐστι cod. 29 γλυκὴν cod.

Elementa	Anni tempora	Zodiaci signa	Caeli regio
ἀήρ	ἔαρ	Κριός Ταῦρος Δίδυμοι	νότος
πῦρ	θέρος	Καρκίνος Λέων Παρθένος	ἀνατολή
γῆ	φθινόπωρον	Ζυγός Σκορπίον Τοξότης	βορρᾶς
ὕδωρ	χειμών	Αἰγόκερως Ὑδροχόος Ἰχθύες	δύσις

and its associated signs Libra, Aquarius, Gemini, which have moisture. The fourth part of water and its associated signs Cancer, Scorpio, Pisces, which have coldness. Aries and Libra are called middle signs because, when the Sun enters them, day and night become one throughout the entire sublunar configuration. Cancer and Capricorn are the solstitial <tropics>, and when the Sun enters them, it turns either to the right or to the left. The turn of summer is said to occur in Aries, and the turn of winter in Capricorn.

The 12 zodiac signs are divided into 4: spring — Aries, Taurus, Gemini, that is, March, April, May; summer — Cancer, Leo, Virgo, that is, 10 June, July, August; autumn — Libra, Scorpio, Sagittarius, that is, September, October, November; winter — Capricorn, [f. 106] Aquarius, Pisces, that is, December, January, February. These are divided into 4 regions: east, west, north, south. Spring is warm and moist; it resembles the south wind, for this <wind> is warm and 15 moist; <and it resembles air>, for from it blood is generated. Summer is warm and dry; it resembles the east, for the east is warm and dry; and it resembles fire, for from it bile is generated. Autumn is cold and dry; it resembles the north wind, for the arctic region is cold and dry; and it resembles <the> earth, for from it the melancholic 20 humor is generated. Winter is cold and moist; and it resembles <the west, for the west is cold and moist; and it resembles water, for from it is generated> phlegm. Thus also the constitution of the human body is composed of such elements: of blood, phlegm, humor, and bile.Blood resembles air — warm and moist; humor resembles 25 earth, which is cold and dry; bile resembles fire — warm and dry; and phlegm resembles water — cold and moist. These elements produce 4 colors: phlegm — white, bile — yellow, blood — red, humor — black. They also produce 4 qualities: sweet, bitter, salty,

4 ἓν : should be ἴσα. 7 θέρους scripsi : ἀέρος cod. 14 The elements of humoral pathology, which they call most ancient, are here connected with astrology — there is scarcely need to point this out; cf. e.g. Hippocrat. π. φύσιος ἀνθρώπου cap. 7. 15 γὰρ added by me, likewise κ. κ. τ. 4. 16 γὰρ] δὲ cod. 20 δὲ added by me. 21 μελαχολικός cod., cf. above at p. 91, 9. 21-22 τῇ - τίκτεται omitted in cod., added by me. 26 και έστι cod. 29 γλυκήν cod.

ELEMENTS	SEASONS OF THE YEAR	SIGNS OF THE ZODIAC	REGIONS OF THE S
air	Spring	Aries Taurus Gemini	south
fire	Summer	Cancer Leo Virgo	east
FACING	autumn	Libra Scorpio Sagittarius	north
water	winter	Capricorn Aquarius Pisces	west

ὀξῶδες. ποιοῦσι δὲ καὶ συστάσεις δ'· λεπτὸν παχὺ ὑγρὸν γλίσχρον[1]. εἰσὶ δὲ τὰ ἀναγκαῖα μόρια τοῦ ἀνθρώπου τρία· καρδία ἐγκέφαλος πνεύμων. καὶ ἐκ μὲν τῆς καρδίας ἔχει τὴν ζωτικὴν τοῦ αἵματος κίνησιν· καὶ διὰ τοῦ ἐγκεφάλου τὸ ἡγεμονικὸν καὶ διὰ τοῦ πνεύμονος τὴν ἀεικίνητον πνεῦσιν.

F. 136v. **Formula magica christiana.**

Γράψον τὴν παροῦσαν ὑφὴν μετὰ κινναβάρεως εἰς χαρτὶν παρθένον βέμβρινον· καὶ ἔχε ὡς φυλακτήριν· καὶ οὐ μή σε καταλάβῃ κακὸν καὶ πονηρῶν ἀνθρώπων πειρασμός.

Ἡσουρὸν εἴτε Ἀσηρὸν ὅλον οὗ ἅγιον καὶ Ῥησεφὶ Φιαμνὲ Ἐλαδωναέ Σαβαὼθ τίκτων φόβον καὶ Ὄπταν Λειάνων Ἔλαλε Νιψηκοῦ, Νεφώδει ἄγγελε· τοὺς κατ' ἐμοῦ ἐγειρομένους ἐπαναστῆναι εἰς μέρος ἐκείνους ποίησον πρόβατα, ἐμὲ δὲ ποιμένα· ἐκείνους ὀνάγρους, ἐμὲ δὲ λέοντα ὀρνύμενον κατ' αὐτῶν· ἵνα εἰσὶν ἔμπροσθέν μου ἄλαλοι καὶ κωφοὶ καὶ πηροὶ καὶ μὴ δύνανται λαλεῖν ἢ ποιεῖν κατ' ἐμοῦ κακόν· εἰς σὲ πιστεύω Κύριε καὶ ὁμολογῶ· σῶσόν με ἐκ πάντων τῶν διωκόντων με καὶ τῶν λαλούντων πονηρὰ κατ' ἐμοῦ. προστάτα μου ἄγγελε Σαβαὼθ εἰς κεφαλήν μου, Ἐμμανουὴλ εἰς τὴν δεξιάν μου, [f. 137] Μιχαὴλ καὶ Γαβριὴλ σκέπη μου, Οὐριὴλ ἐξ ἀριστερῶν μου, Ῥαφαὴλ ἐκ πλαγίων μου, δήσατε χαλινώσατε τὰς κατ' ἐμοῦ ἐγειρομένας γλώσσας· ἵνα εἰσὶν ἔμπροσθέν μου ἄλαλοι καὶ κωφοὶ καὶ πηροὶ καὶ παρειμένοι τῷ λόγῳ καὶ τῇ ἐνεργείᾳ· καὶ ἵνα ὦσιν πρὸς βοήθειάν μου, τοὺς ἐξ οὐρανοῦ ἐνδέδυμαι, τὸν τίμιον σταυρὸν περιπλεκόμενος, καὶ οὐ δέδοικα τοὺς κατ' ἐμοῦ ὄντας·

1 ἐξόδες cod. παχύν cod. 3 τὴν κίνησιν cod. 7 ὑφὴν] εὐχὴν con. Kroll. 8 βέμπρινον cod. : correxi (βέμβρινον = membranum). 11 φόβων cod. Ὄπταν = ὁ Πάν? 12 ἄγγελε : in cod. fort. ἄλλελε. 13 ποιμήν cod. Cf. *Catal.*, VI, p. 85 (Incantamenta v. 12 sq.). 14 λέων ὀρυόμενον cod. Cf. Sirach, 13, 19 κυνήγια λεόντων ὄναγροι ἐν ἐρήμῳ. 15 ἄλλαλοι cod. Cf. e. g. Audollent, *Defix. tab.*, p. 40, 8 (ἄφωνον); 50, 19; 138, 4 etc. πηροί] πολλοί cod., sed correctum man. 1. 18 Ἐμμανουήλ : cf. Heim, *Incantamenta*, p. 481, 63. 20 χαλινώσατε : idem vocabulum Audollent, nº 163, v. 72. 23 ἐξ ὁ Ωου cod.

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[1] Tabulam adicio ut hae similitudines magis perspicuae fiant (gustus inserere non audeo) :

Humores	Temperamenta	Colores	Status
μα	θερμὸν καὶ ὑγρόν	ἐρυθρόν	ὑγρόν
λή	θερμὸν καὶ ξηρόν	ξανθόν	λεπτόν
μὸς μελαγχολικός	ψυχρὸν καὶ ξηρόν	μέλαν	παχύ
λέγμα	ψυχρὸν καὶ ὑγρόν	λευκόν	γλίσχρον

Cf. etiam Cumont, *Mon. Mithra*, I, 94.

acidic. They also produce 4 consistencies: thin, thick, moist, viscous. 1. The essential parts of the human being are three: the heart, the brain, the lung. From the heart it receives the vital movement of the blood; through the brain, the governing faculty; and through the lung, the ever-moving breath.

F. 136. Christian magical formula.

Write the present text with cinnabar on a virgin parchment of vellum; and keep it as an amulet; and no evil shall befall you and

no temptation of wicked men shall overtake you.

10 Ēsouron or Asēron, all of which is holy, and Rhēsephi Phiamne Eladōnaē Sabaōth, begetting fear, and Oppan Leiānōn Elale Nipsēkou, Nephōsei, angel; those who rise up against me to oppose me, make them sheep in that quarter, but make me a shepherd; make them wild asses, but me a lion roused up against them; so that they may be before me 15 speechless and deaf and blind and unable to speak or do evil against me; in you I trust, O Lord, and I confess — save me from all who pursue me and from those who speak evil against me. My protector, angel Sabaōth, upon my head; Emmanuel upon my right hand; [F. 137] Michael and Gabriel, my shelter; Ouriel 20 at my left; Raphael at my side; bind, bridle the tongues that rise up against me; so that they may be before me speechless and deaf and blind and enfeebled in word and in deed, and that they may be for my aid — I bind those from heaven, entwining myself with the precious cross, and I do not fear those who are against me; 1 ἐξόδες cod. παχύν cod. 3 τὴν κίνησιν cod. 7 ὑφὴν εὐχὴν con. Kroll. 8 δέμ: πρινον cod. : correxi (βέμβρινον = membranum). 11 φόβων cod. Οππαν ὁ Πάν ? 12 ἄγγελε : in cod. fort. ἄλλελε. 13 ποιμήν cod. Cl. Catal., VI, p. 85 (Incantamenta v. 12 sq.).14 λέων δρυόμενον cod. Cf. Sirach, 13, 19 κυνήγια λεόντων ὄναγροι ἐν ἐρήμῳ. 15 ἄλλαλοι cod. Cr. e.g. Audollent, Defix. tab., p. 40, 8 (ἄφωνον); 50, 19; 138, 4 etc. πηροί] πολλοί cod., but corrected by hand 1. 18 Εμμανουήλ : cf. Heim, Incantamenta, p. 481, 63. 20 χαλινώσατε : the same word in Audollent, no. 163, v. 72. 23 ἐξ οὗ cod.

I add a table so that these similarities may become clearer (I do not dare to include taste):

HUMORS	TEMPERAMENTS	COLORS	STATES
ma	warm and moist	red	moist
li	hot and dry	blond	lepton
melancholic temperament	cold and dry	black	thick
phlegm	cold and moist	white	viscous

Cf. also Çumont, Mon. Mithras, I, 94.

ἅγιοι μάρτυρες τοῦ Χριστοῦ Γεώργιε Δημήτριε Θεόδωρε ὡς ἐχαλινώσατε τοὺς τῶν Ἑλλήνων θεοὺς καὶ τοὺς εἰδωλικοὺς ναοὺς ἠφανίσατε, οὕτως δήσατε καὶ χαλινώσατε τὰ στόματα τῶν καταλαλούντων με· ἐκ πάντων τῶν διωκόντων με, εἰς σὲ Κύριε ἤλπισα, σῶσόν με καὶ ἐλέησόν με κατὰ τὸ μέγα σου ἔλεος· ἐμὲ τὸν ἀνάξιον δοῦλόν σου· ὅτι εὐλόγιστος εἶ εἰς αἰῶνας ἀμήν.

F. 146. Ἡρακλείτου φιλοσόφου[1].

Ἐπειδὴ φασί τινες εἰς ἀρχὰς κεῖσθαι τὰ ἄστρα, τίνων ἄρχειν αὐτὰ οἴονται καὶ κρατεῖν ἴδωμεν· ἔσθ' ὅτε γὰρ τὰ λεγόμενα ἔχει τινὰ πιθανότητα. πάντων περιεκτικός ἐστιν ὁ οὐρανός, ἀφ' οὗ ἤρτηται καὶ συνέστηκε τὰ πάντα· συνεκτικὸς δὲ τῶν πάντων ὁ δημιουργός. ἐν δὲ τῷ οὐρανῷ ἕκαστον τῶν πεποιημένων οὐ κυρίαν ἔχει ἀρχὴν οὔτε αὐτοτελῆ φύσιν κέκτηται· ἀλλ' ὅρῳ περιεχόμενον οὐχ ὑπερβαίνει τὸ πρόσταγμα τοῦ πεποιηκότος. διὸ οὔτε Ἥλιος πάρεισι τὴν ἡμερινὴν φαῦσιν, οὔτε μὴν ἡ Σελήνη καὶ οἱ τῶν ἀστέρων χοροὶ τὸν νυκτερινὸν δρόμον. ἕκαστον δὲ αὐτῶν τὸν ἴδιον ἐκτελεῖ δρόμον. δι' ἃ παραχωροῦσι ἕτερον τῷ ἑτέρῳ· καὶ οὐδ' ὁπότερον αὐτῶν ἐμποδὼν ἵσταται τῷ πέλας. ἄρά γε τοὺς τὰ στοιχεῖα τιμῶντας, γῆν ὕδωρ ἀέρα πῦρ, οὐ σκορακιστέον, οἷς καὶ ἐπωνυμίαν ἔθεντο ἑτέραν ἕτεροι, τὸ μὲν πῦρ Ἥφαιστον παρὰ τὴν ἕξαψιν οἶμαι καλοῦντες, Ἥραν δὲ τὸν ἀέρα παρὰ τὸ αἴρεσθαι καὶ πρὸς ὕψος μετεωρίζεσθαι, τὸ δὲ ὕδωρ Ποσειδῶνα τάχα που διὰ τὸν ποτόν, τὴν δὲ γῆν Δήμητραν, παρόσον πάντων μήτηρ εἶναι δοκεῖ φυτῶν τε καὶ ζῴων· ἀλλὰ τὰ μὲν ὀνόματα σοφιστῶν ἐστιν εὑρήματα, τὰ δὲ στοιχεῖα ἄψυχος ὕλη καὶ ἐξ αὐτῆς ἀκίνητος ὑποβεβλημένη τῷ τεχνίτῃ πρὸς ἁπάσας σχημάτων καὶ ποιοτήτων ἰδέας. ἀλλὰ τοὺς ἡμιθέους; τοῦτό γε καὶ χλεύης ἄξιον· πῶς γὰρ ὁ αὐτὸς ἀθάνατός τε καὶ θνητὸς εἴη; δίχα τοῦ καὶ τὴν ἀρχὴν τῆς τούτων γενέσεως ἐπίληπτον εἶναι· ὁ δ' οὐρανὸς ἀκατάληπτον ἔχει φύσιν, οὐδὲν ἑαυτοῦ γνώρισμα σαφὲς πρὸς ἡμᾶς ἀποστείλας. οὐδ' εἰς τοῦτο αὐτὸν

7 Ἡρακλεῖ τοῦ cod. Haec Ps.-Heraclitea a Byzantino quodam maximam partem ex locis e Philone Iudaeo exscriptis consarcinata esse vidit Cumont; Ephesio tamen philosopho consulto supposita esse suspicor, nam v. 7 sqq. haud scio an ad exemplum fragmenti a Plutarcho, *Mor.*, p. 604 A (= Diels, *Vorsokratiker*, nº 94) aliisque usurpato (cf. Bywater ad fr. XXIX), ficti sint (Ἥλιος γὰρ οὐχ ὑπερβήσεται <τὰ> μέτρα· εἰ δὲ μή, Ἐρινύες μιν Δίκης ἐπίκουροι ἐξευρήσουσιν). A Philone haec non citantur. 8 ἐπειδὲ cod. 9 εἴδομεν cod. Similia apud Philonem, *De dec. orac.*, II, p. 189, Mangey; *De monarchia*, ibid., p. 213 sq. ἔχειν cod. 9-10 ποιότητα cod.: corr. Kroll. 14 παρίασι cod. 16 παραχωροῦν cod. 17 τῷ πέλας] τὸ π. cod. 18-28 (ἄρά γε - εἶναι) = Philon. *De vita contempl.*, 1 (II, 472 M). 19 ἐπωνυμίας ... ἑτέρας Philo. 20 ὕφεστον cod. ἦραν cod. 24 εὕρημα cod., εὑρήματα ex Philone recepi; item eodem versu αὐτῆς pro αὐτοῦ. 26 ἢ τοῦτο Philo. 27 τε scripsi: γε cod. 28-29 (ἀποστείλας) = Philon. *De somn.*, I, 21 (p. 209, 8, Wendl.-Cohn).

Holy martyrs of Christ, George, Demetrius, Theodore, as you bridled the gods of the Greeks and destroyed the idolatrous temples, so too bind and bridle the mouths of those who slander me; from all those who persecute me, in You, O Lord, I have placed my hope, save me and have mercy on me according to Your great mercy; upon me, Your unworthy servant; for You are blessed unto the ages, amen.

F. 146. Of Heraclitus the philosopher.

Since some say that the stars hold dominion over beginnings, let us consider what they think the stars rule and govern; for sometimes what is said has a certain plausibility. Heaven is all-encompassing, from which all things hang and are constituted; and the Creator holds all things together. But within heaven, each of the created things does not possess sovereign dominion nor has it acquired a self-sufficient nature; rather, being contained within a boundary, it does not transgress the command of its Maker. Thus neither does the Sun overstep its daily light, nor indeed does the Moon and the choruses of the stars overstep their nightly course. Each of them completes its own course. For this reason they yield one to another, and neither of them stands in the way of its neighbor. Surely those who honor the elements — earth, water, air, fire — to whom others have also given different names, calling fire Hephaestus, I suppose, on account of its blazing, and air Hera on account of its being lifted and rising aloft to the heights, and water Poseidon perhaps on account of drink, and earth Demeter, inasmuch as she is thought to be the mother of all plants and animals — surely these are to be scorned; but these names are inventions of sophists, and the elements are lifeless matter, and of themselves motionless, lying underneath the Craftsman for all forms of shapes and qualities.But what of the demigods? This too is worthy of mockery; for how could the same being be both immortal and mortal? Setting aside also the fact that the very origin of their generation is open to objection. And heaven has an incomprehensible nature, having sent forth to us no clear sign of itself, nor has it itself into this

7 Ηρακλεῖ τοῦ cod. Cumont saw that these Ps.-Heraclitea were compiled by some Byzantine largely from passages excerpted from Philo Judaeus; yet I suspect they were deliberately attributed to the Ephesian philosopher, for vv. 7 ff. I am not sure whether they were fashioned after the model of the fragment used by Plutarch, Mor., p. 604 A (= Diels, Vorsokratiker, nº 94) and others (cf. Bywater on fr. XXIX): (Ἥλιος γὰρ οὐχ ὑπερβή-σεται τάς μέτρα· εἰ δὲ μὴ, Ερινύες μιν Δίκης ἐπίκουροι εξευρήσουσιν). These are not cited from Philo. 8 ἐπειδὲ cod. 9 εἴδομεν cod. Similar passages in Philo, De dec. orac., II, p. 189, Mangey; De monarchia, ibid., p. 213 sq. ἔχειν cod. 9-10 ποιότητα cod.: corr. Kroll. 14 παρίεσι cod. 16 παραχωρούν cod. 17 τῷ πέλας] τὸ π. cod. 18-28 (ἆρά γε - εἶναι): Philon. De vita contempl., 1 (II, 472 M). 19 ἐπωνυμίας ... ἑτέρας Philo. 20 ὑφεστον cod. ῆραν cod. 24 εύρημα cod.: εὑρήματα received from Philo; likewise in the same verse αὐτῆς for αὐτοῦ. 26 ἡ τοῦτο Philo. 27 τε scripsi: γε cod. 28-29 (αποστείλας) Philon. De somn., I, 21 (p. 209, 8, Wendl.-Cohn).

ἐποίησεν ὁ θεός, ἵνα διὰ τῶν ἀστέρων τὰς τύχας καὶ εἱμαρμένας ἐπιχορηγῇ τοῖς ἀνθρώποις, ἀλλὰ περιοχήν τινα τῆς ὁρατῆς κτίσεως τοῦ συνέχειν καὶ συγκρατεῖν αὐτὴν διὰ τῶν κτιστῶν ποιοτήτων, μέχρις οὗ ἐθέλει ὁ ποιήσας αὐτόν.

Excerpta ex Antiochi thesauro et ex Heliodoro.

Antiochi Atheniensis nomen versibus heroicis ex cod. Angel. in *Catal.* I, p. 108-113 editis Palchus inscripsit. Sed poetae in aliis codicibus varii tractatus pedestri oratione scripti attribuuntur. Deinde altera quaestio difficillima inde exoritur quod illa a Rhetorio excerpta esse codices multis locis testantur : dubium igitur quid Antiocho ipsi debeatur, quid excerptor addiderit. Olim totam quaestionem in hac Catalogi parte explicare nobis proposuimus; nunc tot codicibus inspectis neque tamen re ad liquidum perducta exspectare liceat num Vaticani et Parisini nondum descripti aliquid luminis in tantis tenebris afferant. Interim adeas velim quae in *Sphaera* mea p. 52 sqq. exposui. Hoc loco capita codice 7 servata typis mandare nobis sufficit; quo codice iam in priore Antiochi particula edenda (*Catal.*, I, p. 142-164) praeter alios usi sumus. Recepimus autem quae Vindobonensis quoque testimonio (cf. infra) aperte Antiochi esse confirmatur paucis praetermissis, velut calendario, quod una cum aliis huius modi monumentis alibi edemus. Capitibus in Monacensi servatis pauca addidi ex illo Vindobonensi 3 = phil. 179, ubi fol. 41 usque ad fol. 65 capita μδ' numeris signata habentur, quorum primo inscribitur Ἐκ τῶν Ἀντιόχου θησαυρῶν ἐπίλυσις καὶ διήγησις πάσης ἀστρονομικῆς τέχνης, ultimo Περὶ τῶν Ζ' πλανωμένων ἐν ἐπιτομῇ ἐκ τῶν Ἀντιόχου. Non ex uno fonte totam molem oriri testimonio sunt e. g. quae infra ad capitis κγ' initium adnotavi : excerptis enim ex Antiocho factis admixta sunt in utroque codice quaedam ex Heliodoro item a me infra edita; neque certe utri auctori singula tribuenda sint ubique diiudicare licet.

[F. 100], κδ'. <Ἐκ τῶν Ἀντιόχου> περὶ τῶν συναφῶν τῆς Σελήνης πρὸς τοὺς Ζ' ἀστέρας τοὺς πλάνητας[1].

Σελήνη συνοδεύουσα τῷ Κρόνῳ ἐναντία εὑρίσκεται εἰς πᾶν πρᾶγμα· καλὴ δὲ σύνοδος Σελήνης καὶ Κρόνου εἴς τε φυτεύειν καὶ

30 δὲ σούσης [*sic*] M.

[1] Hoc capitulum edo ex Monacensi = M, f. 100ᵛ; olim descripseram Vindobon. 3 (= Phil. gr. 179) = V, f. 61ᵛ [cf. *Catal.*, VI, p. 30], ubi inscribitur μγ' [numerantur Antiochi capitula] Π. τῶν πρὸς τοὺς Ζ' πλανήτας ἀστέρας συναφῶν τῆς Σελήνης. Deinde inspexi cod. Cantabrig. Trin. O. 7. 39 s. XVII ex biblioth. Th. Galei = C (partis III, f. 2) ubi pleraque desiderantur. Huius codicis lacunas fere nunquam,

God made it, not so that through the stars he might dispense fortunes and fates to mankind, but as a kind of enclosure of the visible creation, in order to hold it together and keep it in check through the created qualities, for as long as its Maker wills.

5 · Excerpts from the treasury of Antioch and from Hellodorus.

The name of Antiochus of Athens in heroic verses from cod. angel in Catal. 1, p. 108n113 published by Palchus inscribed But poets in other codices are credited with writing various treatises on foot. Then the second and most difficult question arises from the fact that the codices attest in many places to have been extracted from the Rhetorium: the doubt therefore is whether Antiochus himself owes what the compiler added. Once upon a time we proposed to explain the whole question in this part of the Catalogue; Now, having examined so many codes, it is not possible to wait until the matter has been brought to a liquidation, whether the Vatican and the Parisians, who have not yet been described, will bring some light in such darkness. In the meantime, I would like you to go to my innSphaera p. 52 sqq. I explained. At this point it is enough for us to keep the heads of code 7 in the mandarin type 15; which code already in the former. Antiochus parts to be edited (Catal., 1, p. 142-n164) in addition to others used by Sunius. Now we have received what is also confirmed by the testimony of the Vindonians (see below) to be clearly of Antiochus by a few omissions, like a calendar, which together with other monuments of this kind we shall mention elsewhere. Having preserved the heads of the inn of Monaco, I have added a few from that of Vienna 3 = phil. 179, where fol. 41n20 up to fol.65 chapters marked with μδ' numerals follow, the first of which is inscribed Ἐκ τῶν Ἀντιόχου θησαυρῶν ἐπίλυσις καὶ διήγησις πάσης ἀστρονομικής τέχνης, and the last Περὶ τῶν ζ' πλανωμένων ἐν ἐπιτομῇ ἐκ τῶν Ἀντιόχου. That the entire body of material does not derive from a single source is attested by, for example, what I have noted below at the beginning of chapter ky': for mixed in with the excerpts made from Antiochus there are in both codices 25 certain passages from Heliodorus likewise edited by me below; nor is it always possible to determine with certainty to which author individual passages are to be attributed.

[F. 100], 24. < From the works of Antiochus on the conjunctions of the Moon with the 7 wandering stars (planets).

The Moon traveling with Saturn is found to be contrary in every 30 matter; but the conjunction of the Moon and Saturn is favorable for planting and

30 but sousēs [sic] M.

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* I edit this chapter from the Munich manuscript = M, f. 100v; I had previously transcribed Vindobon. 3 (= Phil. gr. 179) = V, f. 61v [cf. Catal., VI, p. 30], where it is inscribed μγ' [the chapters of Antiochus are numbered] On the conjunctions of the Moon with the 7 wandering stars. Then I examined cod. Cantabrig. Trin. O. 7. 39 s. XVII from the library of Th. Gale = C (part III, f. 2) where most things are wanting. The lacunae of this codex almost never,

φλεβοτομεῖν· δηλοῖ δὲ ἐμποδισμὸν ἐν ταῖς πράξεσι· ὁ πίνων [f. 100v] καθάρσιον οὐκ ἐνεργήσει, καὶ ὁ ἀποδημῶν οὐκ ἀποστρέψει· ἐμπόδιος δὲ καὶ τοῖς ναυτιλλομένοις εὑρίσκεται. Ἑξαγωνίζουσα δὲ τούτῳ καλὴ πρὸς κτίσματα καὶ φυτείας δένδρων καὶ σπόρον ὀσπρίων· μάλιστα δὲ πρὸς οἰκοδομὰς εὐθετεῖ. Τετραγωνίζουσα δὲ τούτῳ ἐναντία εὑρίσκεται· ὁ ἀποδημῶν αἰχμαλωτισθήσεται καὶ ὁ κτίζων οὐ τελειώσει, ἀλλὰ τὸ κτίσμα πεσεῖται, καὶ ὁ πραγματευόμενος ζημιωθήσεται. Τριγωνίζουσα δὲ τούτῳ καλὴ πρὸς κτίσεις καὶ φυτείας δένδρων καὶ συνουσίας καὶ ὠνησίας πραγμάτων παντοίων. Διαμετροῦσα δὲ τούτῳ δηλοῖ συνοχάς, ἀκαταστασίας, καὶ ὁ κτίζων οὐ τελειώσει τὸ κτίσμα, καὶ ὁ ἀρξάμενος μάχης ἡττηθήσεται καὶ ὁ γυναῖκα γήμας ταχέως διαζευχθήσεται.

Σελήνη συνοδεύουσα τῷ Διὶ ἀγαθὴ πρὸς πᾶν πρᾶγμα, πρὸς ἀπαιτήσεις καὶ συνουσίας καὶ κοινωνίας φίλων, κτίσματα, ὁμιλίας κριτῶν, ἀποδημίας, εὐποιίας· ὁ ἀρξάμενος πράγματος ἐπιτύχῃ ταχέως τῶν θελημάτων αὐτοῦ· πιπράσκειν, ἐξωνεῖσθαι, γάμους ποιεῖν, κοινωνεῖν· καὶ ἁπλῶς εἰς πᾶν εὐθετεῖ. Ἑξαγωνίζουσα δὲ τούτῳ ἀγαθὴ πρὸς πάντα, ἐπισκέπτεσθαι, ἀποτελεῖν, ὁμιλεῖν μεγιστᾶσιν, προσέρχεσθαι ἄρχουσι, δικασταῖς, φιλοσόφοις, ἔργων ἀπάρχεσθαι γαμικῶν, μαθημάτων, τεχνῶν, πράξεων, ἐκμισθοῦσθαι καὶ φίλους κτᾶσθαι. Τετραγωνίζουσα δὲ τούτῳ καλὴ πρὸς πάντα, πρὸς δόσεις, πρὸς λήψεις, πρὸς ἀγοράς, πρὸς πράσεις, πρὸς ἀποδημίας, πρὸς ὁμιλίας, προσέρχεσθαι δικασταῖς· καὶ εὐθετεῖ εἰς τὸ ποιεῖν βιωτικὰ πράγματα. Τριγωνίζουσα δὲ τούτῳ καλὴ πρὸς πάντα· δόσεις, ἀγοράς, λήψεις, ἀποδημίας, ὁμιλίας, γάμους ποιεῖν, χάριτας αἰτεῖν, ἐξωνεῖσθαι, πιπρά-

1 φλεβοτομήν M. 2 ἐμήσει coni. Kroll, ἀναστρέψει M; ἀποστρέψει V C. 4 τούτου M (sic fere ubique). De ratione quae intercedit inter schema hexagonum et trigonum cf. *Catal.*, II, 180. σπόρων M. 6 εὑρ. om. V. 6-7 οὐ - ἀλλά om. V. 9 formam ὠνησίας in omnibus codd. traditam corrigere nolui. 10 ἀκατ. om. V. 11 μάχης M] πολεμεῖν V. 14 ἀπαντήσεις V, fort. recte. κτισμάτων M V C, correxi. 16 αὐτοῦ codd. 16-17 κοιν. - εὐθ. om. V C. 18 ἀποστέλλειν V. μεγ. om. V. 19 ἀπέρχεσθαι M; ἐπέρχεσθαι V : corr. 20 πράξεις V. ἐκμισοῦσθαι M. 21 πρὸς πάντα om. M. 23 εὐθετεῖ τοῦ ποιεῖν βιωτικὴν πραγμάτων M, ποιεῖν βιωτικὰ πράγματα εὐθέτως V. 24 πρ. πάντα καλὴ πρὸς πράγματα, πρὸς λήψ. δόσ. ἀγ. πράσεις, πρὸς παρακαταθήκας (-κεις C) κ. ἀποδημ. κ. ὁμιλ., ποιεῖν γάμους, φλεβοτομεῖν ἀποδημῆσαι χαρ. αἰτ. ἐξων. πιπρ. V C.

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errores raro adnotavi, ne Vindobonensis quidem lectionibus omnibus exscriptis. — Similes res tractaverunt Valens (edit. in *Catal.*, t. II, p. 162 sqq.) et Anubio (ibid., p. 204) plane dissentientes ab nostro auctore, quem ipsum Antiochum Porphyrio vetustiorem non esse formae vulgares (ὁ ἄνδρας pro ἀνήρ, ὠνησία, ὠνέω) et syntaxis satis demonstrant. Igitur capituli formam qualem exhibent codices nostri neque Antiocho ipsi neque Rhetorio sed posterioris aevi excerptori cuidam attribuerim, quem tamen integro Antiocho sive Rhetorio usum esse haud infitias eam.

phlebotomy; it indicates obstruction in affairs; the one who drinks [f. 100v] a purgative will not be effective, and the one who travels abroad will not return; it is found to be an obstacle also for those sailing. When in sextile with it, it is favorable for buildings and the planting of trees and the sowing of legumes; it is especially suitable for constructions. When in square with it, it is found to be contrary; the one who travels abroad will be taken captive and the one who builds will not complete it, but the building will fall, and the one who conducts business will suffer loss. When in trine with it, it is favorable for constructions and the planting of trees and unions and the purchase of all kinds of goods. When in opposition with it, it indicates detentions, instabilities, and the one who builds will not complete the 10 building, and the one who begins a battle will be defeated and the one who marries a woman will quickly be divorced.

The Moon in conjunction with Jupiter is good for every matter, for demands and unions and associations of friends, buildings, conversations with judges, journeys abroad, acts of beneficence; one who begins an undertaking will quickly achieve his wishes; for selling, purchasing, making marriages, entering into partnerships; and in short it is favorable for everything. In sextile with him it is good for all things, for visiting, for accomplishing, for conversing with great men, for approaching rulers, judges, philosophers, for beginning matrimonial undertakings, studies, arts, transactions, for letting on lease and for acquiring friends. In square with him it is good for all things, for givings, for receivings, for purchases, for sales, for journeys abroad, for conversations, for approaching judges; and it is favorable for carrying out the affairs of daily life. In trine with him it is good for all things: givings, purchases, receivings, journeys abroad, conversations, making marriages, seeking favors, purchasing, sell-

1 phlebotomy M. 2 ἐμήσει conj. Kroll, ἀναστρέψει M; ἀποστρέψει Va. 4 τούτου M (so almost everywhere). On the relationship between the hexagonal and trigonal aspect cf. Catal., II, 180. σπόρων M. 6 εὐρ. om. V. 6–7 οὐ – ἀλλά om. V. 9 the form ὠνησίας as transmitted in all codices I did not wish to correct. 10 ἀκατ. om. V. 11 μάχης M] πολεμεῖν V. 14 ἀπαντήσεις V, perhaps correctly. κτισμάτων MVC, I corrected. 16 αὐτοῦ codd. 16–17 κοιν. – εὐθ. om. VC. 18 ἀποστέλλειν V. μεγ. om. V. 19 ἀπέρχεσθαι M; ἐπέρχεσθαι V : corr. 20 πράξεις V. ἐκμισοῦσθαι M. 21 προς πάντα om. M. 23 εὐθετεῖ τοῦ ποιεῖν βιωτικήν πραγμάτων M, ποιεῖν βιωτικά πράγματα εὐθέτως V. 24 πρ. πάντα καλὴ πρὸς πράγματα, πρὸς λήψ. δόσ. ἀγ. πράσεις, πρὸς παρακαταθήκας (-κεις C) κ. ἀποδημ. κ. ὁμιλ., ποιεῖν γάμους, φλεβοτομεῖν ἀποδημῆσαι χαρ. αἴτ. ἕξων. πιπρ. V.

I have rarely noted errors, nor have I transcribed all the readings of the Vindobonensis. — Similar matters were treated by Valens (edited in the Catalogue, vol. II, p. 162 ff.) and Anubio (ibid., p. 204), who differ entirely from our author, who himself, Antiochus, is not older than Porphyry, as the common forms (ὁ ἄνδρας instead of ἀνήρ, ὠνησία, ὠνέω and the syntax sufficiently demonstrate. Therefore, the form of the chapter as exhibited by our manuscripts I would attribute neither to Antiochus himself nor to Rhetorius, but to some excerptor of a later age, who nevertheless I would not deny made use of the complete Antiochus or Rhetorius.

σκειν. Διαμετροῦσα δὲ τούτῳ ἀγαθὴ πρὸς ἀπαιτήσεις καὶ σύστασιν φιλίας καὶ κοινωνίας, συνοδεύσεις ὁδοιπόρων, κριταῖς προσέρχεσθαι, θεμέλια οἰκοδομεῖν, ἀναγνῶναι γραφάς, εἰς μαθήματα δοῦναι παῖδας· εὐθετεῖ φιλοσόφοις καὶ μεγιστᾶσι προσέρχεσθαι.

5 Σελήνη συνοδεύουσα τῷ Ἄρει ἐναντία πρὸς πάντα εὑρίσκεται καὶ ὁ μνηστευθεὶς ἢ γήμας τότε γυναῖκα, ἑταιρὶς καὶ μοιχαλὶς γενήσεται ἡ γυνὴ καὶ ὁ ἄνδρας βιαιοθάνατος· καὶ ὁ ἀποδημήσας πολλὰ βλαβήσεται καὶ οὐκ ἀποστρέψει, καὶ ὁ κοινωνήσας τινὶ παραδοθήσεται. Ἑξαγωνίζουσα δὲ τούτῳ ἀγαθὴ εἰς πόλεμον, ἀποδημίας, φυτεύειν,
10 πρὸς κυνηγέσια, πρὸς πᾶν πρᾶγμα κατασκευαζόμενον διὰ πυρός, φλεβοτομεῖν, μετοικεῖν, στρατεύεσθαι καὶ πολεμῆσαι. Τετραγωνίζουσα δὲ τούτῳ ἐναντία εὑρίσκεται· ὁ ἀποδημῶν ὀλισθήσεται καὶ τὸ κτιζόμενον πεσεῖται ἢ κατακαυθήσεται· εὐθετεῖ δὲ τοῖς ὠνοῦσι τετράποδα καὶ <πρὸς τὸ> πίνειν καθάρσιον. Τριγωνίζουσα δὲ τούτῳ ἀγαθὴ πρὸς
15 στρατιωτικὰ καὶ κατασκευὴν πολεμικῶν ὅπλων· καὶ ὁ βαστάζων αὐτὰ ἄτρωτος ἐν πολέμῳ μένει· καὶ κινήσεις στρατευμάτων, ὁπλοφορεῖν, ἀποδημεῖν, οἰκοδομὰς καθαίρειν καὶ ἀνοικοδομεῖν. Διαμετροῦσα δὲ τούτῳ ἐναντία ἐστὶ πρὸς τεκνογονίαν· καὶ εἰ συλληφθῇ γυνή, ἐκτρώσει· εἰ δὲ γεννήσει, ταχέως θανεῖται· καὶ ὁ προσελθὼν δικαστῇ
20 βλαβήσεται, ὁ δὲ γήμας γυναῖκα, μοιχαλὶς γενήσεται· εὐθετεῖ δὲ μόνον τοῦ ὠνεῖσθαι πολεμικὰ ὅπλα.

Σελήνη συνοδεύουσα τῷ Ἡλίῳ ἐναντία πρὸς πάντα εὑρίσκεται· εὐθετεῖ δὲ πρὸς δικαστήρια καὶ μάχας καὶ πρὸς τὸ φυλάξαι πράγματα ὑπὸ γῆν· ἐναντία δέ ἐστι καὶ πρὸς τὸ γάμους ποιεῖν καὶ
25 συναλλάγματα. Ἑξαγωνίζουσα δὲ τούτῳ ἀγαθὴ πρὸς ὁμιλίας καὶ ὑπουργίας καὶ καταρχὰς πραγμάτων, καὶ τοῖς αἰτοῦσιν ἀρχήν τινα καὶ τοῖς ναυτιλλόμενοις, καὶ τοῖς ὠνοῦσι πολεμικὰ ὅπλα. Τετραγωνίζουσα δὲ τούτῳ ἐναντία πρὸς πάντα καὶ κατάλυσιν κτισμάτων καὶ μετοικήσεις. Τριγωνίζουσα δὲ τούτῳ ἀγαθὴ πρὸς ἀρχάς, καὶ συν-
30 θήκας ποιεῖν καὶ συνομιλεῖν βασιλεῦσι καὶ μεγιστᾶσιν καὶ αἰτεῖν [f. 101v] ὅπερ βούλει καὶ συναλλάγματα ποιεῖν καὶ παντοίων ἔργων

1 ἀπαιτήσεις δικαίων καὶ χριῶν καὶ σιστοῦ κοινωνίας V. 2 συνόδευσις M : correxi. 3 καὶ ναοῦ θεμέλια οἰκοδ., ἀναγνῶναι γραφάς θείας V. 6 ἢ γήμας om. VC. αἰτορὶς (αἰτερὶς C) γενήσεται καὶ ὁ ἀποδημ. VC. 8 προδοθήσεται coni. Kroll. 9-11 ἑξαγωνίζουσα - πολεμῆσαι om. M (C etiam plura ut solet omisit): dedi ex V. 12 ἀποδημῶν, cf. *Catal.*, V, 144 (Apomasaris exemplo doctrina confirmatur). 13 μόνος εὐθετεῖ τ. ὠ. ἵππους κ. κτήματα V. 15-16 καὶ ὁ βαστ. - μένει om. VC. 16 post στρατ. in V addit. καὶ ἱππάζεσθαι καὶ ὁπλοφορεῖν ἵππους ὠνεῖσθαι ἀποδημεῖν φλεβοτομεῖν οἰκοδομεῖν καθαίρειν κ. ἀνοικοδομεῖν V; sim. C. 18 συλληφθήσεται V. 19 ἐκτρώσει τὸ βρέφος V. 20-21 εὐθετεῖ - ὅπλα om. M. 23 πλὴν δὲ ὠφελεῖ εἰς δικαστήρ. κ. μάχ. VC. πρὸς τὸ om. M. 27 ναυπηγοῖς V. 28 πρὸς πάντα M] πρὸς σπουδαῖα πράγματα VC. 29 μετοικίαν VC. 30 συνομιλεῖν M] ἐλθεῖν πρὸς V. μεγιστ. M] ἄρχουσι VC. 31 ὅπερ βούλει M] παρ' αὐτῶν VC.

In aspect of opposition to this one, it is favorable for demands, the establishment of friendship and partnership, the company of travelers, approaching judges, laying foundations of buildings, reading documents, entrusting children to learning; it is favorable for approaching philosophers and great men.

5 The Moon in conjunction with Mars is found contrary to all things, and he who becomes betrothed or marries a woman at that time — the woman will become a prostitute and adulteress, and the man will die a violent death; and he who travels abroad will suffer great harm and will not return, and he who enters into partnership with someone will be betrayed. In sextile aspect to this one, it is favorable for war, travel abroad, planting, for hunting, for every undertaking made by means of fire, for phlebotomy, for relocating, for military service and for waging war. In square aspect to this one, it is found contrary; the traveler will stumble and what is being built will fall or be burned down; it is favorable for those buying four-footed animals and for taking a purging drink. In trine aspect to this one, it is favorable for military affairs and the manufacture of weapons of war; and he who carries them remains unwounded in battle; and for movements of armies, bearing arms, traveling abroad, demolishing and rebuilding structures. In opposition to this one, it is contrary for childbearing; and if a woman conceives, she will miscarry; and if she gives birth, the child will quickly die; and he who approaches a judge will suffer harm, and he who marries a woman — she will become an adulteress; it is favorable only for the release of weapons of war.

The moon, when opposite, finds everything against it; but it easily passes; and struggles for glory and battles. And when opposite, it also seeks to sail through things below the earth. Opposite to that, it goes through everything against and to the battles and things. And the high-masted (ship) seeks to make it through things below the earth. And when opposite [f. 101] it wants to go through everything and to seek to make it through, and to the temple's foundations, to seek to read the sacred writings. And the moon's opposite, and the temple's katagōnois ν. and the opposite.

The moon, when opposite, finds everything against it; but it easily passes; and it is seeking to pass through glory and battles. And when opposite, it is also against things and battles. And [f. 101] it wants to pass through everything and to seek to read the sacred writings. And the moon opposite, and the moon's high-masted ships seek to make it through, and to the temple's foundations, to read the sacred writings. And the moon's opposite, and the temple's high-masted ships seek to make it through, and to the opposite.

always M] to important things VC. nἐλθεῖν πρὸ V. max. M] VC officials.

29 metoiikan VG•30 תשמועזין M]n31 oper voulei M] par' atἀtἐn V G.

ἀπάρχεσθαι. Διαμετροῦσα δὲ τούτῳ ἐναντία πρὸς τὰς αἰτήσεις καὶ λήψεις· ὁ δὲ γήμας, τὸ συνοικέσιον φιλόνεικον ἔσται <καὶ> ἡ γυνὴ ἀπειθής, πλὴν πολύπαις· οἱ δὲ ναυτιλλόμενοι κινδυνεύουσιν.

Σελήνη συνοδεύουσα τῇ Ἀφροδίτῃ ἀγαθὴ πρὸς πάντα, πρὸς γάμους καὶ αἰτήσεις ἐρωτικὰς γυναικῶν καὶ πρὸς συμπόσια καὶ μεγάλως εὐθετεῖ πρὸς συναλλάγματα τὰ ἐξ ἀμφοτέρων. Ἑξαγωνίζουσα δὲ ταύτῃ ἀγαθὴ πρὸς ὠνήσεις παντοίας καὶ ἀκροάσεις καὶ κτίσεις καὶ φυτεύσεις δένδρων καὶ σπείρειν· <καὶ> μεγάλως εὐεργετοῦνται. Τετραγωνίζουσα δὲ ταύτῃ ἀγαθὴ πρὸς οἰκοδομάς, πρὸς κυνηγέσια, πρὸς εὐωχίας καὶ ὁμιλίας φίλων καὶ μαθήσεις παντοίας, ἐξόχως μουσικῶν μελῶν καὶ ὀργάνων. Τριγωνίζουσα δὲ ταύτῃ ἀγαθὴ πρὸς καταρχὰς παντοίων πραγμάτων καὶ μάλιστα πρὸς γαμικὰ συναλλάγματα καὶ πρὸς ἀγορὰς καὶ μετοικήσεις καὶ φυτεύσεις καὶ σπείρειν καὶ συναυλίζεσθαι φίλοις καὶ ὠνεῖσθαι τετράποδα. Διαμετροῦσα δὲ ταύτῃ ἀγαθὴ πρὸς τὸ καλλωπίζεσθαι καὶ ποιεῖν καταρχὰς καὶ συναλλάγματα καθαίρειν καὶ οἴκους ἀνοικοδομεῖν καὶ κοσμεῖν· εὐθετεῖ πάντας τοὺς ἐν αὐτοῖς οἰκοῦντας ἀεί.

Σελήνη συνοδεύουσα τῷ Ἑρμῇ ἀγαθὴ πρὸς γραφὰς καὶ λόγων συνθήκας καὶ γραμμάτων καταρχὰς καὶ διδόναι παῖδας εἰς μαθήματα καὶ ἄρχειν λογικὰς τέχνας, καὶ ἁπλῶς εἰς πάντα εὐθετεῖ. Ἑξαγωνίζουσα δὲ τούτῳ ἀγαθὴ εἰς τὸ μετοικίζειν καὶ οἰκοδομεῖν, ἀποδημεῖν, συναυλίζεσθαι λογοθέταις, πωλεῖν, ἀγοράζειν, συναλλάγματα ποιεῖν, ὑποθέσεις συμβιβάζειν. Τετραγωνίζουσα δὲ τούτῳ ἀγαθὴ πρὸς ἱππασίας, ἱπποδρόμια, πέμπειν ἀγγελίας, λαμβάνειν ἐν δήμῳ πολύ, ἐγκρατεῖς γίνεσθαι, ἐπιτηρεῖν δημοσίας διοικήσεις, ὁδοιπορεῖν ἀφόβως. Τριγωνίζουσα δὲ τούτῳ ἀγαθὴ πρὸς [f. 102] ὑπαντήσεις ἐνδόξων ἀνθρώπων καὶ γνωστικῶν καὶ παῖδας διδόναι εἰς μάθησιν· εὐθετεῖ τοῖς ναυτιλλομένοις, συναυλίζεσθαι μεγιστᾶσιν, κριταῖς, γραμματικοῖς, στέλλειν πρέσβεις, πωλεῖν, ἀγοράζειν, λογοθετεῖν. Διαμε-

1 κατάρχεσθαι V. 1-2 αἰτήσεις καὶ δόσεις καὶ λήψεις V. 2 ἤψεις M. ὁ δὲ γήμας ἡ γυνὴ φιλόνεικος ἔσται πλὴν πολύπαις V C, φιλόνικον M. 3 κινδύνους ὑποστήσουσιν V C. 5 ἐρωτικὰς om. V C. 5-6 συμπόσ. κ. συναλλάγματα εὐθετεῖ τὰ ἐξ ἀμφοτέρων V C : συμπόσ. καὶ μεγάλως εὐθετεῖ ἐξ ἀμφοτέρων τὰ πράγματα ἢ συναλλάγματα M (τὰ πράγματα supra lineam expuncta). 7 κ. κτίσεις om. V. 8 μεγάλως M] ἐν γῇ V. 12 πάντων V C. κάλλιστα C. 13 μετοικεῖν κ. φυτεύειν κ. σπείρειν σπέρματα ἐν τῇ γῇ V C. 14 ἐξωνεῖσθαι θρέμματα V C. 15-16 καλλωπίζεσθαι κ. κατάρξασθαι πᾶν πρᾶγμα κ. ποιεῖν συναλλ., φλεβοτομεῖν κ. οἴκους ἀνεγείρειν κ. καλλωπίζειν V. 16 πάντοι M. 19 παραδοῦναι πρὸς μάθησιν γραμμάτων παιδίον [om. C] καὶ ἄρχειν ἀστρονομίας καὶ [om. C] τέχνας [-ην C] καὶ ἁπλῶς πᾶν ἔργον κατάρχειν [ἄρχειν C] ἀγαθόν V C. 21 post ἀγαθὴ inserium in V πρὸς πᾶν πρᾶγμα. οἰκοδ. om. V. 22 συναλίζεσθαι λογ. κριταῖς V. λογοθέτοις M. ποιεῖν M] συνιστᾶν V. 23 ἐκβιβάζειν V. 24-25 ἐν - γίνεσθαι in M excideruni. 26 post ἀφόβως in M εὐθέτως add. 27 ἀνθρώπων M] προσώπων V. κ. εἰς τὸ παραδοῦναι παιδία εἰς διδασκαλίαν καὶ εἰς τὸ ναυτηλεῖν, εἰς τὸ συναυλίζεσθαι V. 32-33 γραμματικοῖς om. M.

to begin. But in opposition to it, it is contrary to requests and receipts; and he who marries, the cohabitation will be contentious and the wife disobedient, though prolific; and those who sail are in danger.

The Moon in conjunction with Venus is favorable for all things, for marriages and amorous requests of women, and for banquets, and is greatly suited for transactions between both parties. In sextile to her, it is favorable for all kinds of purchases and hearings and buildings and plantings of trees and sowing, and great benefits are received. In square to her, it is favorable for constructions, for hunting, for feasts and conversations with friends and all kinds of learning, especially of musical melodies and instruments. In trine to her, it is favorable for the beginnings of all kinds of matters, and especially for matrimonial transactions and for markets and migrations and plantings and sowing and consorting with friends and purchasing four-footed animals. In opposition to her, it is favorable for adorning oneself and for making beginnings and purifying transactions and rebuilding and decorating houses; it is always suited for all those who dwell in them.

The Moon in conjunction with Mercury is favorable for writings and compositions of speeches and the beginnings of letters, and for entrusting children to studies and undertaking rational arts, and in short it is suited for all things. In sextile to him, it is favorable for relocating and building, traveling abroad, consorting with financial administrators, selling, buying, conducting transactions, settling matters. In square to him, it is favorable for horse riding, horse races, sending messages, receiving much in public, becoming self-controlled, overseeing public administration, traveling without fear. In trine to him, it is favorable for [f. 102] encounters with distinguished and learned men and for entrusting children to instruction; it is suited for those who sail, for consorting with great men, judges, grammarians, sending ambassadors, selling, buying, accounting. In oppo si tion

to pursueade (direct) V. 1-2κατάρχεσθαι V. 1-2 αἰτήσεις καὶ δόσεις V. 2 ἤψεις M. ὁ δὲ γήμας ἡ γυνὴ φιλόνεικος ἔσται πλὴν πολύπαις VC, φιλόνικις M. 3 κινδύνους ὑποστήσουσιν V. 5 ερωτικάς om. VC. 5-6 συμπόσ. κ. ἀναλλαγματα εὐθετεῖ τὰ ἐξ ἀμφοτέρων VG : συμπόσ. καὶ μεγάλως εὐθετεῖ ἐξ ἀμφοτέρων τὰ πράγματα ἡ συναναλλάγματα M (τὰ πράγματα supra lineam expuncta). 7 κ. κτησεῖ om. V. 2 μεγάλως M] ἐν γῇ V. 2 πάντων V C. κάλλιστα C. 3 μετοικεῖν κ. φυτεύειν κ. σπεῖρα κ. ἐπεξωνεῖσθαι πᾶν πράγμα ἤ πως κ. ποιεῖν πάσῃ ἐπιστήμη [supra lineam expuncta]. 4 ἐξωνεῖσθαι θρέμματα VC. 5-6 καλλώπίζεσθαι κ. ἀριστεῦσαι θρέμματα πίζεσηαι κ. πά^εεῖν πᾶν πράγμα κ. οἴκους ἀνεγείρει om. V.

τροῦσα δὲ τούτῳ ἀγαθὴ πρὸς διαλέξεις· καὶ ἐν πάσῃ ἐπιστήμῃ καταρχὴν ποιεῖν καὶ μεταγράφειν βιβλία καὶ ὠνεῖν καὶ πιπράσκειν καὶ δημοσίοις παρεῖναι καὶ δικάζεσθαι καὶ πράγματα ἀποστέλλειν εἰς ἄλλον τόπον εὐθετοῦσιν.

5 Ἡ Σελήνη ὅταν ἐστὶν ἐν τῇ κεκαυμένῃ ζώνῃ, ἀπὸ <τῆς> κ' μοίρας τοῦ Ζυγοῦ μέχρι τῆς ιε' μοίρας τοῦ Σκορπίου, οὐχ ἁρμόττει ἐπιχειρῆσαί τινι πράγματι· οὐκ εὐθετεῖ γάρ, ἀλλ' ἐναντίον ἀεὶ εὑρίσκεται [ἤγουν ἀπὸ τῆς ιδ' τοῦ Ὀκτωβρίου μέχρι τῆς θ' τοῦ Δεκεμβρίου]. ἢ ὅταν ἐστὶν ἡ Σελήνη ἐν στερεῷ ζῳδίῳ τουτέστιν ἐν Ταύρῳ καὶ Λέοντι καὶ Σκορπίῳ
10 καὶ Ὑδροχόῳ, καὶ μᾶλλον ἐν Λέοντι, οὐχ ἁρμόττει ἐνδύεσθαι νέα ἱμάτια, νοσοποιὰ γὰρ τὰ ἱμάτια γενήσονται τοῖς ἐνδυομένοις αὐτά. Χρὴ δὲ καὶ τοῦτο παρατηρεῖν, ὡς ἐπὶ πάσης καταρχῆς παντὸς πράγματος, τήν τε πρώτην καὶ ὀγδόην ὥραν τῆς τρίτης τῶν ἡμερῶν καὶ τῆς ἑβδόμης διὰ τὸ πολεύειν καὶ διέπειν ἐν ταύταις ταῖς ὥραις τοὺς κακοποιοὺς ἀστέ-
15 ρας, τὸν Ἄρεά φημι καὶ τὸν Κρόνον, ἤγουν τὸν μὲν Ἄρεα κατὰ τὴν α' τῆς τρίτης, τὸν δὲ Κρόνον κατὰ τὴν η' τῆς ἑβδόμης [1].

F. 113v. <ιθ'>. <Ἀντιόχου.> Περὶ σινωτικῶν μοιρῶν τῶν ζῳδίων[2].

Τῶν ζῳδίων σινωτικαὶ μοῖραί εἰσιν αὗται· Λέοντος μοῖρα ιη' κζ' κη'·
20 Σκορπίου θ' κε'· Τοξότου α' ζ' η' ιη'· Ταύρου ς' ζ' η' ι'· Καρκίνου ἀπὸ θ' ἕως ιε'· Ὑδροχόου ιη' ιθ'· Αἰγοκέρωτος ἀπὸ κς' ἕως κθ'· ἐν ταύταις ταῖς μοίραις ἡ Σελήνη λήγουσα [f. 114] σίνη καὶ πάθη ποιεῖ τοὺς οὕτω γεννηθέντας, γλαυκώσεις, ῥεύματα, ἀμβλυωπίας, λέπρας, χοιράδας, ἐπιληψίας καὶ παρέσεις. ἔτι πρὸς τούτοις· Λέοντος χαίτη κζ' κη'· κέν-
25 τρον Σκορπίου ἀπὸ ς' ἕως ι', κράσεως Ἄρεως καὶ Κρόνου· καὶ <ἡ>

1 πάσαις ταῖς ἐπιστήμαις V C. 2 κατάρχειν V C. 3 παρῆν M V C. 3-4 εἰς ἄλλον τόπον in M omissa. 5 ἤγουν ἀπὸ τὴν V, ἢ ἀπὸ τὴν C. 7 ιε' μοιρῶν M. 7-8 οὐκ - Δεκεμβρίου desunt in V C (verba inde ab ἤγουν in M ineptissime interpolata). 9-10 τουτέστιν - Ὑδροχόῳ post αὐτά (l. 11) in codd.; transposui. 10 ἱμάτια post νέα om. V C. ἐνδύουσι V C. 13 ὀγδόην M] β' V. 23 γλαυκώσεως ῥευμάτων cod. 24 τούτου cod. χετή cod. Idem numerus graduum (κζ') apud Anonymum anni 379 editum in *Catal. Rom.* (V), p. 208, 28. 25 numeri non concordant cum Anonymo (Σκορπίου λ') : excidisse videtur μέτωπον Σκορπίου quod κράσεως Ἄρεως καὶ Κρόνου dicitur in Excerptis Paris. l.c. (ἀπὸ μοίρας θ' ς' ἕως μοίρας ι').

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[1] Quae sequuntur de dierum hebdomadis nominibus et dominis, edita *Catal.*, IV, p. 99, ab Antiocho aliena esse iam codicis V scriptor in margine affirmat (ἐκ τῶν ἡμετέρων).

[2] Quae in codice Monacensi antecedunt [f. 107-113v] edidi in *Catal.*, I, p. 142 sq.; cf. quae ibidem dixi de hoc codice quem tum littera minuscula (r) signavi. Rem tractant Anonymus a. 379 (*Catal.*, V, 208, cf. Excerpta Paris., p. 226) et Apomasar (ibid., p. 169).

to sailail (navigate) and the good one to navigate talks about speech; and in any case in science to the beginning to make and to transcribe a ship and to sell and to the other place well-equippedribed.

5 When the Moon is in the burnt zone, from the 20th degree of Libra to the 15th degree of Scorpio, it is not fitting to undertake any matter; for it is not favorable, but is always found to be contrary [that is, from the 14th of October to the 9th of December]. Or when the Moon is in a fixed sign, that is, in Taurus, Leo, Scorpio, 10 and Aquarius, and especially in Leo, it is not fitting to put on new garments, for the garments will become disease-causing to those who wear them. One must also observe this: at every beginning of any matter, the first and eighth hour of the third and seventh days, because the malefic stars rule and govern in these hours, 15 namely Mars and Saturn — Mars in the first hour of the third day, and Saturn in the eighth hour of the seventh day.

F. 113v. <19>. <Of Antiochus.> On the injurious degrees of the Zodiac signs.[1]

The injurious degrees of the Zodiac signs are these: of Leo, degrees 18, 27, 28; 20 of Scorpio, 9, 25; of Sagittarius, 1, 7, 8, 18; of Taurus, 6, 7, 8, 10; of Cancer, from 9 to 15; of Aquarius, 18, 19; of Capricorn, from 26 to 29. In these degrees the Moon at its waning [f. 114] causes injuries and afflictions to those born thus: glaucoma, fluxes, dimness of sight, leprosies, scrofulas, epilepsies, and paralyses.

Furthermore, in addition to these: the mane of Leo, degrees 27, 28; the 25 center of Scorpio from degree 6 to 10, of the mixture of Mars and Saturn; and <the

1 πάσαις ταῖς ἐπιστήμαις VC. 2 κατάρχειν να 3 παρήν MVC. 34 εἰς ἄλλον τόπον iu M omissa. 5 ἤγουν ἀπὸ τὴν V, ἢ ἀπὸ τὴν C. 7 ιε' μοιρών M. 7-8 οὐκ - Δεκεμβρίου desunt in VC (verba inde ab ἤγουν in M ineptissime interpolata). 9-10 τουτέστιν - Ὑδροχόον post αὐτά (l. 11) in codd.; transposui. 10 ἱμάτια post νέα om. VC ἐνδύουσι V. 13 ὀγδόην M] β' V. 23 γλαυκώσεως ῥευμάτων cod. 24 τούτου cod. χετή cod. The same number of degrees (κζ') in the Anonymous of the year 379 edited in Catal. Rom. (V), p. 208, 28. 25 the numbers do not agree with the Anonymous (Σκορπίου λ'): it appears that μέτωπον Σκορπίου has dropped out, which is called κράσεως Ἄρεως καὶ Κρόνου in Excerpta Paris. l. c. (ἀπὸ μοίρας θ' ς' ἕως μοίρας ι').

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[1] What follows concerning the names and lords of the days of the week, published in Catal., IV, p. 99, the scribe of codex V already affirms in the margin to be foreign to Antiochus (ἐκ τῶν ἡμετέρων).

9 What precedes in the Munich codex [f. 107–113] I edited in Catal., I, p. 142 sq.; cf. what I said there concerning this codex, which at that time I designated with the lower-case letter (r). The matter is treated by the Anonymous of the year 379 (Catal., V, 208, cf. Excerpta Paris., p. 226) and by Abumasar (ibid., p. 169).

πρώτη μοῖρα κράσεως Ἑρμοῦ· ἡ ἀκὶς τοῦ Τοξότου ς' ζ'· ἡ Πλειὰς Ταύρου ε' ς' ζ'· τὸ νεφέλιον τοῦ Καρκίνου ἀπὸ ι' ἕως ιε'· ὁ ὀφθαλμὸς τοῦ Τοξότου μοίρας ιε'· ἡ κάλπη τοῦ Ὑδροχόου ἀπὸ ις' ἕως ιθ'· ἡ ἄκανθα τοῦ Αἰγοκέρωτος ἀπὸ μοίρας κς' ἕως κθ'.

κ'. <Ἀντιόχου> περὶ σινῶν, φαλακρῶν, ποδαλγῶν, μαινομένων, ἀσελγῶν καὶ τῶν λοιπῶν παθῶν[1].

Οἱ Λεοντιανοὶ καὶ Παρθενιανοὶ καὶ Σκορπιανοὶ καὶ Τοξιανοὶ φαλακροὶ γίνονται ἢ ἀναφαλαντιαῖοι· ὅσοι <δὲ> ἔχουσι τὸν κλῆρον τῆς τύχης ἐν Τοξότῃ ἢ Αἰγοκέρωτι ἢ Ὑδροχόῳ ἢ Ἰχθύσιν, ποδαλγοὶ ἢ ῥευματικοὶ γίνονται· ἐὰν δὲ ἐν † Κρόνῳ ἢ ἐν Λέοντι πέσῃ, ὑπὸ ποδαλγίας ἢ ὑγρῶν ὀχλήσεων τελευτᾷ. εἰ δὲ Σελήνη καὶ Κρόνος ὡροσκοποῦσιν, ὁ δὲ Ἑρμῆς κατὰ κέντρον <ἐστίν>, μαινομένους καὶ φρενοβλαβεῖς ποιεῖ. ἐὰν δὲ Κρόνος καὶ Ἑρμῆς ὡροσκοπῶσι καὶ Κρόνος μεσημβρινὸς <ἢ> καὶ Ἑρμῆς δύνων, παραπληκτικοὺς καὶ φρενοβλαβεῖς ποιοῦσιν· Ἄρης καὶ Ἑρμῆς ἐπὶ κέντρῳ τυχόντες ψευδοκατηγόρους ποιοῦσιν, ἐπιόρκους. Σελήνη καὶ Κρόνος <ἐὰν> ἐπιθεωρήσωσιν ἀλλήλοις, ῥυπαροὺς καὶ γοήτας ποιοῦσιν. ὁ Ἑρμῆς ἀπόστροφος ὢν τοῦ ὡροσκόπου καὶ Σελήνης ἐπιληψίας ποιεῖ· εἰ δὲ κακὸς ἐπιθεωρήσῃ, δαιμονιοπλήκτους ποιεῖ. Σελήνη σύνδεσμον πανσεληνιακὸν ἔχουσα ποιεῖ θεολήπτους καὶ φοιβαζομένους. Κρόνος ἢ Ἄρης ἐπικείμενοι τῷ δαίμονι ἢ διάμετροι μανιώδεις καὶ ἐκστατικοὺς ποιοῦσιν· τὸ δ' αὐτὸ καὶ ἐπὶ τῶν

1 cuiusnam πρώτη μοῖρα, nescio : τοῦ κέντρου? ἀκὶς ... περὶ μοίραν ζ' Anonymus. 1-2 Πλειὰς ἀπὸ μοίρας δ' ἕως ς' Anonymus, ἀπὸ μοίρας ε' λς' ἕως ζ' ς' Excerpta Paris. 2 ἀπὸ ιε' cod., correxi, cf. Exc. Paris. (ἀπὸ μοίρας ι' ἕως ιε'). 3 μοίρας ιε' : Anonymus ιη', Exc. Paris. ις' λς'. ἀπὸ ις' ἕως ιθ' : Anonymus :ζ' ἕως ιη', Exc. Paris. ιη' ις' (?) ἕως ιθ'. 4 κς' ἕως κθ' : Anonymus κ<ε'> καὶ κη', Exc. Paris. ἀπὸ μοίρας κς' μς' ἕως κθ'. His longitudinis numeris auctoris tempus accuratius definiri non potest, alii enim concordant cum Anonymo a. 379, alii cum excerptis circa a. 480 fortasse a Iuliano Laodicensi factis, alii ad tempora paulo priora vel posteriora quadrant. 7 Σκορπινιανοὶ et Τοξινιανοὶ cod.; cf. H. Stephanus in Thesauro s. v. Σκορπιανός. 8 malim ἀναφαλαντίαι. 10 ὁ δὲ ἐν ♄ cod.; sed signum, non planeta significari debuit : fort. ἐν κυρτῷ (vel κυρτοειδεῖ) ζῳδίῳ ut in Paris. 13 μεσημβρινόν cod. 16 ἀλλήλων cod. 18 κακῶς cod. δαιμονιοπλήκτους etiam in Parisino. 20-21 διάμετρα cod.

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[1] Caput inscribitur in Vindobonensi (f. 53) λγ' : Π. φαλακρῶν ποδαλγῶν καὶ μαινομένων καὶ ἀσελγῶν καὶ ἐμπαθῶν καὶ μεθύσων. Edidi ex Monacensi. Similem materiem praebent capita tria in Paris. 2506, s. XIII, f. 14 et Venet. 7, f. 103ᵛ (Κεφάλαια ποδαγρῶν, κεφάλαια μαινομένων ἐπιλήπτων καὶ παρέτων, κεφάλαια ἀσελγῶν ἐμπαθῶν μεθυστῶν μοιχῶν), quae ex eodem fonte fluxisse videntur atque excerpta Monacensia. Multa tamen in Paris. et Venet. accedunt, nonnulla dissentiunt a Monacensi. Ceterum initio primi capituli in cod. Paris. Valentis liber primus citatur.

The first degree of the mixture of Mercury; the tip of Sagittarius 6° 7°; the Pleiades of Taurus 5°–6°; the nebula of Cancer from 10° to 15°; the eye of Sagittarius at degree 15°; the urn of Aquarius from 16° to 19°; the thorn of Capricorn from degree 26° to 29°.

20. <Antiochos on the mute, bald, gouty, mad, licentious, and the rest of the afflictions>

Those born under Leo, Virgo, Scorpio, and Sagittarius become bald or partially bald; those who have the Lot of Fortune in Sagittarius, Capricorn, Aquarius, or Pisces become gouty or rheumatic; but if it falls in † Capricorn or in Leo, one dies from gout or from the troubling of fluids. If the Moon and Saturn are on the horoscope and Mercury is at an angle, they produce madmen and those of unsound mind. If Saturn and Mercury are on the horoscope and Saturn is at midheaven and Mercury is setting, they produce paralytics and those of unsound mind; Mars and Mercury happening to be at an angle produce false accusers and perjurers. If the Moon and Saturn aspect each other, they produce filthy persons and sorcerers. Mercury, when turned away from the horoscope and the Moon, produces epilepsy; but if a malefic aspects it, it produces those struck by a demon. The Moon, having a full-moon conjunction, produces those seized by a god and those raving in prophetic frenzy. Saturn or Mars placed upon the Daemon or in opposition produce the frenzied and the ecstatic; and the same also in the case of

1 of which the first degree, I do not know: of the angle? ἀκίς ... around degree 7, Anonymous. 1–2 Pleiades from degree 4 to 6, Anonymous; from degree 5′ 36″ to 6′, Excerpta Paris. 2 from 15°, cod., I have corrected, cf. Exc. Paris. (from degree 10 to 15). 3 degree 15: Anonymous 16′, Exc. Paris. 16′ 36″. from 16° to 19°: Anonymous: 7° to 18°, Exc. Paris. 18° 16″ (?) to 19°. 4 26° to 29°: Anonymous 2<5°> and 28°, Exc. Paris. from degree 26° 46″ to 29°. From these numbers of longitude the date of the author cannot be determined more precisely, for some agree with the Anonymous of a. 379, others with the excerpts made around a. 480 perhaps by Iulianus of Laodicea, and others fit a period slightly earlier or later. 7 Σκορπινιανοί and Τοξινιανοί cod.; cf. H. Stephanus in Thesaurus s.v. Σκορπιανός. 8 I would prefer ἀναφαλαντίαι. 10 ὁ δὲ ἐν ᾗ cod.; but a sign, not a planet, must have been meant: perhaps ἐν κυρτῷ (or κυρτοειδεῖ) ζῳδίῳ as in Paris. 13 μεσημβρινόν cod. 16 ἀλλήλων cod. 18 κακώς cod. δαιμονιοπλήκτους also in the Parisinus. 20–21 διάμετρα cod.

The chapter is titled in the Vindobonensis (f. 53) λγ': On bald men, those with gout, the mad, the licentious, the passionate, and drunkards. I have edited it from the Monacensis. Similar material is provided by three chapters in Paris. 2506, s. XIII, f. 14 and Venet. 7, f. 103 (Chapters on those with gout, chapters on the mad, epileptics and paralytics, chapters on the licentious, passionate, drunkards, adulterers), which appear to have flowed from the same source as the Monacensis excerpts. Many things, however, in the Paris. and Venet. are added, and some differ from the Monacensis. Moreover, at the beginning of the first chapter in cod. Paris., the first book of Valens is cited.

πανσελήνων <ἢ> συνόδων, ἡνίκα ὁ κύριος τοῦ κλήρου τοῦ δαίμονος ἐναντιούμενος <ᾗ> αὐτῷ, ποιεῖ ἀλαζόνας καὶ ὑβριστάς. Ἀφροδίτη Αἰγοκέρωτι ἢ Ἰχθύσιν ἢ Σκορπίῳ ἢ Ταύρῳ ὑπὸ Κρόνου καὶ Ἄρεως θεωρουμένη ἀσελγεῖς ποιεῖ, μαινομένους ἐν γυναιξίν, μαλακούς, καὶ τὰς γυναῖκας ὁμοίως. Σελήνη ὡροσκοποῦσα <καὶ> Ἀφροδίτη ἐν τετραπόδοις ζῳδίοις ἤγουν Κριῷ Ταύρῳ Λέοντι Αἰγοκέρωτι τὰς γυναῖκας ἀσελγεῖς ποιοῦσιν, τοὺς δὲ ἄνδρας κλέπτας καὶ αἰσχροποιούς· ὁ Ἄρης καὶ <ἡ> Ἀφροδίτη ἰσομοιροῦντες <ἢ> θεωροῦντες ἢ διαμετροῦντες ἐν τροπικοῖς ζῳδίοις καὶ ἀλλήλων τὰ [f. 114v] δωδεκατημόρια ἐπιδεξάμενοι ποιοῦσι μεθύσους, μοιχούς, ἀνουστάτους. τὸ ὡροσκοποῦν ἕως μοίρας ιγ', ιδ', κβ', κδ', κζ', κη', λ' ἐμπαθεῖς καὶ ἀσελγεῖς ποιεῖ· καὶ <. . .> μοῖραι ἀπὸ ιβ' ἕως ιζ', Λέοντος ἀπὸ μοίρας κε' ἕως λ', Αἰγοκέρωτος ια' ιβ', ἐπὶ τούτων τῶν μοιρῶν δέον παρατηρεῖν τὸν ὡροσκόπον καὶ τὸν δύνοντα καὶ τὴν Ἀφροδίτην καὶ τὴν Σελήνην, τὸν κλῆρον τῆς τύχης καὶ τοῦ ἔρωτος. καὶ τόποι δὲ μαλακοί εἰσιν αἱ τελευταῖαι μοῖραι Κριοῦ, Λέοντος, Τοξότου· οἱ ὡροσκοπηθέντες ταύταις μοίραις μαλακόσωμοι γίνονται καὶ κιναιδίζοντες τοῖς τρόποις.

κα'. <Ἐκ τῶν Ἡλιοδώρου καὶ Ἀντιόχου> περὶ τοῦ πολεύοντος καὶ διέποντος.

<Ἐκ τῶν Ἡλιοδώρου.> Ὅτι τὸν πολεύοντα καὶ διέποντα ἐφ' ἑκάστης γενέσεως καὶ ἐπὶ πάσης ἡμέρας σκοπεῖν δεῖ διὰ τῆς τῶν ἀστέρων σφαιρικῆς θέσεως ἀκολούθως τῷ τῆς ἑπταζώνου στοιχικῷ λόγῳ· δι' αὐτῶν γὰρ τὰς γινομένας ἀθρόως συντυχίας [ἐπί τε συντυχίας] ἐπί τε συνθηκῶν καὶ ὑποσχέσεων καὶ χάριτος καὶ δωρεῶν ἔστι συλλαβεῖν καὶ πάσας τὰς γινομένας πράξεις τὰς τούτων παραπλησίας. ἔστι δὲ ἡ τάξις τῆς ἑπταζώνου ἔχουσα οὕτως.

Ὁ μὲν τοῦ Κρόνου ἀστὴρ ἐκληρώθη τὴν πρώτην καὶ ἀνωτάτω ζώνην ψυχρὰν οὖσαν· ὡς ἐν τῷ πάγῳ κειμένην· ὁ δὲ τοῦ Διὸς τὴν β' εὔκρατον οὖσαν καὶ ζωογόνον· ὁ δὲ τοῦ Ἄρεως τὴν γ' καὶ διάπυρον φθαρτικὴν καὶ ἐπισινῆ οὖσαν· ὁ δὲ τοῦ Ἡλίου τὴν δ' καὶ μεσαιτάτην

1 ἢ add. κλήρου scripsi : κέντρου cod. 2 ᾗ addidi. αὐτό cod. 6 τετραπόδων cod. 8 ἰσομοιρῶν θεωρῶν ἢ διαμέτρῶν ο—ο ἐν cod. 10 ἐπιδεξαμένων cod. μεθύσκους cod. τὸ vix sanum, fort. Ταῦρος ὡροσκοπῶν vel sim. 12 lacunam statui : <ταὐτὸ ποιοῦσι Κριοῦ> vel sim. suppl., cf. Maximus ed. Ludwich, p. 108, 25, et infra, p. 116, 7. 13 δέονται cod. 18 Huius capituli, quod edo ex uno codice Monacensi, Heliodori esse pars prima videtur, cf. cod. Vindob. 3, f. 68v, κεφ. η'. — Heliodorum Pauli Alexandrini commentatorem ex multis aliis codicibus nobis notum (cf. *Catal.*, VI, 41, 1; IV, 81) accurate interdum ad Paulum se applicasse [cf. Paul. ed. 1588, p. H3v] non est quod mireris. Altera pars (p. 114, 18) in Vindobon. quoque inter Antiochi capitula (κεφ. λ', cf. *Catal.*, VI, 30) invenitur. Tertia (p. 114, 33) item (Vindobon., κεφ. λα'). 22 ἑπταζώου cod. στοιχικῷ cod. (στοῖχος = series) : στοιχειωτικῷ Paulus l. c. 24 συντεθικῶν (*sic*) cod. 25 πράξεις singulas enumerat Paulus l. c. 26 ἑπταζώου cod. 27-p. 114, 17 fere ad verbum conspirant cum Paulo. 30 ἐπισινὴν cod.

of full moons and conjunctions, when the lord of the lot of the daemon opposing it makes men boastful and insolent. Venus in Capricorn or Pisces or Scorpio or Taurus, when observed by Saturn and Mars, makes men licentious, mad in their relations with women, effeminate, and likewise affects women. The Moon rising on the ascendant and Venus in four-footed signs, that is, Aries, Taurus, Leo, Capricorn, make women licentious, and men thieves and doers of shameful acts; Mars and Venus being in equal degrees or observing or in opposition in tropical signs and having received each other's [f. 114v] dodecatemoria make men drunkards, adulterers, utterly foolish. The ascendant up to degrees 13, 14, 22, 24, 27, 28, 30 makes men passionate and licentious; and <...> degrees from 12 to 17, of Leo from degree 21 to 30, of Capricorn 11, 12 — in the case of these degrees one must observe the ascendant and the descendant and Venus and the Moon, the lot of fortune and of love. And the soft places are the last degrees of Aries, Leo, Sagittarius; those born with these degrees on the ascendant become soft-bodied and effeminate in their ways.

21. <From Heliodorus and Antiochus> On the ruler and administrator.

28 <From Heliodorus. That one must examine the ruler and administrator for each nativity and for every day through the spherical position of the stars, in accordance with the elemental principle of the seven-zone system; for through these it is possible to grasp the conjunctions that occur all at once [in conjunctions] in agreements and promises and favors and gifts, and all the actions that occur similar to these. The order of the seven-zone system is as follows.

The star of Saturn was allotted the first and uppermost Zone, which is cold, as if lying in frost; that of Jupiter the second, which is temperate and life-giving; that of Mars the third, which is fiery, destructive, and harmful; that of the Sun the fourth and most central 1 * add. κλήρου scripsi : κέντρου cod. 27 addidi. αὐτό cod. 6 τετραπόδων cod. 8 ισομοιρών θεωρῶν ἢ διαμέτρων οπο ἐν cod. 10 ἐπιδεξαμένων cod. μεθύσκους cod. τὸ vix sanum, fort. Ταῦρος ὡροσκοπῶν vel sim. 12 lacunam statui : <ταυτό ποιοῦσι Κριού > vel sim. suppl., cf. Maximus ed. Ludwich, p. 108, 25, et infra, p. 116, 7. 13 δέονται cod. 18 Huius capituli, quod edo ex uno codice Monacensi, Heliodori esse pars prima videtur, cf. cod. Vindob. 3, f. 68', κεφ. η'. Heliodorum Pauli Alexandrini commentatorem

— ex multis aliis codicibus nobis notum (cf. Catal., VI, 41, 1; IV, 81) accurate interdum ad Paulum se applicasse [cf. Paul. ed. 1588, p. H3'] non est quod mireris. Altera pars (p. 114, 18) in Vindobon. quoque inter Antiochi capitula (κεφ. λ', cf. Catal., VI, 30) invenitur. Tertia (p. 114, 33). ilem (Vindobon., κεφ. λα). 22 επταζώου cod. στοιχικῷ cod. (στοῖχος - series) : στοιχειωτική Paulus 1. c.24 ισυντεθικών (sic) cod. 25 πράξεις singulas enumerat Paulus 1. c. 26 επταζώου cod. 27–p. 114, 17 fere ad verbum conspirant cum Paulo. 30 ἐπισινήν cod.

διάπυρον καὶ θερμὴν ἅμα καὶ ζωογόνον· ὁ δὲ Ἀφροδίτης τὴν ε′ καὶ εὔδιον σπορᾶς οὖσαν καὶ γονῆς κυρίαν· ὁ δὲ Ἑρμοῦ τὴν ς′ καὶ ἐπίκοινον ὑγρὰν οὖσαν καὶ ξηράν· ὁ δὲ Σελήνης τὴν ζ′ ὑγρὰν οὖσαν καὶ περιγειοτέραν, ἥτις δέχεται καὶ τὰς τῶν ἀστέρων ἀπορροίας. ἡ δὲ μέθοδος τοῦ διέποντος καὶ πολεύοντός ἐστιν αὕτη· ὅταν ὁ τοῦ Κρόνου κύριος γίνηται τῆς ἡμέρας, λέγομεν· πολεύει ὅλην ἡμέραν καὶ διέπει τὴν α′ ὥραν καὶ αὐτὸς πολεύων καὶ διέπων· τὴν β′ ὥραν παραδίδωσι τῷ Διὶ καὶ λέγομεν τὴν β′ ὥραν Κρόνου πολεύοντος καὶ Διὸς διέποντος· εἶτα τὴν γ′ ὥραν παραδίδωσι τῷ Ἄρεως καὶ λέγομεν Κρόνου πολεύοντος καὶ Ἄρεως διέποντος· ὁμοίως τὴν δ′ ὥραν τοῦ Ἡλίου, τὴν ε′ τῆς Ἀφροδίτης, τὴν ς′ τοῦ Ἑρμοῦ καὶ τὴν ζ′ [f. 115] τῆς Σελήνης λέγομεν καὶ Κρόνον πολεύοντα, ἐπεὶ κύριος τῆς ἡμέρας ἐστὶν καὶ τοῦ διέποντος. πάλιν οὖν τὴν η′ ὥραν πολεύει καὶ διέπει· καὶ καθεξῆς τῶν λοιπῶν οὕτως ἔχει ἡ ἀκολουθία· τὴν μὲν α′ ἡμέραν πολεύει ὁ Ἥλιος καὶ διέπει τὴν α′ ὥραν, τὴν δὲ β′ ἡ Σελήνη ὁμοίως, τὴν δὲ γ′ ὁ Ἄρης ὁμοίως, τὴν δὲ δ′ ὁ Ἑρμῆς, τὴν δὲ ε′ ὁ Ζεύς, τὴν δὲ ς′ ἡ Ἀφροδίτη, τὴν δὲ ζ′ ὁ Κρόνος.

<Ἐκ τῶν Ἀντιόχου.> Ἔστιν δὲ ἡ ἐπίσκεψις τῶν εἰρημένων οὕτως· πολεύοντος δὲ τοῦ Κρόνου ὥρας α′ γ′ η′ ι′ οἱ γενόμενοι ἀγενεῖς, ἐπισινεῖς καὶ βιοθάνατοι. τοῦ Διὸς πολεύοντος ὥρας α′ δ′ ι′ ια′ οἱ γενόμενοι ἄρχοντες, ἔνδοξοι, ὡραῖοι, ἐπιχαρεῖς. τοῦ Ἄρεως πολεύοντος ὥρας α′ β′ γ′ ς′ η′ οἱ γενόμενοι χολώδεις, θυμοειδεῖς, αἱματικοί, ἔμπειροι. τοῦ Ἡλίου πολεύοντος ὥρας α′ β′ γ′ ς′ η′ οἱ γενόμενοι λαμπροί, ἔνδοξοι, μεγιστάνων φίλοι, θεοφιλεῖς. τῆς Ἀφροδίτης πολευούσης ὥρας α′ β′ ε′ η′ θ′ ι′ οἱ γενόμενοι πρακτικοί, ἐπαφρόδιτοι, ἐπιχαρεῖς. τοῦ Ἑρμοῦ πολεύοντος ὥρας α′ δ′ ς′ ζ′ η′ οἱ γενόμενοι δραστικοί, πολυίστορες, διανοητικοί, ἔμπρακτοι. τῆς Σελήνης πολευούσης ὥρας α′ γ′ ς′ ζ′ η′ οἱ γενόμενοι ἔξαρχοι μεγάλων πραγμάτων τασσόμενοι, ἡγούμενοι, καταστάται λαοῦ. ὁμοίως καὶ ἐπὶ τῶν νυκτερινῶν ὡρῶν, ἐὰν ὁ κύριος τῶν ὡρῶν τοῦ διέποντος κακοδαιμονήσῃ, θηριοβρώτους ποιεῖ· ἐὰν δὲ ὁ Κρόνος διέπῃ Σελήνης διαμετρούσης, ἐπιληπτικοὺς καὶ θεοφορουμένους ποιεῖ.

<Ἐκ τῶν Ἀντιόχου.> Ἰδίως περὶ Σελήνης.

Σελήνη ἰσομοιροῦσα Σκορπίῳ ἢ Ἰχθύσιν ἢ Καρκίνῳ ἢ Κρόνῳ ἢ Ἄρει λέπρας ποιεῖ· Σελήνη σὺν Κρόνῳ καὶ Ἄρει ἐν ὑστέραις μοίραις τῶν ζῳδίων χωλοὺς ποιεῖ· Σελήνη ἀπόστροφος τοῦ ὡροσκόπου ποιεῖ τοὺς γεννηθέντας ἀνοήτους καὶ παράφρονας· Σελήνη διάμετρος καὶ πανσέληνος κακοδαιμονοῦντας καὶ ἐκπτώτους ποιεῖ· Σελήνη καὶ Ἥλιος

4 ἀπορροίας scripsi ex Paulo: πορείας cod. 12 καὶ λέγομεν cod., inverti. πολιτεύοντα cod. 17 τὸν ♄ cod. 19 ὡροσκόπου cod. sed ♄ supra scriptum. 29 καθιστάται cod. 31 διέποντος cod. 33 sqq. = Vindobonensis 3, f. 52ᵛ (κεφ. λα′). 35 ἡ ☾ cod. 38 Ἥλιος (☉) corr. ex ♂ in cod.

fiery and hot, at the same time life-giving; that of Venus is the 5th, being fair and governing sowing and generation; that of Mercury is the 6th, being common to both moist and dry; that of the Moon is the 7th, being moist and closest to the earth, which also receives the effluences of the stars. The method of the ruling and governing planet is as follows: when Saturn becomes lord of the day, we say: it rules the whole day and governs the 1st hour, both ruling and governing; the 2nd hour it hands over to Jupiter, and we say the 2nd hour with Saturn ruling and Jupiter governing; then the 3rd hour it hands over to Mars, and we say Saturn ruling and Mars governing; likewise the 4th hour to the Sun, the 5th to Venus, the 6th to Mercury, and the 7th [f. 115] to the Moon, and we say Saturn is ruling, since it is lord of the day and of the governing planet. Again, therefore, it rules and governs the 8th hour; and so the sequence of the rest proceeds accordingly: on the 1st day the Sun rules and governs the 1st hour, on the 2nd likewise the Moon, on the 3rd likewise Mars, on the 4th Mercury, on the 5th Jupiter, on the 6th Venus, and on the 7th Saturn.

<From the works of Antiochus.> The examination of the aforesaid matters is as follows: when Saturn is ruling the 1st, 3rd, 9th, 10th hours, those born are of low birth, subject to injury, and dying a violent death. When Jupiter is ruling the 1st, 4th, 10th, 11th hours, those born are rulers, distinguished, handsome, and charming. When Mars is ruling the 1st, 2nd, 3rd, 6th, 8th hours, those born are choleric, passionate, sanguine, and experienced. When the Sun is ruling the 1st, 2nd, 3rd, 6th, 8th hours, those born are illustrious, distinguished, friends of the great, and beloved of the gods. When Venus is ruling the 1st, 2nd, 5th, 8th, 9th, 10th hours, those born are practical, charming, and agreeable. When Mercury is ruling the 1st, 4th, 6th, 7th, 8th hours, those born are energetic, learned, intellectual, and effective. When the Moon is ruling the 1st, 3rd, 6th, 7th, 8th hours, those born are appointed to lead great affairs, commanders, and organizers of the people. Likewise also in the case of the nocturnal hours, if the lord of the hours of the governing planet fares ill, it makes them devoured by wild beasts; and if Saturn governs while the Moon is in opposition, it makes them epileptic and divinely possessed.

<From the works of Antiochus.> Particularly concerning the Moon.

The Moon in equal degrees with Scorpio or Pisces or Cancer or Saturn or Mars causes leprosy; the Moon together with Saturn and Mars in the later degrees 35 of the Zodiac signs causes lameness; the Moon averse from the horoscope causes those born to be foolish and deranged; the Moon in opposition and full causes misfortune and ruin; the Moon and the Sun

4 ἀπορροίας I wrote from Paulus: πορείας cod. 12 καὶ λέγομεν cod., inverted. πολιτεύοντα cod. 17 τὸν b cod. 19 ὡροσκόπου cod. but b written above.

29 καθιστάται cod. 31 διέποντος cod. 33 sqq. = Vindobonensis 3, f. 5gr (ch. 31).
35 ἡ (cod. 38 Ἥλιος (Θ) corr. from o' in cod.

ἐν τῷ ς' ἢ ιβ', Κρόνου καὶ Ἄρεως καὶ Ἑρμοῦ ἐπὶ κέντρῳ ὄντων δίχα Διὸς καὶ Ἀφροδίτης, κυνανθρώπους ποιοῦσιν ἢ κυνοβρώτους· Σελήνη καὶ Ἀφροδίτη ὁμοῦ ποιοῦσι ῥευματιζομένους, μαλακοὺς καὶ τὰς μίξεις ἐπὶ κακῷ ἔχοντας. Σελήνη καὶ Ἑρμῆς [f. 115v] κατὰ διάμετρον ποιοῦσι σίντας, ψεύστας, ἅρπαγας· Σελήνη διαμετροῦσα [ἢ διαμετροῦσα] τὸν ἴδιον οἰκοδεσπότην φυγάδας ποιεῖ, μετανάστας, μετοικιζομένους· Σελήνη ὑποτριταία καὶ ὑπὸ κακοποιῶν ἀστέρων ἀκτινοβολουμένη βιοθανάτους ποιεῖ καὶ ἐπισυναπτική <ἐστι> κακῶν.

κβ'. <Ἀντιόχου> περὶ δεκανῶν ἀσελγοποιῶν.

Ἡ Ἀφροδίτη ἐπιτυχοῦσα δεκανῷ α' Κριοῦ ἀσελγεῖς ποιεῖ καὶ ἐμπαθεῖς καὶ <εἰς> ἄρσενας ἐπιμαινομένους. Ἀφροδίτη Διδύμων δεκανῷ β' λάγνους ποιεῖ, αἰσχρούς, κατωφερεῖς πρὸς ἀφροδίσια. ἐν δὲ Λέοντος δεκανῷ α' ποιεῖ ἐρωτικούς, κακογάμους. ἐν δὲ γ' δεκανῷ ποιεῖ μοιχούς, ἅρπαγας γυναικῶν, καὶ ὑπὸ γυναικῶν ἀτυχῆσαι. ἐν δὲ Ζυγοῦ δεκανῷ [δὲ] πρώτῳ ἀσελγεῖς ποιεῖ καὶ ἐπὶ τὰς ὀρέξεις ἐπιμανεῖς. ἐν δὲ Σκορπίου δεκανῷ α' ποιεῖ αἰσχροποιῶν βλάβην γυναικῶν. ἐν δὲ Τοξότῃ δεκανῷ γ' ποιεῖ ἀτυχῆσαι διὰ γυναῖκα, καὶ ἔπαισχρος ἔσται. ἐν δὲ Αἰγοκέρωτι δεκανῷ α' ποιεῖ ἀσελγεῖς, αἰσχροποιοὺς καὶ ταῦτα παρὰ φύσιν πράττοντας. ἐν δὲ τῷ β' δεκανῷ ποιεῖ μοιχούς, πόρνους. ἐν δὲ τῷ Ὑδροχόῳ δεκανῷ γ' ποιεῖ ῥυπαρούς. ἐν δὲ Ἰχθύσι δεκανῷ γ' ποιεῖ μοιχοὺς καὶ ἐπιμανεῖς ταῖς μίξεσιν.

Ὁ Ἥλιος Κριοῦ δεκανῷ γ' ποιεῖ μαλακοὺς καὶ ἀσελγεῖς καὶ ἐν Ζυγῷ δεκανῷ α' καὶ β' καὶ γ' καὶ Σκορπίῳ δεκανῷ α' καὶ Ἰχθύσιν δεκανῷ α' καὶ γ'.

Ἡ Σελήνη Κριοῦ δεκανῷ γ' μαλακοὺς καὶ ἀσελγεῖς καὶ ἐμπαθεῖς ποιεῖ καὶ Λέοντος δεκανῷ γ' καὶ Ἰχθύων δεκανῷ α' καὶ Αἰγοκέρωτος δεκανῷ γ' καὶ Ζυγοῦ δεκανῷ γ' καὶ Ὑδροχόου δεκανῷ γ'. εἰ δὲ καὶ ὁ κύριος τῆς κατὰ πῆξιν Σελήνης τύχῃ ἀπόστροφος καὶ ὁ κύριος τοῦ ὡροσκόπου ἀπόστροφος αὐτοῦ, οὔτε ἄνθρωπός ἐστιν ὁ γεννηθεὶς οὔτε κτῆνος, ἀλλὰ τέρας τι ἄσημον. οἱ δὲ κα[f. 116]κοποιοὶ <εἰ> ἐπιθεωρήσουσιν τὰ κέντρα, τῶν ἐκθειαζομένων ἔσται τὸ γεννηθὲν οἷον κύων ἢ αἴλουρος· οἱ δὲ ἀγαθοποιοὶ <εἰ> ἐπιθεωρήσουσιν τὰ κέντρα τῶν ἀγαθοποιῶν ἀποστρόφων, ἄγριόν τι ζῷον ἔσται τὸ γεννηθέν.

Κρόνος Κριοῦ δεκανῷ γ' καὶ Ζυγοῦ δεκανῷ γ' καὶ Αἰγοκέρωτος δεκανῷ α' καὶ γ' ἀσελγεῖς ποιεῖ. Ζεὺς Κριοῦ δεκανῷ γ' καὶ Ζυγοῦ

5 σίνιας cod. 5-6 ἢ διάμετρ. in cod. aut corruptum aut mera dittographia bis scriptum. 9 Antiochi inter capitula numero λδ' signatum in Vindobonensi 3, f. 53v; item in Cantabrigiensi supra p. 107, not. 1, citato invenitur (part. III, f. 9) ubi inscribitur Π. δεκανῶν ἀσελγοποιῶν ἐν οἷς ἡ Ἀφροδίτη καὶ οἱ λοιποί. Ἀντιόχου. 11 εἰς addidi; sed fort. scrib. ἄρρεσι. 14 ἀτυχήσει cod. 15 δὲ unc. incl. 19 αἰσχρούς cod., corr. Cumont, cf. *Catal.*, V, 206, 23. Cf. tamen v. 12. 30 εἰ addidi, item infra 32. 31 τὰ κ. τ. ἐκθιαζομένων, ἔσται cod. Auctor Aegyptiorum superstitionem significare videtur.

in the 4th or 12th, with Saturn and Mars and Mercury on an angle without Jupiter and Venus, cause lycanthropy or being devoured by dogs; the Moon and Venus together cause those who are subject to fluxes, the soft and those who engage in intercourse to evil ends. The Moon and Mercury [f. 115'] in opposition cause harm, lies, robbery; the Moon in opposition [the one in opposition] to its own domicile lord causes exiles, wanderers, those who are resettled; the Moon in its third day phase and struck by the rays of malefic stars causes violent deaths and is conducive to evils.

22. <Antiochus on the decans that produce licentiousness.

Venus falling upon the 1st decan of Aries makes people licentious, impassioned, <and> madly desirous of males. Venus in the 2nd decan of Gemini makes people lustful, shameless, inclined toward sexual indulgence. In the 1st decan of Leo it makes people amorous and ill-fated in marriage. In the 3rd decan it makes adulterers, ravishers of women, and causes misfortune through women. In the first decan of Libra it makes people licentious and madly driven by desires. In the 1st decan of Scorpio it causes shameful harm to women. In the 3rd decan of Sagittarius it causes misfortune through a woman, and the person will be disgraced. In the 1st decan of Capricorn it makes people licentious, shameless, and committing these acts contrary to nature. In the 2nd decan it makes adulterers and fornicators. In the 3rd decan of Aquarius it makes people filthy. In the 3rd decan of Pisces it makes adulterers and those frenzied in sexual intercourse.

The Sun in the 3rd decan of Aries produces soft and licentious persons, and likewise in the 1st, 2nd, and 3rd decan of Libra, and in the 1st decan of Scorpio, and in the 1st and 3rd decan of Pisces.

The Moon in the 3rd decan of Aries produces soft, licentious, and passionate persons, and likewise in the 3rd decan of Leo, and in the 1st decan of Pisces, and in the 3rd decan of Capricorn, and in the 3rd decan of Libra, and in the 3rd decan of Aquarius. But if the lord of the Moon at conception happens to be averse and the lord of the horoscope averse to it, then the one born is neither human nor beast, but some obscure monster. And if the malefics [f. 116] should behold the angles of those deified, the native will be like a dog or a cat; but if the benefics should behold the angles of the averse benefics, the native will be some wild animal.

Saturn in the 3rd decan of Aries and in the 3rd decan of Libra and in the 1st and 3rd decan of Capricorn produces licentious persons. Jupiter in the 3rd decan of Aries and of Libra

5 σίνιας cod. 5–6 ἡ διάμετρ. in the codex either corrupt or written twice by a simple dittography. 9 The chapter of Antiochus, marked with the number λδ' among the chapters in Vindobonensis 3, f. 53'; likewise found in the Cantabrigiensis cited above p. 107, note 1 (part III, f. 9), where it is entitled Π. δεκανῶν ἀσελγοποιῶν ἐν οἷς ἡ Ἀφροδίτη καὶ οἱ λοιποί. Ἀντιόχου. 11 εἰς added by me, but perhaps one should write ἄρρεσι. 14 ἀτυχήσει cod. 15 δὲ enclosed in brackets. 19 αἰσχρούς cod., corr. Cumont, cf. Catal., V, 206, 23. Cf. however v. 12. 30 εἰ added by me, likewise below 32. 31 τὰ κ. τ. ἐκθιαζομένων, ἔσται cod. The author seems to be alluding to an Egyptian superstition.

δεκανῷ α' καὶ γ' καὶ Αἰγοκέρωτος δεκανῷ α' καὶ γ'. Ἄρης Κριοῦ δεκανῷ α' καὶ Αἰγοκέρωτος δεκανῷ α'. ὡροσκόπος Κριοῦ δεκανῷ γ' καὶ Ζυγοῦ δεκανῷ α' καὶ γ' καὶ Αἰγοκέρωτος δεκανῷ α' ἀσελγεῖς καὶ ἡδυπαθοῦντας ποιεῖ.

Ὁ κλῆρος τῆς τύχης καὶ τοῦ δαίμονος καὶ οἱ κύριοι αὐτῶν ἐν ἀσελγεῖ ζῳδίῳ ἐμπεπτωκότες μαλακοὺς καὶ ἀσελγεῖς ποιοῦσιν. ἀσελγῆ δὲ ζῴδιά εἰσιν Κριός, Ταῦρος, Λέων, Αἰγόκερως, ἀπὸ μέρους δὲ Ἰχθύες καὶ Ζυγός. Ἀφροδίτη ἐν ἀρσενικῷ ζῳδίῳ καὶ οἴκῳ ἢ ὁρίοις Ἑρμοῦ ἀσελγεῖς ποιεῖ. Ἀφροδίτη ἐπὶ κέντρῳ καὶ ἐν θηλυκῷ ζῳδίῳ ὑπὸ Ἄρεως θεωρουμένη πρὸς φίλτρον ἐγείρει τοὺς ἔρωτας καὶ ἐπιχαρεῖς <ποιεῖ>, μάλιστα δὲ ἑσπέριος.

κγ'. Περὶ φάσεων τῶν τῆς Σελήνης[1].

Εἰσὶ τῆς Σελήνης φάσεις ια'· * διάμετρος· εἶτα ἀπόστημα τοῦ Ἡλίου μοίρας ιε'· Ἡλίου μοίρας ϛ' διχότομος ε'· ἀπόστημα τοῦ Ἡλίου ἀπὸ μοίρας ϛα' ἕως ρλε'· καὶ καλεῖται ἀμφίκυρτος· ς' ἀποστάσασα τοῦ Ἡλίου μοίρας ρπ' πανσελήνου μοίρας ρξε'· μηνοειδὴς ἑνδεκάτη

6 ἐν ἀσελγὲς ζῴδια cod. 10 θεωρουμένους cod. 11 ποιεῖ addidi. 13 sqq.: cf. infra in adnot.

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[1] Hoc capitulum in Vindobonensi deest. Fortasse ex Heliodoro; cf. Paul. Alexandr. p. F3ᵛ : τὰ δὲ τῆς Σελήνης σχήματα ἅπερ καλεῖται φάσεις ἐστὶ τάδε. σύνοδος, γέννα, ἀνατολή, μηνοειδὴς α', μηνοειδὴς β', διχότομοι β', ἀμφίκυρτοι β', πανσέληνος· τινὲς δὲ βούλονται καὶ ια' προστιθέναι τὸ πλησισέληνον. In nostro codice (Monac.) totus locus quem asteriscis inclusi corruptissimus lacunisque scatens. Lectio genuina ita fere restituenda : Εἰσὶ τῆς Σελήνης φάσεις ια'. <α' γέννα εἰ τὸ ἀπόστημα ἀπὸ Ἡλίου μοίρας α'· β' ἀνατολή>, εἰ τὸ ἀπόστημα τοῦ Ἡλίου μοιρῶν ιε'· <γ' μηνοειδὴς α', εἰ ξ'· δ' ἀπὸ> Ἡλίου μοίρας ϛ' διχότομος <α'>· ε' ἀπόστημα <ἀπὸ> τοῦ Ἡλίου ἀπὸ μοίρας ϛα' ἕως ρλε'· καλεῖται ἀμφίκυρτος· ς' ἀποστάσασα τοῦ Ἡλίου μοίρας <ρν' πλησισέληνος· ζ' μοίρας> ρπ' πανσέληνος· <η'> μοίρας ρξε' <ἀμφίκυρτος β'· θ' μοίρας ϛ' διχότομος β'· ι' μοίρας ξ'> μηνοειδὴς <β'>· ια' πληρώσασα ἀπὸ Ἡλίου μοίρας τξ' <σύνοδος ἢ> δύσις ἢ καὶ ἀφώτιστος. Ceterum infra in nostro cod. f. 121 (κεφ. λ') simillima eis quae Paulus docet leguntur : Ὅτι τῆς Σελήνης σχήματα ἃ καὶ προφάσεις [*sic*] λέγονται ι' εἰσίν· σύνοδος· γέννα· ἀνατολή· μηνοειδής· διχότομος· ἀμφίκυρτος· πανσέληνος· ἀμφίκυρτος πάλιν καὶ διχότομος καὶ μηνοειδής· τινὲς δὲ καὶ ἑνδεκάτην ἣν λέγουσι πλησιφαῆ ἢ πλησισέληνον (πλεισιοσέλ. cod.). σύνοδος μέν ἐστιν ὅταν ἐν τῷ αὐτῷ οὖσα ζῳδίῳ καὶ ἰσομοιρεῖ τῷ Ἡλίῳ· γέννα ὅταν εἰς τὰ ἑπόμενα τοῦ Ἡλίου ἡ Σελήνη ἀποδιαστῇ μοίρας ξ', ἐπὶ δὲ ἑξαγώνῳ δηλονότι σχήματι οὖσα· διχότομος δὲ α' ὅταν εἰς τὰ ἑπόμενα τοῦ Ἡλίου ἀποδιαστῇ μοίρας ϛ', κατὰ τετράγωνον οὖσα σχῆμα· ἀμφίκυρτος δὲ α' ὅταν εἰς τὰ ἑπόμενα τοῦ Ἡλίου ἀποδιαστῇ μοίρας ρκ', τρίγωνον ἔχουσα [f. 121ᵛ] πλευράν· πλησισέληνος (-σιο- cod.) δὲ ὅταν ἀπὸ <Ἡλίου> ς' ζῴδια ἢ μοίρας δ' [fort. διαστῇ] ἐν τοῖς ἑπομένοις τοῦ Ἡλίου ρν', μήπω τῇ διαμέτρῳ [l. τὴν διάμετρον] ποιησαμένη· πανσέληνος δὲ ὅταν εἰς τὰ ἑπόμενα τοῦ Ἡλίου ἀπὸ διαστήματος [l. ἀποδιαστῇ] μοίρας ρπε' ἐκ διαμέτρου στάσεως ὃ καλεῖται πανσεληνιακὸς σύνδεσμος κτλ.

first and third decan of Capricorn. Mars in the first decan of Aries and the first decan of Capricorn. The horoscope in the third decan of Aries and the first and third decan of Libra and the first decan of Capricorn makes people licentious and pleasure-seeking.

The Lot of Fortune and of the Daemon, and their lords, falling in a licentious zodiac sign, make men soft and licentious. The licentious signs are Aries, Taurus, Leo, Capricorn, and in part Pisces and Libra. Venus in a masculine sign and in the house or terms of Mercury makes people licentious. Venus on an angle and in a feminine sign, beheld by Mars, stirs up erotic desires and love and makes people charming, especially when evening star.

23. On the Phases of the Moon.

The phases of the Moon are eleven: * opposition; then the distance from the Sun of 15 degrees; 6 degrees of the Sun; the dichotomy, the 5th; the distance from the Sun from degree 91 to 135; and it is called gibbous; the 6th, having receded 15 from the Sun by 180 degrees; full moon, 165 degrees; crescent, the eleventh

6 in the licentious signs cod. 10 considered cod. 11 ποιεῖ added by me. 13 sqq.: cf. below in the note.

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1 This chapter is absent in the Vindobonensis. Perhaps from Heliodorus; cf. Paul. Alexand. p. 3': the figures of the Moon which are called phases are as follows: conjunction, birth, rising, first crescent, second crescent, two dichotomies, two gibbous phases, full moon; but some wish also to add the nearly-full moon. In our codex (Monac.) the entire passage which I have enclosed with asterisks is most corrupt and full of lacunae. The genuine reading may be approximately restored as follows: The phases of the Moon are eleven. And birth, if the distance from the Sun is 1–2 degrees of the rising; if the distance from the Sun is 15 degrees; <3rd first crescent, if 5 degrees; 4th from> the Sun 90 degrees dichotomy <1st>; 5th distance <from the Sun from degree 91 to 135>; it is called gibbous; 6th, having receded from the Sun by <150 degrees, nearly-full moon; 7th, 180 degrees> full moon; <8th> 165 degrees <second gibbous; 9th, 90 degrees, second dichotomy; 10th, 5 degrees> crescent <2nd>; 11th, having completed from the Sun 15 degrees <conjunction> setting or also unilluminated. Moreover, below in our cod. f. 121 (ch.30) very similar things to what Paul teaches are read: "That the figures and phases [sic] of the Moon, which are called, are 9: conjunction; birth; rising; crescent; dichotomy; gibbous; full moon; gibbous again and dichotomy and crescent; but some also add an eleventh which they call nearly-bright or nearly-full moon (πλεισιοσέλ. cod.). Conjunction is when, being in the same sign and at equal degrees with the Sun; birth, when the Moon has moved away from the Sun by 6 degrees in the following direction, being clearly in a sextile aspect; first dichotomy, when it has moved away from the Sun in the following direction by 90 degrees, being in a square aspect; first gibbous, when it has moved away in the following direction from the Sun by 120 degrees, having a trine aspect [f. 121']; nearly-full moon, when from <the Sun> 6 signs or 4 degrees [perhaps: it is distant] in the following parts of the Sun by 150 degrees, not yet having made the opposition; full moon, when in the following parts of the Sun from a distance [read: having moved away] by 185 degrees from the position of the opposition it is called the full-moon conjunction, etc.

πληρωθεῖσα ἀπὸ Ἡλίου μοίρας τε', δύσις ἢ καὶ ἀφώτιστος *. τούτων τῶν φάσεων τοὺς κυρίους καὶ τῶν τόπων ἀπὸ τοῦ ὡροσκόπου τοὺς οἰκοδεσπότας χρὴ ζητεῖν. ἐὰν οὖν ὁ ἀναβιβάζων μετὰ Διὸς καὶ Σελήνης ἢ Ἀφροδίτης ἢ Ἡλίου <ᾗ>, ἐκπτώσεις ποιεῖ, ἐξόχως δὲ εἰ
5 ἐπὶ κέντρῳ εἶεν· ἐπὶ δὲ τῶν ἀγαθοποιῶν ὁ καταβιβάζων καλῶς, ἐπὶ δὲ τῶν κακοποιῶν ὁ ἀναβιβάζων κακῶς. οἱ τριγωνικοὶ δεσπόται τῶν φώτων, ὁ α' καὶ ὁ β', ἀσύμφωνοι πρὸς ἀλλήλους τυχόντες ἢ ἐναντιούμενοι ἑαυτοῖς καὶ μὴ θεωρούμενοι ἡμέρας μὲν ὑπὸ Ἡλίου, [f. 116v] νυκτὸς δὲ ὑπὸ Σελήνης, αἰχμαλωσίας ποιοῦσιν ἢ δουλεύοντας ἢ
10 φυγάδας. ἡ Σελήνη καὶ ὁ Κρόνος ἐν ἑνὶ ζῳδίῳ τυχόντες ἐκπτώτους ποιοῦσιν, ἐὰν ὁ κύριος τῆς τύχης εὑρεθῇ ἐν τῷ ζ' ἢ τῷ ἀντιμεσουρανήματι, ἔκπτωσιν ποιοῦσιν. εἰ δὲ ἐν τῷ η', δι' ὀνείρων τὰς κτήσεις δίδωσιν, εἶτα καὶ βιοθανασίαν.

<κδ'.> Περὶ ῥητόρων καὶ παιδευτῶν καὶ ἑτέρων ὑποθέσεων.

15 Ἂν ὁ τοῦ Ἑρμοῦ ἐπιθεωρήσῃ τὸν Δία ἐν καλῷ τόπῳ ἑστῶτα καὶ ἀλλήλων ὑποδέξωνται τὰ ὅρια, ἔξαυγοι ὄντες καὶ ἐπίκεντροι καὶ ἐπαναφερόμενοι, ποιοῦσι σοφιστάς, γραμματικούς, παιδευτάς. ἐὰν ὁ Ἑρμοῦ ἐν καλῷ τόπῳ τύχῃ, μάλιστα καὶ Κρόνου οἴκῳ, ἔξαυγος, καὶ θεωρῆται ὑπὸ Διὸς καὶ Κρόνου καὶ Ἄρεως, ποιεῖ ἀστρολόγους, μάντεις· εἰ δὲ
20 Κρόνος ὡροσκοπ<ῶν> τύχῃ οἴκῳ Ἑρμοῦ, † ἀπαραβάτους καὶ μαθηματικούς. ἐὰν ὁ Κρόνος ἐπιθεωρήσῃ τὴν Σελήνην καὶ τὸ δωδεκατημόριον αὐτῆς καὶ ἡ Σελήνη ᾗ ἐν τοῖς ὁρίοις Κρόνου, βαλανεῖς καὶ λιθοξύστας ποιεῖ. ἐὰν ὁ Κρόνος ἰσόμοιρος Ἄρει καὶ Ἑρμῇ <ᾗ καὶ> θεωρῶνται τὰ δωδεκατημόρια ἀλλήλων δίχα <τῆς> τῶν ἀγαθοποιῶν θεωρίας, νεκροτά-
25 φους ἢ νεκροθάπτας ἢ † νεκροπάρτους ποιεῖ. ἐὰν ὁ Ἄρης τῇ Ἀφροδίτῃ ἰσόμοιρος κατὰ τετράγωνον ἢ διάμετρον <ᾗ καὶ> ἐπιθεωρῶνται ἀλλήλων τὰ δωδεκατημόρια ἐκτὸς τῆς τῶν ἄλλων ἐπιθεωρίας, ποιοῦσι μεθύσους, λῃστάς, μοιχούς· εἰ δὲ Κρόνος ἐπιθεωρήσῃ, ποιεῖ κιναίδους, ἀσελγεῖς. ἐὰν ὁ Κρόνος καὶ ἡ Ἀφροδίτη καὶ <ὁ> Ἄρης ἀλλήλους
30 θεωρήσωσιν ἐν Κριῷ καὶ Λέοντι καὶ Τοξότῃ, ποιοῦσι τεκτονικούς, βυρσεῖς. ἂν ὁ Ἑρμῆς ἔξαυγος ὢν ἰσόμοιρος γένηται τῇ Σελήνῃ καὶ ἐπιθεωρήσωσι τὰ δωδεκατημόρια ἀλλήλων <καὶ> Ἄρης καὶ Κρόνος διαμετροῦντες ἑαυτοῖς ἐπιτύχωσί <τινι> τῶν κέντρων, κυνηγοὺς

2 τοὺς τόπους cod. 4 εἰ] οἱ cod. 6 δεσπότες cod. 7 ἀσύμφωνος cod. 11-12 ἢ τὸ ἀντιμεσουράνημα cod. 12 κτίσεις cod, 14 Hoc capitulum in Vindobonensi non legitur; in Mutinensi 11 (*Catal.*, IV, p. 30), κεφ. κδ' inter excerpta ex Antiocho. 19 μάντας cod. 20 οἶκος cod. ἀπαραβάτους corruptum : ἀβροβάτας? vel παραβάτας? 22 ᾗ] ἦν cod. 23 θεωροῦνται cod. (et infra). 25 νεκροθάπτους cod. νεκροπάρτους non intellego; fort. νεκροπράτας (νεκρορράπτας coni. Cumont). 27 τῆς τῶν ἀλλήλων cod. 30 θεωρήσουσιν cod. τεκτογονικὰς corr. man. 1 ex τεκνογονίαν. 31 τῆς ☾ cod. 32 et 33 καὶ et τινί addidi.

filled from the Sun's degrees 35, setting or also without light *. Of these phases one must seek the lords and the house-rulers of the places from the horoscope. If then the ascending node is with Jupiter and the Moon or Venus or the Sun, it produces falls, especially if they are on an angle; but with the benefics the descending node acts well, and with the malefics the ascending node acts badly. The trigon lords of the luminaries, the first and the second, when they happen to be discordant with one another or opposing each other and not observed by day by the Sun, [f. 116] and by night by the Moon, produce captivities or conditions of servitude or exile. The Moon and Saturn falling in one zodiac sign produce fallen persons, if the lord of fortune is found in the 7th or in the imum caeli, they produce a fall. But if in the 8th, it gives acquisitions through dreams, and then also violent death.

<24.> On orators, teachers, and other subjects.

15 If Mercury aspects Jupiter standing in a good place and they receive each other's bounds, being in light and angular and in succedent houses, they produce sophists, grammarians, teachers. If Mercury happens to be in a good place, especially also in the house of Saturn, in light, and is aspected by Jupiter and Saturn and Mars, it produces astrologers, diviners; but if Saturn happens to be rising in the house of Mercury, † inviolable and mathematical. If Saturn aspects the Moon and its dodecatemorion and the Moon is in the bounds of Saturn, it produces bath-keepers and stone-cutters. If Saturn is equidegree with Mars and Mercury and their dodecatemoria aspect each other without the aspect of the benefics, it produces grave-diggers or corpse-buriers or † necroparters. If Mars is equidegree with Venus by square or opposition and their dodecatemoria aspect each other apart from the aspect of the others, they produce drunkards, robbers, adulterers; but if Saturn aspects, it produces sodomites, licentious persons. If Saturn and Venus and Mars aspect one another in Aries and Leo and Sagittarius, they produce carpenters, tanners.if Mercury being in light becomes equidegree with the Moon and their dodecatemoria aspect each other and Mars and Saturn diametrically opposing each other happen upon one of the angles, hunters

2 τοὺς τόπους cod. 4 El] οί cod. 6 δεσπότες cod. 7 ἀσύμφωνος cod. 11-12 ἢ τὸ ἀντιμεσουράνημα cod. 12 κτίσεις cod, 14 This chapter is not found in the Vindobonensis; in Mutinensis 11 (Catal., IV, p. 30), κεφ. κδ' among excerpts from Antiochus. 19 μάντας cod. 20 οἶκος cod. ἀπαραβάτους corrupted: ἀβρο- βάτας? or παραβάτας? 22] ἦν cod. 23 θεωροῦνται cod. (and below). 25 νεκρο θάπτους cod. νεκροπάρτους I do not understand; perhaps νεκροπράτας (νεκρορράπτας conjectured by Cumont). 27 τῆς τῶν ἀλλήλων cod. 30 θεωρήσουσιν cod. τεκνογονικάς corrected by hand 1 from τεκνογονίαν. 31 τῆς (cod. 32 and 33 και and τινί added by me.

ἢ ἱερακοτρόφους ποιοῦσι ἢ ὀρνιθοτρόφους. ἐὰν ὁ Ἑρμῆς καὶ Ἀφροδίτη ταπεινούμενοι ἐν ὁρίοις ἰδίοις, πολιτικούς, μίμους ποιοῦσιν. Ἑρμῆς καὶ Ἄρης καὶ Ἀφροδίτη καὶ Σελήνη ἐπίκεντροι ἐὰν ἐπιθεωρῶνται ἀλλήλους κατὰ κέντρα, μηχανικοὺς ποιοῦσι καὶ ψηφάδας. ἐὰν ἡ Ἀφροδίτη οἴκῳ Ἑρμοῦ ἐπὶ κέντρῳ <καὶ ...> ἑξαυγοι ἐπαναφερόμενοι, ζωγράφους ποιοῦσι· [f. 117] ἂν ὁ ὡροσκόπος τύχῃ ἐν Καρκίνῳ ἢ Σκορπίῳ ἢ Ἰχθύσιν Διὸς καὶ Κρόνου ὑπογείων <ὄντων>, βοτανικοὺς καὶ θηριοδείκτας ποιεῖ. ἐὰν ὁ Ἄρης καὶ ὁ Ἑρμῆς ἐπὶ κέντρῳ ἐν Λέοντι δίχα Διὸς καὶ Ἀφροδίτης καὶ Ἡλίου, ποιοῦσι τολμηρούς, <οἳ> τὸ ἴδιον αἷμα ἐκχέειν εἰς οὐδὲν λογίζονται, ἐπιόρκους, ἀσεβεῖς, δολίους. ἐὰν ὁ Κρόνος καὶ ἡ Ἀφροδίτη καὶ Σελήνη τύχωσιν ἐν Ταύρῳ, ποιοῦσι σοφόν, ῥήτορα, μαθηματικόν, χαριέστατον καὶ φιλόμουσον. ἐὰν ἡ Ἀφροδίτη <καὶ ὁ> Κρόνος <ἢ> ὁ Ἄρης ἐν διαμέτρῳ, τραυλὸν ποιεῖ καὶ ῥευματιζόμενον, μάλιστα ἐπὶ τοῖς <βορείοις> κλίμασι τοῦ Κρόνου βορείου ὄντος.

κε'. Περὶ ἧς κινήσεως ποιεῖ ὁ Ἥλιος ἀπὸ ζῳδίου εἰς ζῴδιον.

Ποιεῖται μὲν ὁ Ἥλιος τὴν ἀπὸ ζῳδίου εἰς ζῴδιον κίνησιν ὁτὲ μὲν δι' ἡμερῶν λ', ὁτὲ δὲ δι' ἡμερῶν λα', ἔσθ' ὅτε καὶ κθ'. πορεύεται δὲ ἐφ' ἑκάστου νυχθημέρου πλέον ἢ ἔλαττον μοίρας α', ὁτὲ δὲ μοῖραν μίαν καὶ λεπτὰ β', ἔσθ' ὅτε λεπτὰ να', ὅτε καὶ νη' καὶ νζ'. Ὁ δὲ πρόχειρος κανὼν Κλαυδίου Πτολεμαίου παρίστησι τὴν ἀκριβῆ μοῖραν τοῦ Ἡλίου. ἐπέχει δὲ τὴν δ' ζώνην, τὸ ποιητικὸν ἔχων τῆς οὐσίας ἐν τῷ θερμαίνειν καὶ ἠρέμα ξηραίνειν· <ταῦτα δέ εὐαισθητότερα γίνεται> διά τε τὸ μέγεθος αὐτοῦ καὶ τὸ τῶν κατὰ τὰς ὥρας μεταβολῶν <ἐναργές>, ἐπειδήπερ ἐγγίζει τοῦ κατὰ κορυφὴν ἡμῶν τόπου.

κς'. Περὶ ὧν ποιοῦνται φάσεων πρὸς τὸν Ἥλιον οἱ πέντε ἀστέρες.

Ποιοῦνται δὲ φάσεις πρὸς τὸν Ἥλιον οἱ περιπολεύοντες ἀστέρες ὁτὲ μὲν ἑῴας ἀνατολὰς συνόδους τε καὶ ἑῴας δύσεις, ὁτὲ δὲ ἑσπε-

3-4 ἢ ἐπιθεωροῦνται cod. 4 ἀλλήλοις cod. ψηφάδας a ψηφᾶς = ψηφοπαίκτας. 5 lacunam significavi : planetae nomen et τύχωσιν omissa. 8 θηριοδείκτους cod. 9 οἳ addidi ; item 13 καὶ ὁ et ἢ. 11 τύχῃ et ποιεῖ cod. 12 σοφόν : fortasse σοφὸν ῥήτορα coniungendum ; vel scrib. <φιλό>σοφον (Cumont). 14 βορείοις dubitans addidi. 16 Simile capitulum apud Heliodorum in Vindob. 3, f. 68 (κεφ. Ζ'): sed verba non concordant. 17 ὅτε cod. (et infra). 19 ἀπὸ μοίρας μιᾶς cod. 22 τὸ ποιητ. usque ad τόπου ex Ptolemaei *Tetrab.*, I, 4 init. (p. 17, 7-12) compilata. τὴν οὐσίαν cod. 23 et 24 suppl. ex Ptolem. 26 Huius capituli initium usque ad γίνονται (p. 119, 3) ad verbum concordat cum Paulo Alexandrino, f. E2v, cetera secus; fortasse igitur ex Heliodori in Paulum commentario sumpta sunt. Cf. tamen cod. Vindobon. 2, f. 165 (Heliodori). 29 συνόδους abest apud Paulum, errore, nam paulo post de synodo loquitur.

or they produce falcon-keepers or bird-keepers. If Mercury and Venus are in depression in their own terms, they produce politicians and mimes. Mercury and Mars and Venus and the Moon, when angular, if they aspect one another according to the angles, produce engineers and calculators. If Venus is in the house of Mercury on an angle <and ...> out of the rays, rising after the Sun, they produce painters; [f. 117] if the horoscope falls in Cancer or Scorpio or Pisces with Jupiter and Saturn being below the earth, it produces botanists and beast-tamers. If Mars and Mercury are on an angle in Leo without Jupiter and Venus and the Sun, they produce the bold, who think nothing of shedding their own blood, perjurers, impious, deceitful men. 10 If Saturn and Venus and the Moon happen to be in Taurus, they produce a wise man, an orator, a mathematician, most graceful and fond of the Muses. If Venus <and> Saturn <or> Mars are in opposition, it produces a stammerer and one subject to fluxions, especially in the <northern> climes when Saturn is in the north. 15

25. On the movement which the Sun makes from sign to sign.

The Sun makes its movement from sign to sign sometimes in 30 days, sometimes in 31 days, and occasionally in 29. It travels each day and night more or less than 1 degree, sometimes one degree and 2 minutes, sometimes 51 minutes, and sometimes 58 and 57. The handy canon of Claudius Ptolemy presents the exact degree of the Sun. It occupies the 4th zone, having the productive quality of its substance in warming and gently drying; <these effects become more perceptible> both because of its magnitude and the <manifest> nature of the seasonal changes, since it draws near to the place directly above our heads.

26. On the phases which the five stars make in relation to the Sun.

The revolving stars make their phases in relation to the Sun sometimes as morning risings, conjunctions, and evening settings, and sometimes as evening

3–4 ἢ ἐπιθεωροῦνται cod. 4 ἀλλήλοις cod. ψηφάδας & ψηφάς = ψηφοπαίκτας.
5 I have indicated a lacuna: the name of the planet and τύχωσιν are omitted. 8 θηριοδείκτους cod.
9 of addidi; likewise 13 καὶ ὁ and §. 11 τύχῃ εἰ ποιεῖ cod. 12 σοφόν: perhaps σοφόν ῥήτορα should be joined; or read <φιλόσοφον (Cumont). 14 βορείοις added with hesitation.
16 A similar chapter in Heliodorus in Vindob. 3, f. 68 (ch. 7):
but the words do not agree. 17 ὅτε cod. (and below). 19 ἀπὸ μοίρας μιᾶς cod.
22 τὸ ποιητ. through τόπου compiled from Ptolemy's Tetrab., I, 4 init. (p. 17, 7–12).
τὴν οὐσίαν cod. 23 and 24 suppl. from Ptolem. 26 The beginning of this chapter up to γίνονται (p. 119, 3) agrees verbatim with Paulus Alexandrinus,
f. E2, the rest differently; perhaps therefore drawn from Heliodorus's commentary on Paulus.
Cf. however cod. Vindob. 2, f. 165 (Heliodorus). 29 συνόδους is absent
in Paulus, by error, since shortly after he speaks of the conjunction.

ρίας ἀνατολὰς καὶ ἑσπερίας δύσεις, τῆς αὐτῶν κινητικῆς πορείας ἐπὶ πρῶτον καὶ δεύτερον στηριγμὸν φερομένης, ἀφ' ὧν καὶ τοῖς ἀριθμοῖς ὁτὲ μὲν ἀφαιρετικοὶ καὶ ἀκρόνυκτοι γίνονται <ὁτὲ δὲ προσθετικοί>. τέσσαρας οὖν ποιοῦνται φάσεις οἱ ἀστέρες πρὸς τὸν Ἥλιον τῆς τε
5 ἑῴας καὶ τῆς ἑσπερίας ἀνατολῆς, τῆς τε ἑσπερίας δύσεως καὶ τῆς ἑῴας· καὶ αἱ μὲν δύο φάσεις ἑῷαι εἰς τὰ προηγούμενα τοῦ Ἡλίου γίνονται, αἱ δὲ δύο <ἑσπέριαι> εἰς τὰ ἑπόμενα. [f. 117v] ἡ μὲν οὖν Ἀφροδίτη καὶ Ἑρμῆς τὰς τέσσαρας φάσεις ποιοῦνται, ὁ δὲ Κρόνος καὶ Ζεὺς καὶ Ἄρης δύο μόνον ἐκ τεσσάρων ποιοῦνται, τήν τε ἑῴαν ἀνατολὴν καὶ
10 ἑσπερίαν δύσιν· καὶ ἡ μὲν Ἀφροδίτη καὶ Ἑρμῆς ποτὲ μὲν ταχύτερον, ποτὲ δὲ βραδύτερον τοῦ Ἡλίου κινοῦνται· ὁ δὲ Κρόνος καὶ Ζεὺς καὶ Ἄρης βραδύτερον τοῦ Ἡλίου ποιοῦνται τὴν κίνησιν. ὅθεν τοῖς μὲν τρισὶ τούτοις ὁ Ἥλιος μόνον ποιεῖται τὰς φάσεις ἢ καταλαμβάνων αὐτοὺς καὶ μὴ καταλαμβανόμενος ἢ καταλιμπάνων αὐτοὺς καὶ μὴ φθανόμενος
15 ὑπ' αὐτῶν· καὶ διὰ τοῦτο οὔτε ἑῴαν δύσιν οὔτε ἑσπερίαν <ἀνατολὴν> οἱ τρεῖς ἀστέρες ποιοῦνται. ἡ δὲ Ἀφροδίτη καὶ Ἑρμῆς ποτὲ μὲν βραδύτερον κινηθέντες καταλαμβάνονται ὑπὸ τοῦ Ἡλίου, ποτὲ δὲ ὀξύτερον κινηθέντες καταλαμβάνουσιν τὸν Ἥλιον καὶ καταλιμπάνουσιν αὐτόν· εἶτα ποιησάμενοι βραδύτερον τὴν κίνησιν ἀντικαταλαμβάνονται ὑπὸ
20 τοῦ Ἡλίου καὶ διὰ τοῦτο τὰς δ' φάσεις ποιοῦνται οὗτοι. οἱ δὲ β' ἀστέρες καθόλου ἀνατολικὴν ποιοῦνται φάσιν, εἴτε ἐν τοῖς ἡγουμένοις, εἴτε ἐν τοῖς ἑπομένοις φαινόμενοι, ὅταν ἐκφύγωσιν τὰς τοῦ Ἡλίου αὐγάς· ἑῴαν <ἢ> ἑσπερίαν δὲ <δύσιν>, ὅταν ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου γίνωνται. δεῖ οὖν ἐπὶ μὲν Ἀφροδίτης καὶ Ἑρμοῦ πάντοτε ζητεῖν τὰς
25 φάσεις, ἐπὶ δὲ Κρόνου καὶ Διὸς καὶ Ἄρεως, ὅταν σύνεγγυς ὦσι τοῦ Ἡλίου· πόρρω γὰρ ὄντες δηλονότι φανεροί εἰσιν.

<κζ'.> Περὶ φάσεων καὶ μοιρῶν καὶ λεπτῶν καὶ στηριγμῶν τῶν πέντε ἀστέρων.

Περὶ Κρόνου. Ὁ μὲν τοῦ Κρόνου ἀστὴρ ποιῶν φάσεις ἀπὸ μὲν
30 α' μοίρας ἕως ιζ' ὕπαυγος συνοδικός ἐστιν. ἀπὸ δὲ ιη' μοίρας ἕως ριβ' καὶ λεπτῶν μγ' ἑῷος ἀνατολικός ἐστι καὶ προσθέτης. ἀπὸ δὲ μοιρῶν ριγ' καὶ λεπτῶν μδ' ἕως μοιρῶν ριε' καὶ λεπτῶν κθ' ποιεῖται τὸν

3 ἀκρόνυκτοι pro ἀκρόνυχοι etiam in proximo capitulo et apud Paulum. verba necessaria supplevi ex Paulo. 6 ἑῴας scripsi : ἑσπερίας ἀνατολῆς dittographia cod. 7 οὖν scripsi : γὰρ cod. 10 ταχύτερα cod. 13 μόνον scripsi : μόνος cod. 15 ἀνατολήν suppl. 23 ἢ et δύσιν supplevi, cf. Paulus, l. c. 27 Fortasse hoc quoque capitulum, quod artissime cum duobus antecedentibus coniunctum esse apparet, de Heliodoro pendet. Inscriptio videtur corrupta (corr. π. φάσεων καὶ στηριγμῶν τ. π. ἀ. κατὰ μοίρας καὶ λεπτά). 30 μοίρας scripsi : ἡμέρας cod. ιη' scripsi : ια' cod.

eastern risings and western settings, as their moving course is carried to the first and second station, from which they also become, in their numbers, sometimes subtractive and acronychal, and sometimes additive. The stars therefore make four phases in relation to the Sun: the eastern and western rising, and the western setting and the eastern; and the two eastern phases occur in the parts preceding the Sun, while the two western ones occur in the parts following it. [f. 117] Venus and Mercury make all four phases, while Saturn, Jupiter, and Mars make only two of the four: the eastern rising and the western setting. And Venus and Mercury sometimes move faster, and sometimes slower, than the Sun; while Saturn, Jupiter, and Mars make their motion slower than the Sun. Hence for these three it is the Sun alone that produces the phases, either by overtaking them without being overtaken, or by leaving them behind without being caught by them; and for this reason the three stars make neither an eastern setting nor a western rising.But Venus and Mercury, when they have moved more slowly, are overtaken by the Sun, and when they have moved more swiftly, they overtake the Sun and leave it behind; then, having slowed their motion, they are in turn overtaken by the Sun, and it is for this reason that these two stars make all four phases. They make an eastern phase in general, whether they appear in the leading or the following parts, whenever they escape the Sun's rays; and a western setting, whenever they come under those same rays of the Sun. One must therefore always seek the phases in the case of Venus and Mercury, but in the case of Saturn, Jupiter, and Mars only when they are near the Sun; for when they are far away, they are of course visible.

〈20〉 On the phases, degrees, minutes, and stations of the five planets.

On Saturn. The star of Saturn, making its phases, from the 1st degree up to the 17th degree is subradius (combust) in conjunction. From the 18th degree up to 112 degrees and 43 minutes it is a morning eastern star and additive (prograde). From 113 degrees and 44 minutes up to 115 degrees and 29 minutes it makes the

3 ἀκρόνυκτοι for ἀκρόνυχοι also in the next chapter and in Paulus. The necessary words I have supplied from Paulus. 6 ἑῷος I wrote: ἑσπερίας ἀνατολής dittography in the codex. 7 οὖν I wrote: γάρ codex. 10 ταχύτερα codex. 13 μόνον I wrote: μόνος codex. 15 ἀνατολήν supplied. 23 †) and δύοιν I supplied, cf. Paulus, l. c. 27 Perhaps this chapter too, which appears to be very closely connected with the two preceding ones, depends on Heliodorus. The heading seems corrupt (corr. on phases and stations of the five planets according to degrees and minutes). 30 μοίρας I wrote: ἡμέρας codex. 18' I wrote: 14' codex.

α' στηριγμόν. ἀπὸ δὲ ρις' μοιρῶν καὶ λεπτῶν λ' ἕως μοιρῶν ρπ' ἐστὶν ἀκρόνυκτος. ἀπὸ δὲ ρπα' μοιρῶν ἕως σμδ' μοιρῶν καὶ λεπτῶν ις' [f. 118] ποιεῖται τὸν β' στηριγμόν. ἀπὸ δὲ σμε' μοιρῶν καὶ λεπτῶν ιζ' ἕως τμγ' μοιρῶν ἐστιν ἑσπέριος δυτικός. ἀπὸ δὲ τμδ' μοιρῶν ἕως τξ' μοιρῶν δύνει ἐπὶ συνόδου. προστίθησι δὲ μῆνας η' μοίρας τέσσαρας· ἀφαιρεῖ δὲ μοίρας τέταρτον <καὶ> μοίρας ἑκατοστόν· καθ' ἑκάστην δὲ ἡμέραν ἀφαιρεῖ ὁ μέγας δρόμος αὐτοῦ λεπτὰ ζ'. διέρχεται δὲ τὸν ζῳδιακὸν κύκλον δι' ἐτῶν λ'. ἀνακυκλοῦται δὲ διὰ τὴν τελείαν αὐτοῦ ἀποκατάστασιν δι' ἐτῶν νθ'. ἐπέχει δὲ τὴν ἀνωτάτω ζώνην καὶ τὸ πλέον ἔχει τῆς ποιότητος ἔν τε τῷ ψύχειν καὶ ἠρέμα ξηραίνειν, διὰ τὸ πλεῖστον ὡς ἔοικεν ἀπέχειν ἀπὸ τῆς τοῦ Ἡλίου θερμασίας καὶ τῆς τῶν περὶ τὴν γῆν ὑγρῶν ἀναθυμιάσεως.

Περὶ τοῦ Διὸς ἀστέρος. Ὁ δὲ τοῦ Διὸς ἀστὴρ ποιῶν φάσεις ἀπὸ μὲν ιζ' μοιρῶν ἕως ρκδ' καὶ λεπτῶν δ' ἑῷός ἐστιν ἀνατολικός. ἀπὸ δὲ ρκε' μοιρῶν καὶ λεπτῶν ε' ἕως ρκζ' μοιρῶν καὶ λεπτῶν ια' ποιεῖται στηριγμὸν πρῶτον. ἀπὸ δὲ ρκζ' μοιρῶν καὶ λεπτῶν ιβ' ἕως μοιρῶν ρπ' ἀκρόνυκτός ἐστιν. ἀπὸ δὲ ρπα' μοιρῶν ἕως σλβ' μοιρῶν καὶ λεπτῶν μη' ἀφαιρετικός ἐστιν. ἀπὸ δὲ σλγ' μοιρῶν καὶ λεπτῶν μθ' ἕως σλε' μοιρῶν καὶ λεπτῶν νε' ποιεῖ τὸν β' στηριγμόν. ἀπὸ δὲ σλε' μοιρῶν καὶ λεπτῶν νς' ἕως τμδ' μοιρῶν ἑσπέριός ἐστι δυτικός. ἀπὸ δὲ τμε' μοιρῶν ἕως τξ' δύνει ἐπὶ συνόδου. προστίθησι δὲ καὶ μῆνας θ' μοίρας μγ', ἐγγὺς οἴκου α', υ'', ἀφαιρεῖ δὲ μῆνας δ' μοίρας θ' ἡμίσειαν. ἀπὸ δὲ συνόδου ἕως στηρίξεως γίνεται τὸ ἡμερήσιον αὐτοῦ μέγιστον δρόμημα λεπτῶν δ'. διέρχεται δὲ τὸν ζῳδιακὸν κύκλον δι' ἐτῶν ιβ'. ἀνακυκλοῦται δὲ διὰ τὴν αὐτοῦ ἀποκατάστασιν δι' ἐτῶν πγ'. ἐπέχει δὲ τὴν ς' ζωνην, ἔχων τὸ ποιητικὸν τῆς δυνάμεως εὔκρατον διὰ τὸ μέσον αὐτὸν εἶναι τοῦ τε ψυκτικοῦ Κρόνου καὶ τοῦ καυστικοῦ Ἄρεως. θερμαίνει γὰρ ἅμα [f. 118v] καὶ ὑγραίνει· καὶ διὰ τὸ μᾶλλον εἶναι θερμαντικὸν ὑπὸ τῶν ὑποκειμένων σφαιρῶν γονίμων πνευμάτων γίνεται ποιητικός.

Περὶ Ἄρεως. Καὶ ὁ Ἄρης δὲ ποιῶν φάσεις ἀπὸ μοῖρας α' ἕως μοιρῶν μβ', ὕπαυγός ἐστι συνοδικός. ἀπὸ δὲ μοιρῶν μγ' ἕως μοιρῶν ρνζ' λεπτῶν κθ' ἑῷός ἐστιν ἀνατολικός, προσθέτης. ἀπὸ δὲ μοιρῶν ρνη' λεπτῶν λ' ἕως ρξθ' μοιρῶν <καὶ> λεπτῶν ιδ' ποιεῖται τὸν πρῶτον στηριγμόν. ἀπὸ δὲ μοιρῶν ρο' λεπτῶν ιε' ἕως μοιρῶν ρπ' ἀκρόνυκτός

1 ρις' : aut hic ριε' scribendum videtur aut supra ρις'; sed iam supra (p. 119, 32) et infra saepissime eodem modo numeratur; nihil igitur correxi. Nescio an errores inde irrepserint, quod primo μοίραις tantum adhibitis deinde λεπτά quoque inserta sunt. — De re cf. inprimis Bouché-Leclercq, *L'astrol. gr.*, p. 111-123. cum figuris. 5 προστίθει cod. (saepius). μοίραν cod. item paulo post. 6 καὶ addidi. καθέκαστον cod. 9-12 ex Ptolemaei *Tetrab.*, I, 4, p. 17, 20. 10 πλεῖον cod. 11 ἐπέχειν cod. 12 ἀναθυμιάσεων cod. 21 σύνοδον cod. 22 υ'' cod.; numerum non intellego : fort. <καὶ> ἡμίσεως. 26-30 = Ptolem. *Tetrab.*, p. 18, 4 sqq. 26 ἔχων δὲ cod.

1st station. From 116 degrees and 30 minutes up to 180 degrees it is acronychal. From 181 degrees up to 244 degrees and 16 minutes [f. 118] it makes the 2nd station. From 245 degrees and 17 minutes up to 343 degrees it is an evening western star. From 344 degrees up to 360 degrees it sets at conjunction. It adds 8 months and four degrees; it subtracts a quarter of a degree and one hundredth of a degree; and each day its greatest course subtracts 7 minutes. It traverses the zodiacal circle in 30 years. It completes its full return in 59 years. It occupies the highest zone and has the greater part of its quality in cooling and gently drying, because it appears to be at the greatest distance from the heat of the Sun and from the moist exhalations around the earth.

On the star of Jupiter. The star of Jupiter, making its appearances, from 17 degrees up to 124 degrees and 4 minutes, is a morning star, oriental. From 125 degrees and 200 minutes up to 127 degrees and 11 minutes, it makes its first station. From 127 degrees and 12 minutes up to a certain number of degrees, it is acronychal. From 181 degrees up to 232 degrees and 48 minutes, it is retrograde. From 233 degrees and 49 minutes up to 235 degrees and 55 minutes, it makes the second station. From 235 degrees and 56 minutes up to 344 degrees, it is an evening star, occidental. From 345 degrees up to 360 degrees, it sets at conjunction. It adds 9 months and 43 degrees, approximately 1 house and 200 minutes, and subtracts 4 months and 9½ degrees. From conjunction to station, its maximum daily motion is 4 minutes. It traverses the zodiacal circle in 12 years. It completes its own cycle of restoration in 83 years. It occupies the 4th Zone, having the productive power of its force well-tempered, because it is in the middle between the cooling Saturn and the burning Mars. For it heats [f. 118'] and moistens at the same time; and because it is more heating, it becomes productive through the fertile winds of the underlying spheres.

On Mars. And Mars, making its appearances from 1 degree up to 42 degrees, is under the rays, in conjunction. From 43 degrees up to 157 degrees and 29 minutes, it is a morning star, oriental, additive. From 158 degrees and 30 minutes up to 159 degrees <and> 14 minutes, it makes its first station. From 170 degrees and 15 minutes up to 180 degrees, it is acronychal.

1 ρις' : either ρι' should be written here or ρις' above; but already above (p. 119, 32) and below it is counted very frequently in the same way; therefore I have corrected nothing. I do not know whether errors crept in from the fact that at first only μοίραις were used and then λεπτά were also inserted. On the matter cf. especially Bouché-Leclercq, L'astrol. gr., p. 111-123, with figures.

5 προστίθει cod. (more frequently). μοίραν cod. likewise shortly after. 6 καὶ added by me. καθέκαστον cod. 9-12 from Ptolemy's Tetrab., I, 4, p. 17, 20. 10 πλεῖον cod. 11 ἐπέχειν cod. 12 ἀναθυμιάσεων cod. 21 σύνοδον cod. 29 U cod.; I do not understand the number: perhaps <καὶ> ἡμίσεως. 26-30 = Ptolem. Tetrab., p. 18, 4 sqq. 26 ἔχων δὲ cod.

ἐστιν. ἀπὸ δὲ μοιρῶν ρπα' ἕως ρϛ' καὶ λεπτῶν με' ἀφαιρετικός. ἀπὸ δὲ μοιρῶν ρϛα' λεπτῶν μϛ' ἕως σβ' μοιρῶν καὶ λεπτῶν λ' ποιεῖται τὸν β' στηριγμόν. ἀπὸ δὲ μοιρῶν σγ' καὶ λεπτῶν λα' ἕως μοιρῶν τιη' ἑσπέριος δυτικός. ἀπὸ δὲ μοιρῶν τιθ' ἕως τξ' δύνει ἐπὶ συνόδου ὕπαυγος γενόμενος. προστίθησι δὲ μῆνας η', ἀφαιρεῖ δὲ μῆνας β' ἥμισυν, μοίρας ιη'. Τὸ δὲ μέγιστον ἡμερήσιον δρόμημα αὐτοῦ ἐστι μοῖραι β'. ἀνακυκλοῦται δὲ διὰ τὴν αὐτοῦ ἀποκατάστασιν δι' ἐτῶν οθ'. ἐπέχει δὲ τὴν ε ζώνην. καὶ ἔχει φύσει τὸ ξηραίνειν μάλιστα καὶ καυσοῦν ἐν τῇ δυνάμει, τῷ τε πυρώδει τοῦ χρώματος οἰκείως καὶ τῇ πρὸς Ἥλιον ἐγγύτητι, ὑποκειμένης αὐτῷ τῆς ἡλιακῆς σφαίρας.

<Περὶ Ἀφροδίτης.> Ὁ δὲ Ἀφροδίτης κινεῖται ἐν τῷ ἐνιαυσιαίῳ χρόνῳ, ὡς ἔγγιστα ἴσος τῷ Ἡλίῳ κατὰ τὸν γεγραμμένον τρόπον. ποιεῖ δὲ φάσιν οὕτως· ἀπὸ μὲν μοίρας α' ἕως μοιρῶν ιβ' καὶ λεπτῶν κβ' ἐστὶ συνοδική. ἀπὸ δὲ μοιρῶν ιγ' καὶ λεπτῶν κε' ἕως μοιρῶν ρξε' λεπτῶν να' ἀνατολικὴ ἑσπερία προσθετικὴ οὖσα. ἀπὸ δὲ ρξ' μοιρῶν λεπτῶν νβ' ἕως ρξη' μοιρῶν καὶ λεπτῶν κα' στηριγμὸν ποιεῖται πρῶτον. ἀπὸ δὲ μοιρῶν ρξθ' καὶ λεπτῶν κβ' ἕως μοιρῶν ρπ' ἐστὶ συνοδικὴ μέση. ἀπὸ δὲ ρπα' ἕως ρϛ' μοιρῶν καὶ λεπτῶν λη' ἑῷα ἐστὶν ἀνατολικὴ εἰς ἀφαίρεσιν. ἀπὸ δὲ ρϛα' μοιρῶν [f. 119] καὶ λεπτῶν λβ' ἕως μοιρῶν ρϛδ' καὶ λεπτῶν η' ποιεῖται στηριγμὸν β'. ἀπὸ δὲ ρϛε' μοιρῶν καὶ λεπτῶν θ' ἕως τλϛ' μοιρῶν ἑῷα ἐστὶν ἀνατολική. ἀπὸ δὲ τλϛ' μοιρῶν καὶ λεπτῶν λζ' ἕως μοιρῶν ιβ' ὕπαυγός ἐστιν προσθετική καὶ δύνει ἐπὶ συνόδου. τὸ δὲ μέγιστον αὐτῆς ἡμερήσιον <δρόμημά> ἐστι μοῖρα α' λεπτὰ ιε'· τὸ δὲ ἐνιαυσιαῖον αὐτῆς δρόμημά ἐστι μοῖραι τνθ' λεπτὰ με'. διέρχεται δὲ τὸν ζῳδιακὸν κύκλον ἰσοταχῶς τῷ Ἡλίῳ, ἀνακυκλοῦται δὲ διὰ τὴν ἀποκατάστασιν δι' ἐτῶν η'. ἐπέχει δὲ τὴν τρίτην ζώνην καὶ ἔχει τὴν δύναμιν εὔκρατον καὶ θερμαίνει ἠρέμα διὰ τὴν ἐγγύτητα τὴν πρὸς τὸν Ἥλιον, μάλιστα δὲ ὑγραίνει, καθάπερ ἡ Σελήνη καὶ αὐτὴ διὰ τὸ μέγεθος τῶν φώτων νοσφιζομένη τὴν ἀπὸ τῶν περιεχόντων τὴν γῆν ὑγρῶν ἀναθυμίασιν.

Περὶ Ἑρμοῦ. Ὁ δὲ Ἑρμῆς κινεῖται καὶ αὐτὸς ἰσοταχῶς τῷ Ἡλίῳ, ποιεῖται δὲ φάσεις· ἀπὸ α' μοίρας ἕως λη' μοίρας συνοδικός ἐστιν ἑσπέριος. ἀπὸ δὲ λθ' μοίρας ἕως ϛ' μοίρας ἐστὶν ἑσπέριος ἀνατολικός. ἀπὸ δὲ ϛα' μοίρας ἕως ρμδ' μοιρῶν καὶ λεπτῶν λθ' προσθετικός. ἀπὸ δὲ ρμε' μοιρῶν καὶ λεπτῶν μ' ἕως ρμζ' μοιρῶν καὶ λεπτῶν ιδ' ποιεῖται στηριγμὸν α'. ἀπὸ δὲ ρμη' μοίρας καὶ λεπτῶν ιγ' ἕως ρπ' σύνοδος μέση. ἀπὸ δὲ ρπα' ἕως σιβ' μοιρῶν καὶ λεπτῶν με' ἑῷος ἀνατολικὸς εἰς

6 ἡμερούσιον cod. (saepius). 8 φύσιν cod. τῇ scripsi : τε cod. 8–10 = Ptolem., p. 18, 10 sqq. 9 πυρώδες cod. 10 αὐτῆς cod. 12 ἴσῳ cod. 14 κε' : fort. κγ'. 15 ἀνατέλλει cod. ρξ' : fort. ρξε'. 18 ἀνατολή cod. 19 scribendum videtur λθ'. 21 ante ἑῷα excidit λεπτῶν numerus (καὶ λεπτῶν λϛ'). 22 σύνοδον cod. (saepius). 23 δρόμημα addidi. 25 ἰσόταχος cod. τοῦ Ἡλίου cod. 26–30 = Ptolem., p. 18, 14 sqq. 30 ἀναθυμιάσεως cod. 33 ϛ' scripsi : θ' cod. 36 μέσα cod.

is. From 181° up to 116° 45' it is subtractive. From 111° 46' up to 222° 30' it makes its second station. From 226° 31' up to 318° it is vespertine and occidental. From 319° up to 360° it sets at conjunction, having become 5 invisible. It adds 8 months and subtracts 2½ months, 18 degrees. Its greatest daily motion is 2 degrees. It completes its cycle and returns to its original position in 79 years. It occupies the 5th zone. And it has by nature the quality of drying most of all and burning with its power, in accordance both with the fiery nature of its color and with its proximity to the Sun, 10 the solar sphere being situated below it.

«On Venus.> Venus moves in the annual period approximately equal to the Sun in the manner described. It makes its phase as follows: from 1 degree up to 12 degrees 22 minutes it is in conjunction. From 13 degrees 21 minutes up to 165 degrees 51 minutes it is eastern-western, being additive. From 160 degrees 52 minutes up to 168 degrees and 21 minutes it makes its first station. From 169 degrees 22 minutes up to the degrees of perigee it is in mean conjunction. From 181 up to 196 degrees 38 minutes it is eastern in subtraction. From 191 degrees [f. 119] 32 minutes up to 164 degrees 8 minutes it makes its second station. From 165 degrees 9 minutes up to 336 degrees it is eastern. From 336 degrees 37 minutes up to 12 degrees it is under the rays, additive, and sets at conjunction. Its greatest daily course is 1 degree 15 minutes; its annual course is 359 degrees 45 minutes. It traverses the zodiacal circle at equal speed with the Sun, and completes its cycle of restoration in 8 years.It occupies the third zone and has a temperate power, and warms gently on account of its proximity to the Sun, but above all it moistens, just as the Moon itself does, being of great luminosity, drawing up the evaporation of the moisture surrounding the earth.

On Mercury. Mercury moves at the same speed as the Sun, and it makes its phases: from the 1st degree to the 38th degree it is in synodic evening phase. From the 39th degree to the 6th degree it is in eastern evening phase. From the 61st degree to the 144th degree and 39 minutes it is in addition (prograde). From the 145th degree and 40 minutes to the 147th degree and 14 minutes it makes its first station. From the 148th degree and 13 minutes to the 180th degree is the middle conjunction. From the 181st to the 212th degree and 45 minutes it is in eastern morning phase going into

6 day cod. (saepius). 8 nature cod. τῇ scripsi : te cod. 8-10=Ptolem.,np. 18, 10 sqq. 9 fiery cod. 10 of this cod. 12 hp cod. 14 k': fort. kg'.n15 rises cod. rx' : fort. Come on. 18 East cod. 19 scribendum videtur λθ'.n21 ante εποα excidit minutus numerus (and ι minutus ls'). 22 session cod. (saepius).n23 run addidi. 25 Equal cod. of the Sun cod.26-30 =np. 18, 14 sqq. 30 Ptolemy evaporation cod. 33 C' scripsi : i' cod. 36 media cod.

ἀφαίρεσιν ἐρχόμενος. ἀπὸ δὲ σιγ' μοιρῶν καὶ λεπτῶν μς' ἕως σνε' μοιρῶν καὶ λεπτῶν κ' ποιεῖται στηριγμὸν β'. ἀπὸ δὲ σις' μοιρῶν καὶ λεπτῶν κα' ἕως μοιρῶν τκβ' ἐν τῇ ἑῴᾳ ἐστὶν πρὸς τὸν Ἥλιον πορευόμενος. ἀπὸ δὲ τκγ' μοιρῶν ἕως τλη' μοιρῶν ὕπαυγός ἐστιν. τὸ δὲ μέγιστον ἡμερήσιον δρόμημα αὐτοῦ μοίρας α' λεπτῶν νβ'. τὸ δὲ ἐνιαύσιον αὐτοῦ δρόμημα μοῖραί εἰσι τνθ' λεπτὰ με'. διέρχεται δὲ τὸν ζῳδιακὸν κύκλον ἰσοταχῶς τῷ Ἡλίῳ. [f. 119v] ἀνακυκλοῦται δὲ κατὰ τὴν μεγίστην ἀποκατάστασιν δι' ἐτῶν μς'· ἐπέχει δὲ τὴν δευτέραν ζώνην.

Ἰστέον δὲ ὅτι πάντες οἱ πλανῆται ἅμα ἀφιστάμενοι τοῦ Ἡλίου μοίρας ιε' φαίνονται, ἔλαττον δὲ τῶν ιε' μοιρῶν οὐ φαίνονται· μόνη δὲ ἡ Σελήνη ἀφισταμένη τοῦ Ἡλίου ἡμέραν τελείαν φαίνεται κατὰ προκοπὴν αὔξουσα. φασὶν γὰρ ὅτι κατὰ ροζ' ἡμέρας ἀμαυροῦται, ὡς μὴ δεχομένη τὸ ἡλιακὸν φῶς, ἀλλ' ὑπὸ τοῦ τῆς γῆς κώνου κρυπτομένη οὐχ ὁρᾶται μὲν παρ' ἡμῖν, ἀλλ' ἐκ ψήφου γινώσκεται.

κη'. Σχόλια διάφορα ἀστρολογουμένων.

Ὅτι ὁ ζῳδιακὸς κύκλος μέγιστός ἐστι τῶν ἔσωθεν τῆς ἀπλανοῦς σφαίρας συνισταμένων κύκλων, διότι ὁμόκεντρός ἐστιν τῆς σφαίρας· πᾶς γὰρ ὁμόκεντρος μέγιστος. — Ὅτι οἱ ἀστρονόμοι τὰς μοίρας διαιροῦσιν εἰς λεπτὰ ξ'. εὐλόγως· ὁ γὰρ ξ' ἀριθμὸς παντὸς ἄλλου ἀριθμοῦ πλείονα μόρια ἔχει ἀπαρτίζοντα τὸν τέλειον ἀριθμόν. — Ὅτι ἰσημερινὴ ὥρα ἐστὶν ἡ ἔχουσα τὸ μέγεθος ιε' μοίρας· ἡ γὰρ ἀπλανὴς κινουμένη ἀπὸ ἀνατολῶν εἰς δυσμὰς διὰ κδ' ὡρῶν πληροῖ τὰς τξ' μοίρας τοῦ κύκλου καὶ ἀπὸ τοῦ αὐτοῦ τόπου εἰς τὸν αὐτὸν ἀποκαθίσταται διὰ ὡρῶν κδ'. ἐὰν οὖν τὰς τξ' μερίσῃς εἰς τὰς κδ', γίνεται ἡ ὥρα μοιρῶν ἤγουν χρόνων ιε'· καὶ αὕτη ἐστὶν ἰσημερινή. — Ὅτι τοῦ κύκλου τῆς γῆς ὑπὸ ἰσημερινοῦ δίχα τεμνομένου καὶ τοῦ μὲν γιγνομένου πρὸς βορρᾶν ἡμισφαιρίου, τοῦ δὲ πρὸς νότον, ἡ καθ' ἡμᾶς οἰκουμένη ἓν ἡμισφαίριόν ἐστι τὸ πρὸς βορρᾶν· τούτου δὲ <τοῦ> ἡμισφαιρίου ἀπὸ μὲν δύσεως πρὸς ἀνατολὰς οἰκοῦμεν μοίρας ρπ', ἀπὸ δὲ νότου πρὸς βορρᾶν μοίρας ξγ'· ταύτας δὲ τὰς ξγ' ἔτεμον εἰς ζ' διαστήματα, ἃ καλοῦσι κλίματα, ἀπὸ τοῦ ἰσημερινοῦ ἐπὶ βορρᾶν προκόπτοντα. καλοῦσιν οὖν τὸ ἀπὸ δυσμῶν πρὸς ἀνατολὰς μῆκος, τὸ δὲ ἀπὸ νότου ἐπὶ βορρᾶν πλάτος.

2 aut hic σνς' aut supra v. 1 σιε' scribendum. 11 τῷ Ἡλίῳ cod. 12 ὅτι] ὁ cod. 14 ψήφους ex corr. cod. γινωσκομένη cod. 15 Σχόλεα cod. Cf. Heliodorum, Vindobon. 3, f. 66, κεφ. δ': Σχόλια διάφορα (sed initium et finis dissentiunt) et Mutinensem 11, f. 58 (*Catal.*, IV, p. 31), κεφ. κη': Σχόλεα (*sic*) διάφορα ἀστρολογουμένων eiusdem initii ac finis ac nostrum quod ex Heliodoro potius quam ex Antiocho excerptum esse crediderim. 21 ἀπλανῶς cod. 24 γίνονται cod. 25 μοίρας cod. ἡμερινή cod. 26 τεμνόμενον cod. 31 προσκόπτοντα cod.

subtraction as it goes. From the 213th degree and 46 minutes to the 205th degree and 20 minutes it makes its second station. From the 216th degree and some minutes to the 322nd degree it is in the morning phase moving toward the Sun. From the 323rd degree to the 338th degree it is under the rays. Its greatest daily motion is 1 degree 52 minutes. Its annual motion is 359 degrees 45 minutes. It traverses the zodiacal circle at the same speed as the Sun. [1. 119ᾳ] It completes its greatest cycle of restoration in 46 years, and it occupies the second zone.

It should be known that all the planets become visible when they are at a distance of 15 degrees from the Sun, and they are not visible when they are less than 15 degrees away; but the Moon alone, when it moves away from the Sun by a full day, becomes visible by increasing along its leading edge. For they say that after 177 days it becomes dim, as it does not receive the solar light, but being hidden by the shadow cone of the earth it is not seen by us, but is known by calculation.

28. Various scholia on astrological matters.

That the Zodiac circle is the greatest of the circles constituted within the sphere of the fixed stars, because it is concentric with that sphere; for every concentric circle is the greatest. — That the astronomers divide degrees into 60 minutes, reasonably; for the number 60 has more parts that make up the perfect number than any other number. — That an equinoctial hour is one having a magnitude of 15 degrees; for the fixed sphere, moving from east to west, completes the 360 degrees of the circle in 24 hours and returns from the same place to the same place in 24 hours. If therefore you divide 360 by 24, the hour comes to 15 degrees, that is, 15 time-units; and this is the equinoctial hour. — That when the circle of the earth is cut in two by the equator, one half being formed toward the north and the other toward the south, the inhabited world as we know it is the northern hemisphere; and in this hemisphere we inhabit 180 degrees from west to east, and 63 degrees from south to north; these 63 degrees they have divided into 7 intervals, which they call climata, advancing from the equator toward the north. They call the extent from west to east the longitude, and that from south to north the latitude.

2 either here σνς' or above v. 1 σιε' should be written. 11 τῷ Ἡλίψ cod. 12 ὅτι ϕ cod. 14 ψήφους ex corr. cod. γινωσκομένη cod. 15 Σχόλια cod. Cf. Heliodorum, Vindobon. 3, f. 66, κεφ. δ' : Σχόλια διάφορα (sed initium et finis dissentiunt) et Mutinensem 11, f. 58 (Catal., IV, p. 31), κεφ. κη' : Σχόλεα (sic) διάφορα ἀστρολογουμένων eiusdem initii ac finis ac nostrum quod ex Heliodoro potius quam ex Antiocho excerptum esse crediderim. 21 ἀπλανῶς cod. 24 γίνονται cod. 25 μοίρας cod. ἡμερινή cod. 26 τεμνόμενον cod. 31 προσκόπτοντα cod.

[F. 126.] Περὶ πάθους ἡλιακῆς ἐκλείψεως.

Φασὶν οὖν οἱ περὶ τὴν τέχνην τῆς ἀστρολογίας ἠσχολημένοι, ὅτι τὸ τῆς Σελήνης σῶμα φύσει μέλαν καὶ ἀλαμπὲς πέφυκε καὶ ὡς οἷα φωτὸς δοχεῖον δεδημιουργημένη φωτίζεται ἀπὸ τῶν Ἡλίου ἀκτίνων, ὅθεν ἰσο-
5 μοιροῦσα τῷ Ἡλίῳ οὐ δύναται δέξασθαι διαπερῶντα πρὸς τὸν περίγειον τόπον τὸν φωτισμὸν ἀλλ' ὑποσκιάζει αὐτὸν καὶ ἀφ' ἡμῶν ἀποκρύπτει τὰς ἡλιακὰς λαμπηδόνας αὐτῷ συνοδοιποροῦσα, ἔνθεν τὸ πᾶν σκοτεία καταλαμβάνεται· τοῦτο δὲ γίνεται, ἡνίκα συνόδου καιρὸς τῶν δύο φωστήρων εὑρεθῇ. Ὁ δὲ μέγας ἐν τῇ ἀστρολογίᾳ Ἄμμων [1] ἔν τισι τῶν
10 αὐτοῦ· σχολαίαν, φησί, ἐν γ' τῶν ζωνῶν πορείαν <ποιῶν> ἀναμεταξὺ Ἡλίου τε καὶ Σελήνης ἐστὶν ἀστὴρ Ἀρκτοῦρος ὀνομαζόμενος, παρά τισι δὲ Ὕδρα, παρὰ δὲ ἑτέροις Καρόκερκος, ὅ ἐστιν κεφαλὴ καὶ οὐρά. ὁ γὰρ τοιοῦτος φύσει πέλει ἐκτάδιος καὶ λίαν ἠμαυρωμένος ἐστίν· καὶ ἀνακυκλουμένων ἐτῶν οζ' συνοδοιπορεῖ τῷ Ἡλίῳ, κἂν ἐν τῇ αὐτῇ μοίρᾳ

1 Idem capitulum in Mutin. 11, f. 67 (*Catal.*, IV, p. 31). 3 οἱ ἄφωτος cod. 4 δημιουργημένη cod. 8 καταλαμβάνει cod. 10 αὐτοῦ σχολέων φησί· ἐν γ' τ. ζ. πορείᾳ cod. : σχολαίων latere coni. Kroll, cetera correxi. 13 ἐκ τὸ τ̄ δικὸς cod.; ἐκτάδιος scripsi, cf. Oppiani *Cyneget.*, 3, 276 (στεινὴ τ' ἐκτάδιός τε πέλει).

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[1] Ammonem poetam novimus cuius versus de Lunae itinere per zodiacum male compositos edidit Arth. Ludwich, *Maximi et Ammonis rell.*, p. 51-54; quem longe diversum esse ab Ammone Aegyptio cui Hermes Trismegistus iatromathematica sua dedicavit equidem mihi persuasi. De hoc Ammone cf. praeter ceteros R. Reitzenstein, *Hellenistische Theologie in Aegypten* (*Neue Jahrbücher f. d. class. Altert.*, XIII, 1904), p. 178, 1, et *Poimandres*, p. 123 sqq.; v. etiam supra p. 87, 5. Sed poetae vestigia detexisse mihi videor v. 13 qui nescio an Oppianum imitatus sit. Doctrina autem quam de Lunae nodis — nihil aliud enim significat illa stella variis nominibus ornata — astrologus hic pronuntiat, haud prorsus nova : similia edidit Bidez in *Catal.*, V, part. 2, p. 130 = Pitra, *Anal. sacr.*, V, 300 (Διήγησις σοφωτάτου ἀνδρὸς ... κατὰ τὴν ... Χαλδαίων δόξαν. Φησὶν· ἔπλασεν ὁ πάνσοφος θεὸς δράκοντα (idem quod nostro loco ὕδρα) πάνυ μέγαν κατὰ μῆκος καὶ πλάτος καὶ βάθος, ζοφοειδῆ ἔχοντα κεφαλήν, τὸν λεγόμενον Ἀναβιβάζοντα, εἰς ἀνατολὴν καὶ τὴν οὐράν αὐτοῦ, τὸν λεγόμενον Καταβιβάζοντα, εἰς δύσιν κτλ.). Hydram cum hoc serpente confundi nihil est quod mireris quippe quae ne a monumentis Mithriacis aliena sit (Cumont, *Monum.*, I, p. 202), sine dubio maximi illius draconis vice functa; cf. Cumont, l. c., p. 80, et *Festschrift für Benndorf*, p. 291 sqq. (δράκων οὐροβόρος). Ab Arabibus deinde caput et cauda draconis quae hic καρόκερκος nominantur in planetarum ordinem recepta sunt (cf. Bouché-Leclercq, *L'astrol. gr.*, p. 122 sq.). Denique illum serpentem qui Lunae nodos coniungit, etiam serpenti boreali inter arctos posito aequatum esse hic ipse locus significat, nam nulla alia ratione nomen Ἀρκτοῦρος illi indere poterant, scil. custodis et arctorum et totius mundi ἀπὸ τοῦ ὑψηλοτάτου πόλου πάντα ἐπιβλέποντος καὶ πάντα ἐφορῶντος ἵνα μηδὲν τῶν πραττομένων αὐτὸν λάθῃ (Hippolyt. *Ref.*, IV, 47, p. 116 D.-Schn.). De nomine δράκων varium in modum usurpato cf. *Sphaeram* meam, p. 96, 1. — Imaginem draconis huius οὐροβόρου inveni in cod. Erlangensi 93, supra p. 74 sqq. descripto et in cod. lat. Monacensi 14456 (saec. IX), f. 73.

[Γ. 126.] On the phenomenon of a solar eclipse.

Those occupied with the art of astrology say that the body of the Moon is by nature dark and without light, and that, having been fashioned as a kind of vessel of light, it is illuminated by the rays of the Sun; hence, when it is in equal degrees with the Sun, it is unable to receive the illumination passing through to the region near the earth, but overshadows it and conceals from us the solar radiances as it travels alongside it, whereupon total darkness takes hold of everything. This occurs whenever the time of conjunction of the two luminaries is found. And the great Ammon in astrology, in some of his commentaries, says: moving at a slow pace in the third of the Zones, between the Sun and the Moon, there is a star called Arcturus, and by some Hydra, and by others Carokercos, which means head and tail. For such a star is by nature extended and very dim; and in a cycle of 77 years it travels together with the Sun, even in the same degree

1 The same chapter in Mutin. 11, f. 67 (Catal., IV, p. 31). 3 οἱ ἄφωτος cod. 4 δημιουργημένη cod. 8 καταλαμβάνει cod. 10 αὐτοῦ σχολέων φησί· ἐν γ' τ. Ζ. πορείᾳ cod. : σχολαίων latere coni. Kroll, cetera correxi. 13 ἐκ το δικὸς cod.; ἐκτάδιος scripsi, cf. Oppiani Cynegel., 3, 276 (στεινὴ τ' ἐκτάδιός τε πέλει).

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1 We know of the poet Ammon, whose verses on the Moon's journey through the zodiac, poorly composed, were published by Arth. Ludwich, Maximi et Ammonis rell., p. 51–54; I have convinced myself that he is entirely different from the Egyptian Ammon to whom Hermes Trismegistus dedicated his iatromathematical works. On this Ammon cf., among others, R. Reitzenstein, Hellenistische Theologie in Aegypten (Neue Jahrbücher f. d. class. Altert., XIII, 1904), p. 178, 1, and Poimandres, p. 123 sqq.; see also above p. 87, 5. But I think I have detected traces of the poet in v. 13, who may have imitated Oppian. Moreover, the doctrine which this astrologer sets forth concerning the nodes of the Moon — for that is what that star adorned with various names signifies, and nothing else — is by no means entirely new: similar material was published by Bidez in Catal., V, part. 2, p. 130 = Pitra, Anal. sacr., V, 300 (Διήγησις σοφωτάτου ἀνδρὸς ... κατὰ τὴν ... Χαλδαίων δόξαν. Φησίν· ἔπλασεν ὁ πάνσοφος θεός δράκοντα (the same as ὕδρα in our passage) πάνυ μέγαν κατὰ μῆκος καὶ πλάτος καὶ βάθος, ζοφοειδῆ ἔχοντα κεφαλήν, τὸν λεγόμενον Ἀναβιβάζοντα, εἰς ἀνατολὴν καὶ τὴν οὐρὰν αὐτοῦ, τὸν λεγόμενον Καταβιβάζοντα, εἰς δύσιν κτλ.).There is no reason to be surprised that the Hydra is confused with this serpent, seeing that it is not even foreign to the Mithraic monuments (Cumont, Monum., I, p. 202), having doubtless served in place of that great dragon; cf. Cumont, l. c., p. 80, and Festschrift für Benndorf, p. 291 sqq. (δράκων οὐροβόρος). Subsequently, the head and tail of the dragon — here called καρόκερκος — were received by the Arabs into the order of the planets (cf. Bouché-Leclercq, L'astrol. gr., p. 122 sq.). Finally, this very passage indicates that the serpent connecting the nodes of the Moon was also equated with the northern serpent placed between the Bears, for by no other reasoning could they have given it the name Arcturus, that is, of the guardian both of the Bears and of the whole world, ἀπὸ τοῦ ὑψηλοτάτου πόλου πάντα ἐπιβλέποντος καὶ πάντα ἐφορῶντος ἵνα μηδὲν τῶν πραττομένων αὐτὸν λάθῃ (Hippolyt. Ref., IV, 47, p. 116 D.-Schn.). On the name δράκων used in various ways cf. my Sphaera, p. 96, 1. — I found an image of this ouroboric dragon in cod. Erlangensis 93, described above p. 74 sqq., and in cod. lat. Monacensis 14456 (saec. IX), f. 73.

ᾗ, ἔνθεν ἀποσβέννυσι τὰς αὐγάς, καὶ ἡ μελανότης τοῦ σκοτεινωτάτου ἀστέρος ὡς οἷα φραγμὸς κωλύει τὰς ἡλιακὰς λαμπηδόνας ἀφ' ἡμῶν ἐνορᾶσθαι. τὸ δ' αὐτὸ πάθος ἀπὸ τοῦ εἰρημένου ἀστέρος πάσχει πολλάκις ἡ Σελήνη πανσεληνιακὴ οὖσα μὴ δυναμένη δέξασθαι τὰς ἡλιακὰς αὐγὰς τοῦ ἀστέρος διείργοντος. δῆλον μὲν οὖν ὡς αἱ δόξαι τῶν ἀστρολογουμένων περὶ τῶν παθῶν τῆς ἐκλείψεως ἐκ τοῖν δυοῖν τούτοιν <ἃ> ἐπισυμβαίνειν εἴωθεν γίγνονται. φασὶν οὖν ὅτι ἴσος μέν ἐστι τῷ Ἡλίῳ, τριπλάσιος δὲ τῆς Σελήνης· ἐὰν μὲν οὖν κατ' εὐθεῖαν γραμμὴν συνοδεύσῃ, τρεῖς ὥρας τὸ τῆς ἐκλείψεως πάθος ἐστίν· εἰ δὲ κυρτός, ὥρας β', εἰ δὲ λοξός, ὥραν α'. ἔστι δὲ καὶ ὁ σχηματισμὸς τοῦ εἴδους αὐτοῦ τοιοῦτος εἰς μοίρας γ' διαιρούμενος. ἄλλοι δὲ πάλιν φασὶν ἡνίκα συνόδου καιρὸς γένηται Ἡλίου φημὶ καὶ Σελήνης, τότε καὶ ἡλιακὴ γίνεται ἔκλειψις· ὃ καὶ παρὰ τοῖς [f. 126ᵛ] πλείοσι λέγεται.

Addo capitula duo eiusdem argumenti et ipsa incertorum auctorum. Alterum in Vindobon. 3 [phil. gr. 179], f. 65 post Antiochi capitulum ultimum (κεφ. μδ') legitur. In fine figura fere eadem quae in Monacensi f. 126ᵛ supra et iterum f. 127ᵛ habetur, ubi adscriptum est: Οὗτός ἐστιν ἀστὴρ ὁ ἐμποδίζων τὴν Σελήνην ἀπὸ τὸν Ἥλιον καὶ διὰ τοῦτο ἡ ἔκλειψις γίνεται καὶ ἀργεῖ (-ῆ cod.) ἡ Σελήνη.

[Vindob. 3, f. 65.] Ἕτερον πάθος ἐκλείψεως Σελήνης.

Γίνωσκε οὖν, ὅτι ἐπάνωθεν τῆς Σελήνης ἐστὶν ὁ Ἥλιος ὁ φωτίζων αὐτὴν καὶ δανείζων καὶ μεταδιδοὺς αὐτῇ τὸ φῶς ἀεί ποτε· μέσον δὲ πάλιν τῆς Σελήνης καὶ τοῦ Ἡλίου ἐστὶν ἀστὴρ μέλας καὶ σκοτεινός, ἴσος κατὰ τὸ μῆκος τῆς Σελήνης, κεφαλὴ καὶ οὐρὰ ἐπονομαζόμενος· ὅστις ἀστὴρ οὐδέποτε φῶς ὡς οἱ λοιποὶ ἀστέρες ἐπιδέχεται· καὶ ὁπότε συμβῇ πλησιάσαι τὴν Σελήνην κατάντικρυς τοῦ Ἡλίου τοῦ φωτίζοντος αὐτήν, τότε παραυτίκα τὰς λαμπηδόνας τοῦ Ἡλίου τὰς ἐπὶ τὴν Σελήνην κατερχομένας ἀποσκιάζων καὶ περικαλύπτων καὶ μὴ ἐῶν τὴν Σελήνην καταλαμπρύνεσθαι ὑπ' αὐτῶν, ἀλλ' ὥσπερ φραγμὸς ἢ ἀποσκίασμα ἐμπίπτων εἰς αὐτήν, ποιεῖ σκοτάζεσθαι καὶ πεπονθέναι τὴν ἔκλειψιν. συμβαίνει δὲ τοῦτο ὅτε τεσσαρεσκαιδεκαταία ἡ Σελήνη εὑρίσκεται ἢ πεντεκαιδεκαταία, τὸ δὲ πλεῖστον ἑκκαιδεκαταία. ἐν ταύταις ταῖς τρισὶν ἡμέραις τὴν ἔκλειψιν ἡ Σελήνη ὑφίσταται παρὰ τοῦ μέλανος καὶ σκοτεινοτάτου ἀστέρος. ἐὰν οὖν ἡ οὐρὰ τοῦ ἀστέρος συναντήσῃ τῇ Σελήνῃ, τὸ δίμοιρον αὐτῆς ἐκλείπει ἢ καὶ τὸ παρὰ δ' αὐτῆς. ἐὰν δὲ ἡ κεφαλή, ὅλην ποιεῖ σκοτοῦσθαι, μέχρις ἂν παρέλθῃ τὸν δρόμον τῆς Σελήνης· καὶ πάλιν μετὰ μιᾶς ὥρας διάστημα τὰς τοῦ Ἡλίου ἀκτῖνας εἰσδεχομένη φωτίζεται ὡς τὸ ἀπαρχῆς καὶ τὸν ἴδιον δρόμον πορεύεται.

1 εἴη cod.: ᾗ scripsi. καὶ ἡμελάνωται cod. 7 ἃ addidi. γίγνεσθαι cod.; fort. quaedam ante γίγνεσθαι exciderunt. 24 τοὺς λοιποὺς ἀστέρας cod. 26 ὑπὸ cod., ἐπὶ corr. Cumont. 35 σκοθᾶσθαι cod.

where it extinguishes its rays, and the darkness of the most obscure star, acting as a barrier, prevents the solar radiances from being seen by us. The Moon, when it is full, often suffers the same affliction from the aforementioned star, being unable to receive the solar rays because the star interposes itself. It is clear, then, that the opinions of astrologers concerning the phenomena of the eclipse are formed from these two causes, which are customarily co-occurring. They say, therefore, that it is equal to the Sun, and three times the size of the Moon; if it travels in a straight line, the duration of the eclipse is three hours; if curved, two hours; if oblique, one hour. The shape of its form is also such, divided into 3 degrees. Others again say that when the time of the conjunction of the Sun — I mean the Sun and the Moon — occurs, then also a solar eclipse takes place; which is also stated by most.

I add two chapters of the same subject, themselves also of uncertain authorship. The first is read in Vindobon. 3 [phil. gr. 179], f. 65, after the last chapter of Antiochus (κεφ. μδ). At the end there is nearly the same figure as in the Munich manuscript f. 126' above and again at f. 127″, where the following is inscribed: Οὗτός ἐστιν ἀστὴρ ὁ ἐμποδίζων την Σελήνην ἀπὸ τὸν Ἥλιον καὶ διὰ τοῦτο ἡ ἔκλειψις γίνεται καὶ ἀργεῖ (-ῆ cod.) ἡ Σελήνη.

[Vindob. 3, f. 65.] Another phenomenon of lunar eclipse.

Know therefore, that above the Moon is the Sun, which illuminates it and lends and imparts its light to it at all times; but between the Moon and the Sun again there is a dark and obscure star, equal in size to the Moon, called the head and tail; which star never receives light as the other stars do; and whenever it happens that the Moon approaches directly opposite the Sun that illuminates it, then immediately the rays of the Sun descending upon the Moon, shading and covering them and not allowing the Moon to be illuminated by them, but like a barrier or a shadow falling upon it, it causes it to darken and to undergo the eclipse. This occurs when the Moon is found on its fourteenth day or fifteenth day, but most often on its sixteenth day. During these three days the Moon undergoes the eclipse at the hands of the dark and most obscure star. If therefore the tail of the star encounters the Moon, two-thirds of it is eclipsed, or even three-quarters of it. But if it is the head, it causes the whole of it to be darkened, until it has passed the course of the Moon; and again after an interval of one hour, receiving the rays of the Sun, it is illuminated as before and continues its own course.

1 second cod. : or scripsi. and ἠmelanotai cod. 7 & addidi. become cod.? fort. nquaedam ante becoming exciderunt. 24 the other star cod. 26 ὑπὸ cod., πἐπὶ corr, Cumont. 35 darkness cod.

Alterum capitulum secundum imaginem photographicam, quam Fr. Cumont benigne mihi misit, edo ex cod. Paris. 2506, s. XIII.

[Paris. 2506, f. 175v]. υλς'. Ἰνδικὴ λύσις καὶ σαφήνεια περὶ τῶν ἐκλειπτικῶν συνδέσμων τοῦ Ἀναβιβάζοντος καὶ Καταβιβάζοντος, τί ἐστιν Ἀναβιβάζων καὶ Καταβιβάζων καὶ πόθεν τὴν σύστασιν ἔχουσι, πῶς δὲ καὶ κινοῦνται καὶ πῶς ἐναντίαν τὴν κίνησιν πρὸς τὴν κίνησιν τῶν πλανωμένων ἔχουσιν.

Τὴν μὲν σύστασιν ἔχουσιν ἐκ τῆς συμβλήσεως τῶν δύο παραλλήλων ἐκκέντρων κύκλων Ἡλίου τε καὶ Σελήνης· αἱ δὴ κατὰ διάμετρον δύο συμβλήσεις Ἀναβιβάζων καὶ Καταβιβάζων. τούτων τῶν <δύο> κύκλων ἡ περιφέρεια παρὰ τῶν Χαλδαίων Δράκων ὠνομάσθη καὶ αἱ τούτων συμβλήσεις ἡ μὲν κεφαλὴ τούτου ἡ δὲ οὐρά. [f. 176] <ἡ δὲ> Σελήνη μοιρικῶς ἐν τοῖς τόποις τούτοις φθάνουσα ἄπλατος γίνεται μήτε πρὸς βορρᾶν μήτε <πρὸς> νότον νεύουσα. διὸ καὶ ὅτε ὁμοῦ οἱ δύο φωστῆρες ἐν ἑνὶ τούτῳ ἐγγίσουσιν, αἱ ἡλιακαὶ <γί>νονται ἐκλείψεις· ὅτε δὲ πλησίον τούτων τῶν τόπων οἱ φωστῆρες ἀλλήλων διαμετρήσουσιν, <α>ἱ σεληνιακαὶ γίνονται ἐκλείψεις διὰ τὴν ἄπλατον πάντως ἐξίσης <ἕξιν> τούτων τῶν φωστήρων πρὸς τὸ κλίμα ἀφ' οὗ ἡ ζήτησις γίνεται περὶ τῆς τούτων ἐπισκοτήσεως. ἡ μέντοι κίνησις τῶν τόπων γίνεται ἐκ τοῦ μὴ ἴσον τὸν τοῦ σεληνιακοῦ ἐκκέντρου εἶναι περίπατον τῷ ἡλιακῷ ἐκκέντρῳ διὰ τὸ τὸν μὲν ἡλιακὸν ἰσοπλατῶς τῷ ζῳδιακῷ κινεῖσθαι, <τὸν> δὲ σεληνιακὸν πρὸς τοῦτον παραλλάττειν καὶ ἐκ τούτου μὴ ἀπὸ τοῦ αὐτοῦ εἰς τὸ αὐτὸ φθάνειν σημεῖον. καὶ διὰ τοῦτο συμβαίνει προποδισμόν τινα γίνεσθαι πρὸς τὰ <ἡ>γούμενα, ὃς δὴ προποδισμὸς τοῖς τὸ ψηφηφορικὸν τῆς ἀστρονομίας μετερχομένοις κίνησις τοῦ Ἀναβιβάζοντος γνωρίζεταί τε καὶ λέγεται. Ἀναβιβάζων δὲ ὀνομάζεται ὅτι ὁπόταν φθάσῃ ἡ Σελήνη μοιρικῶς πρὸς αὐτὸν ἄπλατος γίνεται καὶ τὴν βορείαν ἄρχεται ποιεῖσθαι διάβασιν καὶ πρὸς τὸ ἡμέτερον κλίμα πλησιάζει. καὶ ἀναβιβάσεως καὶ αὐξήσεως καὶ προποδισμοῦ καὶ πλατυσμοῦ ἡ τούτου σημασία πρὸς τὸ ὑπο<κ>είμενον ἀποδείκνυται. ὁμοίως καὶ ὁ Καταβιβάζων οὕτως [Καταβιβάζων] ὀνομάζεται ἐκ τοῦ τὴν Σελήνην ἐκ τῆς διαμέτρου αὐτοῦ τὸ νότιον ἄρχεσθαι πλάτος καταβαίνειν καὶ πολλὴν ποιεῖσθαι τὴν ἐκ τοῦ ἡμετέρου κλίματος ἀπόστασιν. διὸ πάλιν ἡ τούτου σημασία περικοπτική ἐστιν καὶ ἐμποδιστικὴ καὶ ὑποπτωτικὴ καὶ κακωτικὴ πρὸς πᾶν τὸ ὑποκείμενον.

11 post τῶν quinque fere litterae evanidae, quarum ultima videtur υ : fort. fuit δύο κυκύκλων (*sic*). 12 Χαλδαίων cf. supra p, 123, n. 1. 13 ἡ δὲ initio versus in cod. evanuit, item aliae litterae quas infra supplevi. 15 πρὸς evan. 18–19 ἐξίσησι cod. : ἕξιν addidi. 21 ἴσων τῶν σεληνιακῶν εἶναι τοῦ ἐκκέντρου cod. 22 τῶν μὲν ἡλιακῶν cod. ἰσοταγῶς cod. : ἰσοπλατῶς scripsi (ἰσοταχῶς non expedit). 32 priore loco καταβιβάζων solito signo scriptum; inde error. 36 κακωτερική cod. πρὸ cod.

The second chapter I edit from cod. Paris. 2506, s. XIII, based on a photographic image that Fr. Cumont kindly sent me.

[Paris. 2506, f. 175. υλς'. An Indian explanation and clarification concerning the eclipse nodes of the Ascending and Descending Node, what the Ascending Node and Descending Node are and from what they derive their constitution, and how they move and how they have a motion opposite to the motion of the planets.]

Their constitution derives from the intersection of the two parallel eccentric circles of the Sun and Moon; and indeed the two diametrically opposite intersections are the Ascending Node and the Descending Node. The circumference of these <two> circles was named the Dragon by the Chaldeans, and their intersections are respectively the head and the tail of it. [f. 176] <And> the Moon, arriving degree by degree at these points, becomes without latitude, inclining neither toward the north nor <toward> the south. Therefore also when the two luminaries together approach one of these points, solar <eclipses occur; and when> the luminaries are in opposition near these points, lunar eclipses also occur, owing entirely to the equally latitudeless <condition> of these luminaries with respect to the clime from which the inquiry is made concerning their observation. The movement of these points, however, occurs because the course of the lunar eccentric is not equal to the solar eccentric, since the solar eccentric moves at the same latitude as the Zodiac, while the lunar eccentric deviates from it, and for this reason does not arrive from the same point to the same point.And for this reason it happens that a certain forward motion occurs toward the <pre>ceding signs, which forward motion is recognized and called the motion of the Ascending Node by those who pursue the computational part of astronomy. It is called the Ascending Node because whenever the Moon arrives degree by degree at it she becomes without latitude and begins to make her northward passage and draws near to our clime. And its signification with respect to the subject at hand is shown to be one of ascent, increase, forward motion, and widening of latitude.

Likewise the Descending Node is so named from the fact that the Moon, starting from its diameter, begins to descend in southern latitude and to put a great distance between herself and our clime. Therefore in turn its signification is cutting off, obstructing, falling away, and harmful with respect to everything that underlies it.

11 after τῶν nearly five letters are faded, the last of which appears to be υ: it may have been δύο κυκύκλων (sic). 12 Xaldalwv cf. above p. 123, n. 1. 13 ἡ δὲ at the beginning of the line has faded in the codex, likewise other letters which I have supplied below. 15 πρὸς faded. 18-19 ἐξί-σησι cod. : ἕξιν added by me. 21 ἴσων τῶν σεληνιακῶν εἶναι τοῦ ἐκκέντρου cod. 22 τῶν μὲν ἡλιακῶν cod. ἰσοταγῶς cod. : ἰσοπλατῶς written by me (ἰσοταχῶς does not work). 32 in the first instance καταβιβάζων written with the usual symbol; hence the error. 36 κακωτερική cod. πρό cod.

[F. 132v.] Ἀντιόχου. Περὶ καλανδῶν[1].

Ἐὰν γένηται κάλανδα τῇ α' ἡμέρᾳ, ἔσται χειμὼν χρήσιμος, ἔαρ ὑγρὸν εὔκαρπον, θέρος ξηρόν, μετόπωρον μέσον· τετραπόδων πτώσεις, νεωτέρων ἀπώλεια, πνοαὶ ἀνέμων ἐλάχισται.

Ἐὰν γένηται κάλανδα τῇ β' ἡμέρᾳ, χειμὼν χρήσιμος, ὑετοὶ μεγάλοι καὶ χαλαζώδεις, θέρος ἀνεμῶδες, μετόπωρον ὑγρόν, σπόρος πρώιμος εὔθετος, πυρετοὶ συχνοί, θρεμμάτων πλῆθος, μελιττῶν καὶ πτηνῶν δαψίλεια.

Ἐὰν γ', χειμὼν μέσος χιονώδης, ἀέρες καλοί, πλεόντων ναυάγιον, νόσοι πολλαί, θάνατοι βίαιοι, ἔαρ ὑγρόν, θέρος καλόν, μετόπωρον ξηρόν, θηλειῶν ἀπώλεια.

Ἐὰν δ', χειμὼν κεκερασμένος, ξυλοκαρπίαι συγκεκερασμέναι, ἔαρ ὑγρόν, θέρος ξηρόν, νεωτέρων ἀπώλεια.

Ἐὰν ε', καιρὸς ἐπαχθής, θέρος καλόν, μετόπωρον ὑγρόν, τρύγος πολὺ καὶ δυναστῶν ἀπώλεια.

Ἐὰν ς', χειμὼν πολύς, βρονταὶ ὀλίγαι ταραχώδεις, ἔαρ ὑγρόν, χιονῶδες καὶ χαλαζῶδες, τρύγος πολύ, ὀφθαλμῶν πόνοι, νηπίων θνῆσις.

Ἐὰν ἐν σαββάτῳ, καιρὸς ἐμπαθής, ἔαρ ψυχρόν, θέρος ὑγρόν, ἄνεμοι ὀλίγοι, καρποὶ δένδρων χρήσιμοι, φθινόπωρον ξηρόν, θρεμμάτων ἀπώλεια, πηγῶν καὶ ποταμῶν κίνησις ἐκ πολυομβρίας.

1 Inscribitur in M(onacensi) Περὶ καλανδῶν, in V(indobonensi 3, f. 123 quem contuli) Περὶ καλανδῶν πρόγνωσις Ἀντιόχου. 3 ἔγκαρπον V. τετραπ. M: προβάτων V. 4 ἐλάχιστοι codd. 5 ἔσται χειμὼν V. 7 καὶ εὔθετος V. προβάτων πληνθισμός V. 10 πολλοί codd. 12 συγκερασμέναι codd. 15 πολύς V. 16 ὀλίγαι om. M. 17 πολύς V πολύν M. 18 θνῆσις M: ἀπώλεια V. 19 Ἐὰν γένηται ἐν σαββάτῳ κάλ. V. 20-21 θρεμμ. M: προβάτων V. 21 ἐκ πολυομβρίας om. V.

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[1] Simillima calandologia ediderunt Boissonade, *Notices et Extraits*, XI, 2, p. 186 sq. (Τοῦ προφήτου Ἔσδρα διάγνωσις π. τῶν ζ' ἡμερῶν), Du Cange, *Gloss. gr.*, p. 548; Anonymi auctoris R. Wuensch, secundum Vaticanum gr. 1823, f. 103v, *Byzantin. Zeitschr.*, V, 419 sq., cf. etiam Wachsmuth in edit. Lydi, *De ostentis*[2], p. XLI. De hac superstitione sermonem habuit Ioannes Chrysostomus, cf. eius orationem de calendis, Migne, XLVIII, p. 953-962 (citat inter alia S. Pauli verba Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς, de quibus vide quae R. Reitzenstein in *Poemandro*, p. 79 sqq., docte exposuit); pergit deinde : Τῆς ἐσχάτης ἀνοίας ἂν εἴη ἀπὸ τῆς μιᾶς ἡμέρας εἰ δεξιὰ γένοιτο καὶ τοῦ παντὸς τοῦτο προσδοκᾶν ἐνιαυτοῦ.... Τὸ παρατηρεῖν ἡμέρας οὐ Χριστιανικῆς φιλοσοφίας ἀλλ' Ἑλληνικῆς πλάνης ἐστίν... Οὐδὲν ἔχεις κοινὸν πρὸς τὴν γῆν, ἔνθα Ἡλίου δρόμοι καὶ περίοδοι καὶ ἡμέραι· ἀλλ' ἐὰν ὀρθῶς ζῇς, ἡ νὺξ ἡμέρα σοὶ γίνεται κτλ.).

[F. 132.] Antiochus. On the Kalends.

If the Kalends fall on the 1st day, the winter will be favorable, the spring wet and fruitful, the summer dry, the autumn moderate; there will be falls among four-footed animals, loss among the young, and very little wind.

If the Kalends fall on the 2nd day, the winter will be favorable, with great rains 5 and hail, the summer windy, the autumn wet, the early sowing well-timed, fevers frequent, livestock abundant, and bees and birds plentiful.

If on the 3rd, the winter will be moderate and snowy, the weather fair, there will be shipwrecks among those at sea, many diseases, violent deaths, the spring wet, the summer fine, the autumn 10 dry, and loss among females.

If on the 4th, the winter will be mild, tree fruits mixed, the spring wet, the summer dry, and there will be loss among the young.

If on the 5th, the season will be oppressive, the summer fine, the autumn wet, the vintage abundant, and there will be loss among rulers. 15

If on the 4th, great winter, few stormy thunders, wet spring, snowy and hailing, abundant vintage, eye pains, death of infants.

If on a Saturday, a troubled season, cold spring, wet summer, few winds, fruits of trees useful, dry autumn, loss of live-stock, movement of springs and rivers from heavy rains.

1 It is inscribed in the Monacensis) Περί καλανδών, in Vindobonensis 3, f. 123 which I collated) Περί καλανδῶν πρόγνωσις Αντιόχου. 3 ἔγκαρπον V. τετραπ. H: προβάτων V. 4 ἐλάχιστοι codd. 5 ἔσται χειμών V. 7 καὶ εὔθετος V. προβά των πληνθισμός N. 10 πολλοί codd. 12 συγκερασμέναι codd. 15 πολύς V. 16 ὀλίγαι om. M. 17 πολύς '' πολύν . 18 θνῆσις M : ἀπώλεια Γ. 19 Ἐὰν γένηται ἐν σαββάτῳ κάλ. Y. 20-21 θρεμμ. M : προβάτων V. 21 ἐκ πολυομβρίας om. V.

· Very similar calendarological texts were edited by Boissonade, Notices et Extraits, XI, 2, p. 186 sq. (Τοῦ προφήτου Ἔσδρα διάγνωσις π. τῶν Ζ' ἡμερῶν), Du Cange, Gloss. gr., p. 548; of an anonymous author, R. Wuensch, according to Vaticanus gr. 1823, f. 103′, Byzantin. Zeitschr., V, 419 sq., cf. also Wachsmuth in the edition of Lydus, De ostentis 2, p. XLI. On this superstition John Chrysostom spoke, cf. his oration on the calends, Migne, XLVIII, p. 953-962 (citing among other things the words of St. Paul: Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς, on which see what R. Reitzenstein in Poemandrum, p. 79 sqq., learnedly expounded); he then continues: It would be the height of folly, if from a single day things go well, to expect this for the whole year.... The observing of days belongs not to Christian philosophy but to Greek error... You have nothing in common with the earth, where there are the courses and revolutions of the Sun and days; but if you live rightly, the night becomes day for you, etc.).

Adicio ultimum quot habentur in Vindobonensi 3 capitulorum Antiochi, quod Monacensis codicis librarius omisit. Planetarum natura accuratius describitur in excerpto Rhetorii quod infra ex Berolinensi 26 edam. Vindobonensis autem capitulum ex duobus inter se male cohaerentibus quorum alterum Lunae et pla-
5 netarum σχήματα enumerat, constare manifestum est.

[Vindobon. 3, f. 64, μδ'.] Περὶ τῶν ζ' πλανωμένων ἐν ἐπιτομῇ ἐκ τῶν Ἀντιόχου.

Ὁ Κρόνος ἄρχειν λέγεται τῶν χρονίων πραγμάτων, ὑγρότητός τε καὶ ψύξεως· καλῶς δὲ σχηματισθεὶς ὠφελεῖ τοῖς γινομένοις, καὶ
10 αὔξησιν αὐτοῖς ἀπονέμων· κακῶς δὲ σχηματισθεὶς ἐπάγει συμφοράς· καλεῖται δὲ Φαίνων.

Ὁ δὲ Ζεὺς ἄρχειν λέγεται μεγαλοπρεπείας καὶ δόξης καὶ σεμνότητος· καλεῖται δὲ Φαέθων.

Ὁ δὲ Ἄρης πυρρός τέ ἐστι τὸ χρῶμα, ἄρχει δὲ τοῦ ἐν ἡμῖν αἵματος
15 καὶ τῆς σπερματικῆς ὁρμῆς, θυμοῦ τε καὶ ὀργῆς καὶ θάρσους αἴτιος· καλεῖται δὲ Πυρόεις.

Ὁ δὲ Ἥλιος ἄρχει μὲν πνεύματος καὶ ψυχῆς καὶ κινήσεως.

Ὁ δὲ Ἑρμῆς ἅτε δὴ συναπτόμενος τῷ Ἡλίῳ σπανιωτέρως μὲν ὁρᾶται, ἄρχει δὲ φρονήσεως καὶ λόγου καὶ ἐπιστήμης καὶ τῶν παρα-
20 πλησίων· καλεῖται δὲ Στίλβων.

Ἡ δὲ Ἀφροδίτη καὶ αὐτὴ παρακειμένη τῷ Ἡλίῳ, μέγεθος ἔχουσα, ἄρχει μὲν εὐπρεπείας καὶ καθαρότητος καὶ φιλοστοργίας καὶ ἔρωτος· καλεῖται δὲ Φωσφόρος.

Ἡ δὲ Σελήνη προσγειοτέρα οὖσα τὰς ἀπορροίας τῶν ἄνωθεν
25 αὐτῆς δεχομένη ἀστέρων καὶ διακονοῦσα πρὸς τὰ περίγεια, ἄρχει τοῦ ἀνθρωπίνου σώματος παντός. φάσεις δὲ ποιεῖται πρὸς τὸν Ἥλιον ζ'.

Ὅτι μὲν οἱ πλάνητες ὡς ἐν τῷ βαλτέῳ τῶν ζῳδίων οἱ ἀστέρες φερόμενοι ἑλικοειδῶς φέρονται καὶ ποιοῦνται σχήματα δ'. α' ἀπὸ μὲν τῆς ἀνωτάτης ἀψίδος καταβαίνοντες <ὑψηλὸν> ταπεινοῦσθαι λέγονται. β' πρὸς
30 τῷ κατωτάτω, ὅτε καὶ ταπεινὸν ταπεινοῦσθαι λέγονται. γ' ἐκ τοῦ κατωτάτω ταπεινοῦ ἐπὶ τὸ μέσον ἀναβαίνοντες, ὅτε καὶ ταπεινὸν ὑψοῦσθαι λέγονται. δ' ἀπὸ τοῦ μέσου πρὸς τὸ ἀνωτάτω ὅτε καὶ ὑψηλὸν ὑψοῦσθαι λέγονται. — Ἰστέον ὅτι ἡ Σελήνη τὴν μὲν ἄνω ἕλικα τρέχουσα διὰ νυχθημέρου ια' διέρχεται μοίρας, τὴν δὲ κάτω διὰ τοῦ αὐτοῦ διαστήματος
35 μοίρας ιδ', ὅθεν δύο λύσεις συνδέσμων λέγεται ποιεῖσθαι, μίαν μέν, ὅταν ἐκ τοῦ ὑψηλοτάτου ἄρχεται ταπεινοῦσθαι, ἃ καὶ χαλεπὰ καὶ ἄκριτα

17 Quaedam excidisse ex μὲν concludas. 18 In marg. hic β', infra ad Veneris planetam α' : i. e. ordinem mutari iubet scriptor, falso quidem (cf. infra v. 21 καὶ αὐτή). 21 ἔχων cod. 24 ἀπορίας cod. 25 ἐχομένων cod. 27 βαλτέῳ scripsi (cf. Manilius, I, 679) : βάλη cod. 29 ὑψελὸν add., cf. 128, 18. 33 τὴν] τῇ cod.

I add the last of the chapters of Antiochus found in Vindobonensis 3, which the scribe of the Monacensis codex omitted. The nature of the planets is described more precisely in the excerpt of Rhetorius which I shall publish below from Berolinensis 26. It is evident, however, that the chapter of Vindobonensis consists of two parts that cohere poorly with one another, of which one enumerates the σχήματα of the Moon and the planets.

Vindobon. 3, f. 64, μδ'.] On the 7 wandering stars in epitome, from the works of Antiochus.

Saturn is said to rule over matters of time, moisture, and cold; when well-configured, he benefits those being born, apportioning increase to them; but when ill-configured, he brings misfortune. He is called Phainon.

Jupiter is said to rule over magnificence, glory, and dignity; he is called Phaethon.

Mars is reddish in color, and rules over the blood within us and the seminal impulse; he is the cause of passion, anger, and boldness. He is called Pyroeis.

The Sun rules over breath, soul, and motion.

Mercury, being joined closely to the Sun, is seen rather rarely, but rules over prudence, reason, knowledge, and related matters; he is called Stilbon.

Venus, herself also positioned close to the Sun and of great magnitude, rules over comeliness, purity, affection, and love; she is called Phosphoros.

The Moon, being closer to the earth, receives the emanations of the stars above it and, serving as intermediary toward the sublunar realm, governs the entire human body. It makes 7 phases in relation to the Sun.

That the planets, carried as if in the belt of the Zodiac, move in a spiral course and form 4 configurations: 1st, descending from the highest apsis, they are said to be brought low from a high position; 2nd, at the lowest point, they are said to be at the lowest depth; 3rd, ascending from the lowest depth to the middle, they are said to rise from a low position; 4th, from the middle toward the highest point, they are said to rise to a high position. — It should be noted that the Moon, running the upper spiral, traverses 11 degrees in one day and night, and along the lower spiral traverses 14 degrees in the same interval; whence it is said to produce two dissolutions of bonds: one when it begins to descend from the highest point, which configurations are seen at birth as difficult and indeterminate,

17 You would conclude that something has dropped out from μέν. 18 In the margin here β', below at the planet Venus a': i.e. the writer orders the sequence to be changed, wrongly indeed (cf. below v. 21 and αὐτή). 21 ἔχων cod. 24 ἀπορίας cod. 25 ἐχομένων cod. 27 βαλτὲ scripsi (cf. Manilius, 1, 679): βάλη cod. 29 ὑψελόν add., cf. 128, 18. 33 τήν] τῇ cod.

ἐπὶ γενέσεως ὁρᾶται σχήματα, ἑτέραν διὰ τῶν μέσων ἀνιοῦσα, καὶ τότε οὖσα χαλεπή. ἐκλειπτικὸς ὁ τόπος οὗτος· ἐν τούτῳ γὰρ γινομένη καὶ πανσεληνιάζουσα πρὸς τὴν ὄψιν ἡμῶν τὸ τῆς ἐκλείψεως ὑπομένειν φαίνεται πάθος.

Hic desinunt fragmenta Antiochi. Ne alteram quidem huius excerpti partem (inde ab Ὅτι μὲν οἱ πλάνητες) quamvis novi sit argumenti ab Antiocho alienam esse elucet ex capitulo λθ' codicis V(indobonensis), f. 60ᵛ, quod in Monacensi aliis excerptis f. 123ᵛ inscriptione omissa immixtum legitur. Eius capituli partem alteram teste Krollio (*Catal.*, VI, p. 30) codicis Vindobonensis lacuna haustam addidi ex Monacensi nostro. Praecedit in utroque codice figura Solis altitudinem et deiectionem illustrans.

[Vindobon. 3, f. 60ᵛ.] Ἐκ τῶν Ἀντιόχου κεφ. λθ'. Κανόνιον τῶν δ' ἀνέμων καὶ τῶν κδ' βαθμῶν.

Ἐπὶ γὰρ ἑκάστου ἀνέμου ἐστὶ τέταρτον μόριον, ζῳδια δὲ γ', ὡς γίνεσθαι κατὰ ζῴδιον βαθμοὺς δύο. ὁ δὲ βαθμὸς ἔχει μοίρας ιε'. δὶς ιε' λ', ἰδοὺ τοῦ καθ' ἕκαστον ζῳδίου λ' μοῖραι εὑρίσκονται. τοίνυν ὁ Ἥλιος ἀπὸ Κριοῦ ἄνεισι τὸν βορρᾶν ἕως ἀρχῆς Καρκίνου· διὰ τοῦτο λέγεται ὕψος ὑψοῦται· ἀπὸ δὲ τοῦ Καρκίνου κάτεισι τὸν βορρᾶν ἕως ἀρχῆς Ζυγοῦ· δι' αὐτὸ λέγεται ὕψος ταπεινοῦται, ἐπεὶ ἀπὸ τοῦ ὑψηλοτάτου ἄρχεται ταπεινοῦσθαι· ἀπὸ δὲ Ζυγοῦ ἕως Αἰγόκερω τὸν νότον κάτεισι· δι' αὐτὸ <λέγεται> ταπεινὸν ταπεινοῦται· ἀπὸ δὲ Αἰγόκερω ἕως τοῦ Κριοῦ τὸν νότον ἄνεισι· δι' αὐτὸ <λέγεται> ταπεινὸν ὑψοῦται, ἐπεὶ ἀπὸ τοῦ ταπεινοτάτου ἄρχεται ὑψοῦσθαι, δηλονότι ἐν τῇ καθ' ἡμᾶς οἰκουμένῃ. ἐν δὲ τῇ ἀντοικουμένῃ τὸ ἀνάπαλιν συννοείσθω.

1 ἑτέρα cod. 1-2 καὶ κατιοῦσα cod. 12 Inscriptio deest in M. De Lunae βαθμοῖς et ventis, cf. Valens, I, 13 Περὶ εὑρέσεως βαθμῶν καὶ ἀνέμων τῆς Σελήνης. 14 ἑκάστου V: τὸ καθέκαστον ζῴδιον λ' μοῖρας ἔχει εὑρίσκονται M. 19 verbo Ζυγοῦ des. V. 21 et 22 λέγεται addidi.

the configurations seen at birth, and another when it ascends through the middle degrees, being then also difficult. That place is ecliptic; for when the Moon is there and at full moon it appears to us to undergo the experience of eclipse.

Here the fragments of Antiochus end. It is also clear that not even the second part of this excerpt 5 (from "Ὅτι μὲν οἱ πλάνητες) is foreign to Antiochus, despite being of a new argument, as is evident from chapter ΧΟ' of the Vindobonensis codex), f. 60°, which in the Monacensis is found mixed in among other excerpts at f. 123' with the heading omitted. The second part of that chapter, which according to Kroll (Catal., VI, p. 30) was lost in a lacuna of the Vindobonensis codex, I have supplied from our Monacensis. In both codices there precedes a figure illustrating the exaltation 10 and dejection of the Sun.

Vindobon. 3, f. 60°.] From the chapters of Antiochus, ch. 39. A short canon of the 4 winds and the 24 degrees.

For each wind has a quarter part, namely 3 zodiac signs, so that there are two degrees per zodiac sign. And a degree contains 15 parts. 13 Two times 15 is 30; thus the 30 parts of each zodiac sign are found. Therefore the Sun from Aries ascends northward until the beginning of Cancer; for this reason it is said that its exaltation is exalted; but from Cancer it descends northward until the beginning of Libra; for this reason it is said that the exaltation is humbled, since from the highest point it begins to be lowered; from Libra to Capricorn it descends 20 southward; for this reason it is said that the depression is depressed; from Capricorn to Aries it ascends southward; for this reason it is said that the depression is exalted, since from the lowest point it begins to be raised — evidently in the inhabited world as we know it. But in the counter-inhabited world the opposite is to be understood.

1 ἑτέρα cod. 1-2 καὶ κατιοῦσα cod. 12 Inscription absent in M. On the Moon's βαθμοί and winds, cf. Valens, I, 13 Περὶ εὑρέσεως βαθμῶν καὶ ἀνέμων τῆς Σελήνης. 14 ἑκάστου Γ: τὸ καθέκαστον ἴδιον λ' μοίρας ἔχει εὑρίσκονται M. 19 ends with the word Ζυγού in V. 21 ει 22 λέγεται added by me.

EXCERPTA EX CODICE 8 (Monac. 384)

F. 30-31v. Excerpta ex Nechepsone et Petosiride de Solis et Lunae defectionibus.

Hephaestionis Thebani libri I caput 21, ex " antiquis Aegyptiis " i. e. ex celeberrimo Nechepsonis et Petosiridis libro excerptum esse et ipsius auctoris verba indicant (Ἀνέγραψαν δὲ οἱ παλαιοὶ Αἰγύπτιοι τὰ ἀποτελέσματα τὰ ἐκ τῶν ἐκλείψεων γινόμενα, ὧν παρατιθέμεθα καὶ τούτων τὰ πλεῖστα συντόμως οὕτως, cf. p. 83, 7 et 23 Eng., infra p. 132, 8 et 22) et harum rerum periti consentiunt (cf. Riess, *Nech. et Petos. fragm.*, p. 334 sqq.; Guil. Kroll, *Aus der Geschichte der Astrologie* (Neue Iahrb. f. d. class. Altert., VII), 573; Reitzenstein, *Poimandres*, p. 4). Cui capitulo Hephaestio hunc finem imposuit : Καθολικῶς δὲ ἐσημειώσαντο Αἰγόκερῳ Ὑδροχόῳ Ἰχθύσι Κριῷ ἐκλείψεως γενομένης βλάβην βασιλεῦσι σημαίνειν κτλ. ... τὰς δὲ ἐν τῷ αὐτῷ μηνὶ τῆς Σελήνης καὶ τοῦ Ἡλίου γενομένας ἐκλείψεις ἐκ διαμέτρου ἀποτελεῖν παρετηρήσαντο ἐκ τῆς συγκράσεως ἑκατέρας ἐκλείψεως τῶν προεκτεθειμένων ἀποτελεσμάτων. ἵνα δὲ μὴ μακρὸν τὸν ὑπομνηματισμὸν ποιήσωμεν, ἀφείσθω τοῦτο τοῖς εὐεπιβόλοις ἀφ' ἑαυτῶν ἐπιγνῶναι.

Hanc ipsam doctrinae partem quam Hephaestio ne longus fieret consulto omisit, mihi contigit ut in codice Monacensi 384 invenirem, ex quo codice I. L. Heiberg abhinc sexennium iam Anatolii librum de decem numeris primis et ipsum hoc uno codice servatum in lucem protraxit (cf. supra, p. 24). Sedcur id capitulum codicis Monacensis librarius alteri quod Hephaestio et ipse excerpsit inseruerit, primo obtutu mirum sane videtur. Ordo enim excerptorum Monacensium hic est: fol. 30 post ultima Hippocratis aphorismorum verba et signum quoddam quod ad aliud folium nunc quidem deperditum lectorem delegat, in superiore folii parte incipitur in medio enuntiato : αὐτῶν ἄλλοι τρυγήσουσι κτλ. (infra p. 146, 11). Deinde sequuntur Μηνὶ Μαρτίῳ κτλ. (ibid.) usque ad πόλεμος ἔσται in fine Piscium. Atque hoc loco excerpta de diametrorum siderum deficientium significatione ab Hephaestione praetermissa inserta sunt (Ἐὰν δὲ ἐν τῷ αὐτῷ — τὸ ἀποτελούμενον γενήσεται, infra p. 147, 22 - 149, 32). Deinde librarius pergit in priore capite describendo (Μηνὶ Ἀπριλλίῳ — κατέδεται τὰ θηρία, infra p. 132, 22 - 142, 21); denique sequuntur quaedam Ἄλλα. Ἐὰν — κατὰ μῆνας ιβ' quae fortasse aliunde sumpta sunt (infra p. 150). Hunc ordinem minime genuinum esse ipsis illis excerptis inter Pisces et Arietem inepte positis satis demonstratur; nam rerum progressum et ordinem ab ipso Petosiride sic temere non esse perturbatum ultro

EXCERPTS FROM CODEX 8 (MONAC. 384)

F. 30–31. Excerpts from Nechepso and Petosiris on the eclipses of the Sun and Moon.

That chapter 21 of Book I of Hephaestion of Thebes was excerpted from the "ancient Egyptians," i.e., from the most celebrated work of Nechepso and Petosiris, is indicated both by the author's own words (Ἀνέγραψαν δὲ οἱ παλαιοὶ Αἰγύπτιοι τὰ ἀποτελέσματα τὰ ἐκ τῶν ἐκλείψεων γινόμενα, ὧν παρατιθέμεθα καὶ τούτων τὰ πλεῖστα συντόμως οὕτως, cf. p. 83, 7 and 23 Eng., below p. 132, 8 and 22) and by the agreement of experts in these matters (cf. Riess, Nech. et Pelos. fragm., p. 334 sqq.; Guil. Kroll, Aus der Geschichte der Astrologie (Neue Jahrb. f. d. class. Altert., VII), 573; Reitzenstein, Poimandres, p. 4). To this chapter Hephaestion assigned the following ending: Καθολικῶς δὲ ἐσημειώσαντο Αἰγόκερῳ Ὑδροχόῳ Ἰχθύσι Κριῷ ἐκλείψεως γενομένης βλάβην βασιλεύσι σημαίνειν κτλ. τὰς δὲ ἐν τῷ αὐτῷ μηνὶ τῆς Σελήνης καί τοῦ Ἡλίου γενομένας ἐκλείψεις ἐκ διαμέτρου ἀποτελεῖν παρετηρήσαντο ἐκ τῆς συγκρᾶσεως ἑκατέρας ἐκλείψεως τῶν προεκτεθειμένων ἀποτελεσμάτων. ἵνα δὲ μὴ μακρὸν τὸν ὑπομνηματισμὸν ποιήσωμεν, ἀφείσθω τοῦτο τοῖς εὐεπιβόλοις ἀφ' ἑαυτῶν ἐπιγνῶναι. This very portion of doctrine which Hephaestion deliberately omitted in order not to be lengthy, it was my fortune to discover in Codex Monacensis 384, from which codex 1. L.Heiberg, now six years ago, brought to light the book of Anatolius on the first ten numbers, likewise preserved in this single codex alone (cf. above, p. 24). But why the copyist of Codex Monacensis inserted that chapter into another which Hephaestion himself also excerpted is, at first glance, certainly surprising. For the order of the Monacensian excerpts is as follows: fol. 30, after the final words of the Hippocratic aphorisms and a certain sign that directs the reader to another folio now lost, the text begins in the upper part of the folio in the middle of a sentence: αὐτῶν ἄλλοι τρυγήσουσι κτλ. (below p. 146, 11). Then follow Μηνὶ Μαρτίῳ κτλ. (ibid.) up to πόλεμος ἔσται at the end of Pisces. And at this point the excerpts on the signification of the diametrically opposed eclipsing heavenly bodies, omitted by Hephaestion, are inserted (Ἐὰν δὲ ἐν τῷ αὐτῷ — τὸ ἀποτελούμενον γενήσεται, below p. 147, 22 – 149, 32). Then the copyist continues transcribing the earlier chapter (Μηνὶ Ἀπριλλίῳ κατέδεται τὰ θηρία, below p. 132, 22 – 142, 21); and finally there follow certain Ἄλλα. Ἐὰν κατὰ μῆνας ιβ' which are perhaps taken from another source (below p. 150).That this order is by no means the authentic one is sufficiently demonstrated by those very excerpts awkwardly placed between Pisces and Aries; for it is readily acknowledged that Petosiris himself would not have so carelessly disrupted the progression and order of the material

concedas. Hephaestione autem inspecto cur in hunc potissimum inter Pisces et Arietem locum alterum capitulum irrepserit statim apparet: nam Pisces signorum agmen claudunt apud Hephaestionem olimque clauserant apud Petosiridem ipsum (cf. *Schol. Arat.*, v. 545, p. 446 M. οἱ δὲ Αἰγύπτιοι εἰκότως ἀπὸ τοῦ Κριοῦ ποιοῦνται τὴν ἀρχήν, quos Diels, *Doxogr.*, p. 196, 3 Petosiridem et Nechepsonem, non veteres Aegyptios esse recte statuit). Signorum igitur serie ab Ariete usque ad Pisces prorsus absoluta Petosiris statim diametrorum siderum defectiones tractavit: omisit haec consulto Hephaestio, excerptor Monacensis servavit. Ac ne hoc quidem incertum restat qua ratione commotus excerptor ordinem mutaverit; anni scilicet Romani menses secutus ab signo Ianuarii i. e. Capricorno incepit. Itaque cum de genuino capituli ordine ambigi non possit, ex Hephaestione eum restituere non dubitavi.

Anonymus Monacensis et Hephaestio ne in ea quidem parte, quae ab utroque servata est, ubique ad verbum inter se consentiunt. Excerpta Monacensia archetypi imaginem aliquanto accuratiorem reddere vix infitieris; uberiora quoque sunt multis locis (inprimis in Virginis et Librae signis tractandis), paucis Hephaestio. Sed ne haec quidem excerpta integram textus formam passim servasse sermo hic illic monet (excerptori vel potius interpolatori sine dubio tribuendum vocabulum πραῖδα e lingua latina petitum p. 135, 32). Horas defectionis excerptor Monacensis diligentius ex vetusto exemplari adnotavit, Hephaestio pristina divisione interdum mutata (e. g. p. 140, 26 etc.) " trihoros " tantum, ternis horis coniunctis, non singulas horas discrevit.

Nechepsoni et Petosiridi quo tempore famosissimum illud opus astrologicum supponeretur, Krollius l. s. c. hoc ipso Hephaestionis capite praecipue usus ex bellis rebusque publicis nationum Asiae Libyae Europae auctoris animo obversantibus sagacissime conclusit. Altero igitur a. Chr. n. saeculo haec scripta esse exploratum videtur. Iam quaeres utrum novis excerptis inventis confirmentur Krollii argumenta an infringantur. Atqui p. 194, 4 legimus Ἕλληνες πρὸς ἀλλήλους πολεμήσουσι: quod nullo modo post bellum Mithridaticum, vix ac ne vix quidem post a. 146 a. Chr. n. vaticinari quis poterat. Itaque illud opus quo nullum magis posteriorum astrologorum ingeniis imposuit, vix post a. 150 a. Chr. n. fictum esse rectissime Krollium coniecisse evincitur (cf. notam p. 146, 16 ad mensem Martium). Idem uno loco apud Hephaestionem Romam nominari animadvertit (infra p. 134, 11 ἐν δὲ τῇ τετάρτῃ τριώρῳ μέρη τινὰ Αἰγύπτου καὶ Λιβύης καὶ Κιλικίας καὶ Ῥώμης θλιβῆναι καὶ τοὺς ὑποτεταγμένους ὑπὸ τῶν ὑπερεχόντων μάλιστα βλαβήσεσθαι). Multa hic suspicionem movent; quid enim ut de ceteris taceam μέρη τινὰ Ῥώμης? At nunc excerptis Monacensibus Romae nomen ne hoc uno quidem loco memoratum esse discimus; haec enim in codice Monacensi tradita sunt: ἐὰν δὲ ὥρᾳ ια' ἢ ιβ', μέρη τινὰ Αἰγύπτου ἢ Λιβύης καὶ Κιλικίας ῥώμῃ θλιβῆναι καὶ πολλὰ καὶ βαρέα ἐκ τῶν ὑπεράνω τοῖς ὑποτεταγμένοις ἐπιρριφήσεται καὶ ἐπιθέσεις ἔσονται. Vocabulum ῥώμη (= exercitus) nihil habet quod offendat (similiter apud Hephaestionem p. 92, 20 κρατηθῆναι τὰ Αἰθιόπων δι' ἀλκῆς); Ῥώμῃ minus apte scripseris, nam neque Cilices ante annum 102 a. Chr. n. a

concedas. Hephaestione autem inspecto cur in hunc potissimum inter Pisces et Arietem locum alterum capitulum irrepserit statim apparet : nam Pisces signorum agmen claudunt apud Hephaestionem olimque clauserant apud Petosiridem ipsum (cf. Schol. Arat., v. 545, p. 446 M. οἱ δὲ Αἰγύπτιοι εἰκότως ἀπὸ τοῦ Κριού toloÛvtai tὴν àpxév, quos Diels, Doxogr., p. 196, 3 Petosiridem et Nechepsonem, non veteres Aegyptios esse recte statuit). Once the series of signs from Aries through Pisces was fully completed, Petosiris immediately treated the diameters, stellar defects; Hephaestio deliberately omitted these, while the Munich excerptor preserved them. Nor does there remain any uncertainty about the reason that moved the excerptor to alter the order; following, namely, the months of the Roman year, he began with the sign of January, i.e., Capricorn. Therefore, since there can be no doubt about the genuine order of the chapter, I did not hesitate to restore it from Hephaestio.

The Munich Anonymus and Hephaestio do not agree word for word with each other even in the part preserved by both. You can hardly deny that the Munich Excerpts render a somewhat more accurate image of the archetype; they are also fuller in many passages (especially in treating the signs of Virgo and Libra), while Hephaestio is fuller in a few. But the language here and there warns that even these excerpts have not everywhere preserved the complete form of the text (to be attributed without doubt to the excerptor or rather interpolator is the word mpaîda borrowed from the Latin language, p. 135, 32). The Munich excerptor noted the hours of the defection more carefully from an ancient exemplar, while Hephaestio, sometimes altering the original division (e.g., p. 140, 26 etc.), distinguished only trihoros, grouping hours in threes, rather than individual hours.

Regarding the time when the famous astrological work was attributed to Nechepso and Petosiris, Kroll, in the work cited above, making primary use of this very chapter of Hephaestion, drew a most sagacious conclusion from the wars and public affairs of the nations of Asia, Libya, and Europe that occupied the author's mind. It therefore seems established that these writings date to the second century before Christ. You will now ask whether the arguments of Kroll are confirmed or undermined by the newly discovered excerpts. Now at p. 194, 4 we read "Ἕλληνες πρὸς ἀλλήλους πολεμήσουσι": which no one could by any means have prophesied after the Mithridatic War, and scarcely even after the year 146 B.C. Thus it is demonstrated that Kroll was entirely correct in conjecturing that this work — which imposed upon the minds of later astrologers more than any other — was composed scarcely after 150 B.C. (cf. the note at p. 146, 16 on the month of March). He also observed that Rome is named in one passage in Hephaestion (below p. 134, 11 ἐν δὲ τῇ τετάρτη τριώρῳ μέρη τινὰ Αἰγύπτου καὶ Λιβύης καὶ Κιλικίας καὶ Ῥώμης θλιβῆναι καὶ τοὺς ὑποτεταγμένους ὑπὸ τῶν ὑπερεχόντων μάλιστα βλαβήσεσθαι).Much here arouses suspicion; for what, to say nothing of the rest, is μέρη τινὰ Ῥώμης? But now from the Munich excerpts we learn that the name of Rome is not mentioned even in this one passage; for what is transmitted in the Munich codex is as follows: ἐὰν δὲ ὥρᾳ ια' ἢ ιβ', μέρη τινὰ Αἰγύπτου ἢ Λιβύης καὶ Κιλικίας ῥώμη θλιβῆναι καὶ πολλὰ καὶ βαρέα ἐκ τῶν ὑπεράνω τοῖς ὑποτεταγμένοις ἐπιρριφήσεται καὶ ἐπιθέσεις ἔσονται. The word ῥώμη (= army, force) contains nothing objectionable (similarly in Hephaestion p. 92, 20 κρατηθῆναι τὸ Αἰθιόπων δι' ἀλκῆς); Ῥώμη one would write less aptly, for neither were the Cilicians subdued before the year 102 B.C. by a

Romanis subacti sunt (Mommsen, *R. G.*, II[8], 133) neque in Aegyptum ante a. 55 a. Chr. n. exercitus Romanus invasit (ibid., III, 164, cf. II, 56). Igitur meo iure opinor ῥώμῃ praetuli. — Quod Indorum nomen apud excerptorem anonymum excidit (cf. Hephaest., infra, p. 134, 30), id mero casu factum esse puto.

Editionem meam ita me instituisse praemoneo, ut non solum excerptis Monacensibus sed Hephaestioneis quoque typis mandatis quae fuerit Aegyptiorum operis indoles clarius animo fingere possis. Litteris minoribus impressa sunt excerpta Hephaestionea, Monacensia maioribus. Pristinum ordinem Hephaestionem secutum me restituisse iam supra exposui. — De excerptis Marcianis nuperrime a me inventis quibus codicis Monacensis lacuna commode expletur, vide notam ad p. 142, 22 et epilegomena.

Anonymi et Hephaestionis excerpta ex Nechepsonis et Petosiridis libro de Solis et Lunae defectionibus.

[Hephaest. I, 21] Ἀνέγραψαν δὲ οἱ παλαιοὶ Αἰγύπτιοι τὰ ἀποτελέσματα τὰ ἐκ τῶν ἐκλείψεων γινόμενα, ὧν παρατιθέμεθα καὶ τούτων τὰ πλεῖστα συντόμως οὕτως.

Ἐπὶ τῶν τελείων ἐκλείψεων τὸ μὲν χρῶμα τό μέλαν θάνατον τοῦ ἄρχοντος καὶ ταπείνωσιν καὶ λιμὸν καὶ μεταβολὴν σημαίνει, τὸ δὲ ἐρυθρὸν τῆς χώρας κάκωσιν, τὸ δὲ ὑπόλευκον λιμὸν καὶ θάνατον τοῖς κτήνεσι καὶ ἐμπόροις, τὸ δὲ ἰῶδες πόλεμον, λιμόν, τὸ δὲ χρυσοειδὲς λοιμόν, θάνατον.

Τῶν δὲ ἀνέμων οἱ μὲν ἀπ' ἄρκτου πνέοντες ἢ ἑτέρου μέρους τοῦ ὁρίζοντος ἐν τῷ καιρῷ τῆς ἐμπτώσεως καὶ μονῆς ἐκείναις ταῖς χώραις ταπείγωσιν σημαίνουσιν, καθ' ὧν ἐγγὺς οὐσῶν πνεύσειαν. ἐν δὲ τῇ καθάρσει τῆς ἐκλείψεως ἄνεμοι πνεύσαντες τὰς ὑφ' ἑαυτοὺς χώρας αὐξάνουσι, οἷον ὁ μὲν βορρᾶς τὰς πρὸς βορρᾶν χώρας, ὁ δὲ νότος τὰς πρὸς νότον καὶ ἐπὶ τῶν λοιπῶν ἀνέμων ὁμοίως. ἡ δὲ χώρα, ᾗ πρόσκειται ὁ καθήρας ἄνεμος, ἐπιστρατεύσασα καὶ τῆς † ταύτης ἐμπτώσεως ἐπικρατήσασα νικήσει. ἐπὰν δὲ δύο ἀνέμων <πνεόντων> ἡ ἔκλειψις γένηται, καθαρθῇ δὲ ὑφ' ἑνός ἢ δυοῖν, τὸν αὐτὸν τρόπον διαληπτέον. αἴσια γὰρ μηνύουσιν οἱ τῆς ἀνακαθάρσεως, τὰ ἐναντία δὲ οἱ τῆς ἐμπτώσεως ταῖς ὑποκειμέναις αὐτοῖς χώραις. ἐὰν δὲ ᾖ ὁ αὐτὸς ἄνεμος τῆς τε ἐμπτώσεως καὶ ἀνακαθάρσεως, ταπεινώσει μὲν τὴν χώραν, οὐδεὶς δὲ αὐτῶν ἐπικρατήσει.

Σελήνης δὲ οὔσης ἐν τῇ ἐκλείψει, ὅταν διάττων ἀστὴρ διαδραμὼν ἔλθῃ εἰς αὐτήν, μηνύσει τύραννον μέγαν ταπεινωθήσεσθαι καὶ ταραχὴν ἔξειν τὸν οἶκον αὐτοῦ. εἰ δὲ ἄλως περὶ τὴν Σελήνην γένοιτο ἐκλελοιπυίας, ἔσται τειχήρης ὁ τύραννος πολιορκούμενος ὑπὸ πολεμίων. ἐὰν δὲ ἐξέλθῃ ἀστήρ, ὑπ' αὐτῶν αἰχμά-

8 ἐμπόροις : fors. ἐμβρύοις. 12 ἄνεμοι scripsi : ἄλλοι cod. 15–16 ἐπιστρατεύσασα usque ad ἐπικρατήσασα (*sic* P : κρατήσασα A, Eng., Riess) partim corrupta : fors. ἐπιστρατεύσασα καὶ τῆς <ἐκ> ταύτης <τῆς> ἐμπτώσεως ἐπι<δρομῆς> κρατήσασα (τοιαύτης pro ταύτης Kroll). 16 πνεόντων addidi. 23 ἄλλως codd. : corr. Riess.

were subjugated by the Romans (Mommsen, R. G., II³, 133) and the Roman army did not invade Egypt before 55 B.C. (ibid., III, 164, cf. II, 56). Therefore I believe I was right to prefer ῥώμη. As for the name of the Indians, which dropped out in the anonymous excerptor (cf. Hephaest., infra, p. 134, 30), I think this happened by mere chance. I give advance notice that I have arranged my edition in such a way that not only from the Munich excerpts but also from the Hephaestionean ones, once set in type, you may more clearly form a mental picture of what the character of the Egyptian work was. The Hephaestionean excerpts are printed in smaller type, the Munich ones in larger. I have already explained above that I restored the original order by following Hephaestion. Regarding the Marcian excerpts most recently discovered by me, by which the lacuna of the Munich codex is conveniently filled, see the note on p. 142, 22 and the epilegomena.

Excerpts of the Anonymous and Hephaestion from the book of Nechepso and Petosiris on the eclipses of the Sun and Moon.

[Hephaest. I, 21] The ancient Egyptians recorded the outcomes arising from eclipses, of which we also set forth most of these concisely as follows.

In the case of total eclipses, the black color signifies the death of the ruler, humiliation, and famine, and change; the red signifies affliction of the land; the whitish signifies famine and death for livestock and merchants; the violet signifies war and famine; the golden signifies pestilence and death.

10 Of the winds, those blowing from the north or from another quarter of the horizon at the time of the onset and duration of the eclipse signify the humbling of those regions toward which they blow when nearby. But the winds that blow during the clearing of the eclipse bring increase to the regions beneath them — for example, the north wind to the northern regions, the south wind to the southern regions, and likewise for the remaining winds. The region to which the clearing wind belongs, having marched against the other and prevailed over † the onset of the latter, will be victorious. And when the eclipse occurs while two winds are <blowing>, but clears under one or two, the same method of interpretation is to be applied. For the winds of the clearing announce favorable signs, while those of the onset announce the opposite, to the regions that lie beneath them. But if the same wind belongs to both the onset and the clearing, it will humble the region, yet neither of them will prevail.

When the Moon is in eclipse and a shooting star runs its course and comes to it, this will indicate that a great tyrant is to be humbled and that his household will be in turmoil; but if a halo should form around the Moon while it is in eclipse, the tyrant will be besieged and shut within his walls by enemies. And if a star should come out, he will be taken captive by them —

8 ἐμπόροις : perhaps ἐμβρύοις. 12 ἄνεμοι scripsi : ἄλλοι cod. 15–16 ἐπιστρατεύσασα up to ἐπικρατήσασα (thus P : κρατήσασα A, Eng., Riess) partly corrupt : perhaps ἐπιστρατεύσασα καὶ τῆς <ἐκ> ταύτης <τῆς ἐμπτώσεως ἐπιδρομής> κρατήσασα (τοιαύτης for ταύτης Kroll). 16 πνεόντων addidi. 23 ἄλλως codd. : corr. Riess.

λωτος ἔσται. ἐκλελοιπυίας <δὲ> αὐτῆς βροντὴ γενομένη καθαίρεσιν τυράννου καὶ ταπείνωσιν τῆς χώρας σημαίνει. ἐκλείποντος δὲ Ἡλίου ἢ Σελήνης ὑετὸς ἐπιγινόμενος θάνατον σημαίνει. ἐὰν δὲ ἅμα τῇ ἀνατολῇ γένηται ἔκλειψις καὶ διακρατήσῃ εἰς τρεῖς ὥρας ἄχρι τῆς ἀνακαθάρσεως, τὰ σημαινόμενα ἔσται μετὰ τὴν ἔκλειψιν τριμήνου παρελθούσης. ἐὰν δὲ ἀπὸ τετάρτης ὥρας γένηται ἡ ἔκλειψις καὶ μείνῃ ὥρας δύο ἕως ἂν καθαρθῇ, ἑξαμήνου παρελθούσης ἔσται τὰ σημαινόμενα. καὶ ἕως δωδεκάτης ὥρας ὁμοίως συγκρίνεται ὁ χρόνος.

Ὁλοσχερῶς δέ φασι τὴν Σελήνην ἐκλείπουσαν ἐν μὲν τῷ Κριῷ ἀφορίαν πάντων ἔσεσθαι σημαίνειν, ἐν δὲ Ταύρῳ σίτου φθοράν, ἐν δὲ Διδύμοις καὶ Καρκίνῳ σίτου δαψίλειαν καὶ οἴνου, ἐν δὲ Λέοντι σίτου πλῆθος κατὰ τὰ πεδία, ἐν δὲ Παρθένῳ προβάτων φθορὰν καὶ δένδρων, ἐν δὲ Ζυγῷ σίτου φθορὰν ὑπὸ ἀκρίδος καὶ νόσου, ἐν δὲ Σκορπίῳ λοιμόν, ἐν Τοξότῃ ὕδωρ καὶ χάλαζαν, ἐν Αἰγόκερῳ σῖτον ἐν τοῖς πεδίοις ἔσεσθαι καὶ ἀνέμους μείζονας, ἐν δὲ Ὑδροχόῳ εὐθηνίαν καὶ σίτου φθορὰν ἐν τοῖς πεδίοις, ἐν δὲ τοῖς Ἰχθύσι πρωίμους τοὺς σιτικοὺς καρπούς.

Τὸν δὲ Ἥλιον ἐν μὲν Κριῷ σίτου δαψίλειαν καὶ τὸ ἔτος ὑγιεινὸν ἀποδεικνύναι, ἐν δὲ Ταύρῳ σίτου φθορὰν ὑπὸ ἀκρίδος, ἐν δὲ τοῖς Διδύμοις λιμὸν ἰσχυρόν, ἐν δὲ Καρκίνῳ ὕδωρ πολὺ καὶ σίτου σπάνιν, ἐν δὲ Λέοντι σίτου σπάνιν, ἐν δὲ Παρθένῳ ἐπὶ τρίμηνον ἀπηλιώτην πνεύσεσθαι, ἐν Ζυγῷ βροντὰς καὶ λιμόν, ... ἐν Αἰγόκερῳ σίτου σπάνιν, ἐν Ὑδροχόῳ σίτου δαψίλειαν, ἐν δὲ τοῖς Ἰχθύσιν ὕδωρ ὀλίγον.

Excerpta Monacensia.

Μηνὶ Ἀπριλλίῳ. Ἐὰν ἐν Κριῷ ὁ Ἥλιος ἢ ἡ Σελήνη ἐκλείπῃ, τοῖς κατ' Αἴγυπτον καὶ Συρίαν τόποις πολλὰ κακὰ ἔσται καὶ τοῖς δυνάσταις τῶν τόπων θάνατος καὶ ἐπιβουλαὶ ἔσονται καὶ ἐπαναστάσεις καὶ οἱ πρωτεύοντες ἀποπεσοῦνται καὶ στρατοπέδων συγκρούσεις καὶ ἐμπρησμοὶ ἔσονται· ἔσονται δὲ καὶ ἐν τῇ Λιβύῃ ὄχλων ἐπελεύσεις καὶ περὶ τὸν ἡγούμενον κίνδυνος ἔσται ἐκ φίλων βιαίων· καὶ πτώσεις ἄγριαι.

Hephaestio.

Μερικῶς δὲ διωρίσαντο· ἐν μὲν Κριῷ ἐκλείψεως γενομένης ἔσεσθαι Αἰγύπτῳ καὶ τοῖς κατὰ Συρίαν τόποις μέγιστα κακὰ καὶ τοῖς δυνάσταις τῶν τόπων θανάτους καὶ ἐπιβουλὰς καὶ ἀναιρέσεις καὶ τῶν δοκούντων ἐκπτώσεις καὶ στρατοπέδων συγκρούσεις καὶ ἁρπαγὰς καὶ ἐμπρησμούς. ἐν δὲ τῇ Λιβύῃ ὄχλων ἐπαναστάσεις καὶ τῷ ἡγουμένῳ κίνδυνον καὶ τοῖς πρὸς ἀνατολὰς καὶ ἑσπέραν.

23 ἢ scripsi : καὶ cod. 32 ἐπανελεύσεις cod. 32-33 ἡγούμενος quod et in Hephaestionis et in Anonymi excerptis saepe occurrit non ab excerptore quodam intrusum esse nunc satis elucet (aliter iudicaverat Krollius l. c. 575, 1).

1 δὲ addidi. 15 μὲν ἐν codd. et edd. 18 " in Aa unius versus spatium intermissum est „ Engelbrecht. 22 διορίσαντα P : ὡρίσαντο Aa. 27 τῶν δοκούντων om. Aa. 32 An post ἑσπέραν supplendum πτώσεις?

it shall be. But when it (the eclipse) has passed and thunder occurs, it signifies the overthrow of a tyrant and the humiliation of the land. When the Sun or Moon is eclipsed and rain follows, it signifies death. If an eclipse occurs at sunrise and lasts for three hours until it clears, the portended events will come to pass after three months following the eclipse. But if the eclipse begins at the fourth hour and lasts two hours until it clears, the portended events will come to pass after six months. And up to the twelfth hour the time is reckoned in the same manner.

In general, they say that when the Moon is eclipsed in Aries it signifies a failure of all crops; in Taurus, destruction of grain; in Gemini and Cancer, abundance of grain and wine; in Leo, an abundance of grain in the plains; in Virgo, destruction of sheep and trees; in Libra, destruction of grain by locusts and disease; in Scorpio, pestilence; in Sagittarius, water and hail; in Capricorn, that grain will be plentiful in the plains and that winds will be stronger; in Aquarius, prosperity and destruction of grain in the plains; and in Pisces, an early harvest of grain crops.

And that the Sun in Aries shows abundance of grain and a healthy year; in Taurus, destruction of grain by locusts; in Gemini, severe famine; in Cancer, much rain and scarcity of grain; in Leo, scarcity of grain; in Virgo, that the east wind will blow for three months; in Libra, thunderstorms and famine... . . . . in Capricorn a scarcity of grain, in Aquarius an abundance of grain, but in Pisces little water. 20

Excerpts from Monaco.

In the month of April. If in Aries the Sun or the Moon suffers an eclipse, for the regions of Egypt and Syria there will be many evils, and for the rulers of those regions death and conspiracies will occur, and upris-\ings, and those in prominent positions will fall, and clashes of armies and conflagrations will take place; there will also be in Libya incursions of mobs, and around the lead- er danger will arise from violent friends; and savage downfalls.

Hephaestio.

In particular they determined: that when an eclipse occurs in Aries, there will be the greatest evils for Egypt and the regions of Syria, and for the rulers of those regions 25 deaths and conspiracies and killings and the downfalls of those held in esteem, and clashes of armies and plun- derings and conflagrations. And in Libya uprisings of mobs, and danger for the ruler, 30 and for those toward the east and the west.

23 ἡ written by me : καὶ cod. 32 ἐπανε- λεύσεις cod. 32-33 ἡγούμενος which occurs frequently both in Hephaestion's and in the Anonymous excerpts, that it was not interpolated by some excerptor is now sufficiently clear (Krollius had judged otherwise, l. c. 575, 1).

1 δὲ added by me. 15 μὲν ἐν codd. et edd. 18 * in Aa a space of one line is omitted, Engelbrecht. 22 διορί- σαντα P : ὡρίσαντο Aa. 27 τῶν δοκούντων om. Aa. 32 Perhaps after ἐσπέ- ραν should πτώσεις be supplied?

Μηνὶ Μαίῳ. Ἐὰν ἐν Ταύρῳ ὁ Ἥλιος ἢ ἡ Σελήνη ἐκλείπῃ, ἐν Λιβύῃ λαοῦ πτῶσις ἔσται· ἐν Αἰγύπτῳ δὲ λιμὸς πολύς· οἱ δὲ ὄχλοι ἀκαταστατήσουσι· ταῦτα δὲ σημαίνει ἀπὸ ὥρας πρώτης ἕως ὥρας τρίτης. ἐὰν δὲ ὥρᾳ τετάρτῃ ἢ πέμπτῃ ἢ ἕκτῃ, Μηδίᾳ, Ἐλυμαΐδι πόλεμοι καὶ σφαγαὶ ἔσονται· ἐν δὲ Κύπρῳ ἐρυσίβη τὸν καρπὸν βλάψει· ἐν δὲ τῇ Ἀσίᾳ πομπαί, πανηγύρεις, παιᾶνες, ὄχλων πανεπιδημίαι ἔσονται παντοδαπῶν. ἐὰν δὲ ἀπὸ ἀνατολῶν ἔκλειψις γένηται Ἡλίου ἢ Σελήνης, φόνοι ἔσονται ἐν Συρίᾳ· καὶ ὁ δυναστεύων Αἰγύπτου καὶ Συρίας διενεχθέντες πρὸς ἑαυτοὺς μετ' ἐνιαυτὸν καὶ ἑξάμηνον ἀμφότεροι κακῶς ἀπολοῦνται, ἐξουσίας <....>· ἐὰν δὲ ἀπὸ δύσεως ἡ ἔκλειψις γένηται, τοῖς πρὸς ἑσπέραν οἰκοῦσιν ταπείνωσις ἔσται.

Ἐν δὲ Ταύρῳ ἀφορίαν σίτου ἐν Αἰγύπτῳ καὶ ὄχλων ἀκαταστασίαν. τῆς ἐκλείψεως γινομένης ἀπὸ τετάρτης ὥρας ἕως ἑνάτης ἐν Μηδίᾳ καὶ τῇ Ἐλυμαΐδι πολέμους, ἐν δὲ Κύπρῳ ἐρυσίβην, ἐν δὲ τῇ Ἀσίᾳ πανηγύρεις, ἑορτάς, πολυπλήθειαν. ἀπ' ἀνατολῶν δὲ τῆς ἐκλείψεως γινομένης φόνους ἐν Συρίᾳ ἔσεσθαι, τὸν δὲ δυνάστην Συρίας καὶ Αἰγύπτου διενεχθέντας πρὸς ἀλλήλους μετ' ἐνιαυτὸν καὶ ἓξ μῆνας κακῶς ἀπολεῖσθαι καὶ ὑφ' ἑτέρων διαδεχθῆναι. ἀπὸ δυσμῶν δὲ γενομένης τοῖς πρὸς ἑσπέραν οἰκοῦσιν ἧττάν καὶ ταπείνωσιν ἔσεσθαι.

Μηνὶ Ἰουνίῳ. Ἐὰν ἐν Διδύμοις ὁ Ἥλιος ἐκλείπῃ ὥρᾳ πρώτῃ ἢ δευτέρᾳ ἢ τρίτῃ, ὁ δυναστεύων τῆς Ἀσίας μετ' ἐνιαυτὸν ἀποθανεῖται· οἱ δὲ πρωτεύοντες ὑπὸ τῶν ὄχλων κατακοπήσονται, ἄλλοι δὲ διαδέξονται τὰ πράγματα. ἐὰν δὲ περὶ ὥραν ἑνδεκάτην ἢ δωδεκάτην, Ἰταλίᾳ καὶ Κιλικίᾳ καὶ Λιβύῃ καὶ πᾶσι τοῖς πρὸς ἑσπέραν οἰκοῦσι καταφθοραὶ <καὶ> ἀπώλειαι πέμπονται.

Κατὰ δὲ τοὺς Διδύμους Ἡλίου ἐκλείποντος ἐν τῇ πρώτῃ τριωρῳ τὸν δυναστεύοντα Ἀσίας μετ' ἐνιαυτὸν τελευτήσειν. περὶ δὲ τὸ τελευταῖον τρίωρον γενομένης Ἰταλίᾳ καὶ Κιλικίᾳ καὶ Λιβύῃ καὶ τοῖς πρὸς ἑσπέραν κατοικοῦσι φθορὰν καὶ ἀπώλειαν ἔσεσθαι.

Ἐὰν δὲ ἡ Σελήνη ὥραν πρώτην ἢ δευτέραν ἢ τρίτην ἐν Διδύμοις

Τῆς δὲ Σελήνης ἐν τῇ πρώτῃ τριώρῳ ἐκλειπούσης τῷ τῆς Ἀσίας βασιλεῖ βλά-

20 post ἐξουσίας lacuna unius fere litterae, supplendum videtur τῆς ἐξ. διαδεχθείσης ὑφ' ἑτέρων vel ἐξ. στερηθέντες. 24-25 διδύμῳ cod. 34 καταφθοραὶ ἀπωλείας cod.; φθορὰν καὶ ἀπώλειαν Heph.

1 ἐμφορίαν P; εὐφορίαν Aa; correxi ἀφορίαν. 4 ἐν δὲ Μηδίᾳ codd.; δὲ delendum et aliter interpungendum esse atque in codicibus et editionibus excerpta Monac. docent.

In the month of May. If in Taurus the Sun or the Moon is eclipsed, in Libya there will be a fall of the people; in Egypt a great famine; and the crowds will be in disorder; and these things are signified from the first hour until the third hour. But if at the fourth or fifth or sixth hour, in Media and Elymaïs there will be wars and slaughters; and in Cyprus rust will damage the fruit; and in Asia there will be processions, festivals, songs of praise, and gatherings of all manner of crowds from every place. But if the eclipse of the Sun or Moon occurs from the east, there will be murders in Syria, and the rulers of Egypt and Syria, having fallen out with one another, after a year and six months both will perish miserably, the power <...> But if the eclipse occurs from the west, humiliation will come upon those who dwell toward the west.

But in Taurus, a shortage of grain in Egypt and civil unrest among the crowds. When the eclipse occurs from the fourth hour until the ninth hour, wars in Media and Elymaïs, blight in Cyprus, and festivals, celebrations, and great multitudes in Asia. When the eclipse occurs from the east, there shall be murders in Syria, and the ruler of Syria and Egypt, having fallen into conflict with one another, shall perish miserably after a year and six months and be succeeded by others; when it occurs from the west, defeat and humiliation shall befall those who dwell in the west.

In the month of June. If in Gemini the Sun is eclipsed at the first or second or third hour, the ruler of Asia will die within a year; and the leading men will be cut down by the crowds, and others will succeed to power. But if around the eleventh or twelfth hour, destruction and ruin will be sent upon Italy and Cilicia and Libya and all those who dwell toward the west.

When the Sun is eclipsed in Gemini, during the first three-hour period, the ruler of Asia shall die within a year. When it occurs during the last three-hour period, destruction and ruin shall befall Italy, Cilicia, Libya, and those who dwell in the west.

But if the Moon at the first or second or third hour in Gemini

When the Moon is eclipsed in the first three-hour period, harm to the king of Asia—

20 after εξουσίας a lacuna of approximately one letter; it seems one should supply τῆς ἐξ. διαδεχθείσης ὑφ' ἑτέρων or ἐξ. στερηθέντες. 24–25 διδύμῳ cod. 34 καταφθοραὶ ἀπωλείας cod.; φθορὰν καὶ ἀπώλειαν Heph.

1 ἐμφορίαν P; εὐφορίαν Aa; corrected to ἀφορίαν. 4 ἐν δὲ Μηδίᾳ codd.; δὲ must be deleted and the punctuation altered, as the Munich excerpts show both in the manuscripts and in the editions.

ἐκλείπῃ, τῷ τῆς Ἀσίας βασιλεῖ βλάβος ἔσται καὶ εἰς τοὺς ἀνθρώπους καὶ τετράποδα θάνατος ἐμπεσεῖται, μάλιστα δὲ περὶ τὰ πρόβατα. ἐὰν δὲ ὥρᾳ τετάρτῃ ἢ πέμπτῃ ἢ ἕκτῃ ἐκλείπῃ, πόλεμοι καὶ σφαγαὶ ἐν Συρίᾳ καὶ Βαβυλῶνι καὶ Λιβύῃ ἔσονται. ἐὰν δὲ ὥρᾳ ἑνδεκάτῃ ἢ δωδεκάτῃ, μέρη τινὰ Αἰγύπτου ἢ Λιβύης καὶ Κιλικίας ῥώμῃ θλιβήσεται· καὶ πολλὰ καὶ βαρέα ἐκ τῶν ὑπεράνω τοῖς ὑποτεταγμένοις ἐπιρριφήσονται καὶ ἐπιθέσεις ἔσονται.

Μηνὶ Ἰουλίῳ. Ἐὰν ἐν Καρκίνῳ ὁ Ἥλιος ἐκλείπῃ οἱαδήποτε ὥρᾳ, ἐν πάσῃ τῇ γῇ κακὰ ἔσται· καὶ ἀκαταστατήσουσιν οἱ ἄνθρωποι ἀπὸ ἀνατολῆς ἕως δύσεως.

Ἐὰν δὲ ἡ Σελήνη ὥραν πρώτην ἢ δευτέραν ἢ τρίτην ἐκλείπῃ, ὁ δυναστεύων Συρίας πρὸς ἄλλον δυνάστην συγκρούσει καὶ ἀνὴρ μέγας ἀπολεῖται καὶ ὁ λαὸς προδώσει τὸν ἑαυτοῦ ἡγούμενον καὶ πολλὰ παράνομα ἔσται καὶ κατασπασμοὶ τόπων ἐπιφανῶν καὶ ἀνθρώπων ἐνδόξων ἀναίρεσις. ἐὰν δὲ τετάρτῃ ἢ πέμπτῃ ἢ ἕκτῃ, ἐν Συρίᾳ τὰ αὐτὰ γενήσεται. ἐὰν δὲ ἑβδόμῃ ἢ ὀγδόῃ ἢ ἐνάτῃ, ἐν Πέρσαις φθορὰ πλείστη γενήσεται. ἐὰν δὲ δεκάτῃ ἢ ἑνδεκάτῃ ἢ δωδεκάτῃ γένηται, ἐν Βαβυλῶνι καὶ Αἰθιοπίᾳ φθορὰ ἔσται· καὶ τετράποδα πολλὰ διαφθαρήσονται.

βην ἰσχυρὰν καὶ τοῖς οἰκοῦσι καὶ τετραπόδοις φθορά, μάλιστα προβάτοις. ἐν δὲ τῇ δευτέρᾳ τριώρῳ κατασφαγὰς ἐν Λιβύῃ καὶ Συρίᾳ καὶ Βαβυλῶνι. ἐν δὲ τῇ τετάρτῃ τριώρῳ μέρη τινὰ Αἰγύπτου καὶ Λιβύης καὶ Κιλικίας καὶ Ῥώμης θλιβῆναι καὶ τοὺς ὑποτεταγμένους ὑπὸ τῶν ὑπερεχόντων μάλιστα βλαβήσεσθαι.

Ἐν δὲ Καρκίνῳ Ἥλιον ἐκλείποντα ἐν οἱῳδήποτε τριώρῳ πάσῃ γῇ κάκωσιν σημαίνειν καὶ ἀκαταστασίαν ἀπὸ ἀνατολῆς ἕως δύσεως τοῖς οἰκοῦσιν.

Τὴν δὲ Σελήνην <ἐν τῇ πρώτῃ καὶ δευτέρᾳ τριώρῳ> τὸν δυναστεύοντα Συρίας πρὸς ἄλλον δυνάστην συγκρούσειν καὶ τινα μέγαν ἄνδρα ἀπολέσθαι, ὑπὸ δὲ τῶν ὄχλων προδοθήσεσθαι τὸν ἡγούμενον καὶ τόπους ἐπιφανεῖς ἀφανισθήσεσθαι ὑπὸ σεισμῶν καὶ ἀνθρώπους ἐνδόξους ἀναιρεθήσεσθαι. ἐν δὲ ταῖς β' τριώροις ταῖς τελευταίαις Βαβυλῶνι καὶ Αἰθιοπίᾳ φθορὰν ἔσεσθαι, Ἰνδοῖς δὲ εὐστάθειαν, ἀφανισμὸν δὲ τοῖς ἁπανταχοῦ ζῴοις.

2 ἐστὶ cod. 9 sq. de hoc loco cf. supra in praefatione p. 130. 16-17 ἥν ποτε ὥρα cod. 26-27 κατασπασμός hoc sensu (= eversio) lexicis addendum. 29 πέπτη cod. (saepius).

5 τετάρτῃ recte Aa; τρίτῃ P quod Engelbrecht recepit (κατασφαγὰς (3) - τριώρῳ Riessius praetermisit) : tertia trihorus omissa ut in Exc. Monac. 20 ἐν τῇ πρώτῃ καὶ δευτ. τριώρῳ inserui : ἐν τῇ πρώτῃ τριώρῳ iam Riessius coniecerat. 28 ταῖς δευτέραις τριώροις ταῖς τελευταίαις codd., Eng., Riess.

—is eclipsed, there shall be harm to the king of Asia, and death shall fall upon men and four-footed beasts, especially among the sheep. But if it is eclipsed at the fourth, fifth, or sixth hour, there shall be wars and slaughters in Syria, Babylon, and Libya. But if at the eleventh or twelfth hour, certain parts of Egypt or Libya and Cilicia shall be oppressed by force; and many heavy burdens shall be hurled down upon those below by those above, and there shall be assaults.

In the month of July. If the Sun eclipses in Cancer at any hour, there will be evil throughout all the earth; and people will be in turmoil from the east to the west.

But if the Moon eclipses in the first, second, or third hour, the ruler of Syria will clash with another ruler, and a great man will perish, and the people will betray their own leader, and there will be many lawless acts, and the overthrow of prominent places, and the destruction of illustrious men; but if in the fourth, fifth, or sixth, the same things will come to pass in Syria. But if in the seventh, eighth, or ninth, the greatest destruction will come to pass among the Persians. But if it occurs in the tenth, eleventh, or twelfth, there will be destruction in Babylon and Ethiopia; and many four-footed animals will be destroyed.

a severe one and destruction for the inhabitants and four-footed animals, especially sheep. In the second three-hour period, slaughters in Libya and Syria and Babylon. In the fourth three-hour period, certain parts of Egypt and Libya and Cilicia and Rome to be afflicted, and those subjected to be harmed most of all by those in authority.

But when the Sun eclipses in Cancer, in whatever three-hour period, it signifies affliction for all the earth and instability from east to west for the inhabitants.

And the Moon <in the first and second three-hour period> will cause the ruler of Syria to clash with another ruler, and a great man will perish, and the leader will be betrayed by the crowds, and prominent places will be destroyed by earthquakes, and illustrious men will be killed. But in the last two three-hour periods, there will be destruction for Babylon and Ethiopia, stability for the Indians, and annihilation for all living creatures everywhere.

2 ἐστὶ cod. 9 sq. concerning this passage cf. above in the preface p. 130. 16-17 ἤν ποτε ὥρα cod. 26-27 κατασπασμός to be added to lexicons in this sense (= eversio). 29 πέπτη cod. (frequently).

5 τετάρτη recte Aa; τρίτη P quod Engelbrecht recepit (κατασφαγάς (3) - τριώρῳ Riessius praetermisit) tertia trihorus omissa ut in Exc. Monac. 20 ἐν τῇ πρώτῃ καὶ δευτ. τριώρῳ inserui: ἐν τῇ πρώτῃ τριώρῳ iam Riessius coniecerat. 28 ταῖς δευτέραις τριώροις ταῖς τελευταίαις codd., Eng., Riess.

Μηνὶ Αὐγούστῳ. Ἐὰν ἐν Λέοντι ὁ Ἥλιος ὥρᾳ πρώτῃ ἢ δευτέρᾳ ἢ τρίτῃ ἐκλείπῃ, βαρβάρων στράτευμα τοὺς Ἕλληνας πολιορκήσει καὶ κρατήσουσιν οἱ βάρβαροι. ἐὰν δὲ ὥρᾳ τετάρτῃ ἢ πέμπτῃ ἢ ἕκτῃ, ἐν Αἰγύπτῳ ἀνὴρ μέγας ἀπολεῖται καὶ στρατόπεδα ταραχθήσονται καὶ χειροκρατησίαι καὶ φόνοι ἔσονται μεγάλων ἀνθρώπων καὶ πτώσεις· καὶ ἄλλοθεν βοηθημάτων δεηθήσονται. ἐὰν δὲ ὥρᾳ δεκάτῃ ἢ ἑνδεκάτῃ ἢ δωδεκάτῃ ὁ Ἥλιος δύνων ἐκλείπῃ, βαρβάρων ἐπιθέσεις καὶ πτώσεις ἔσονται.

Ἐν δὲ τῷ Λέοντι ἐκλείποντα τὸν Ἥλιον κατὰ τὴν πρώτην τρίωρον βαρβάρων στρατιὰν πολεμῆσαι τοῖς Ἕλλησι καὶ ἑλεῖν αὐτοὺς μηνύειν, κατὰ δὲ τὴν δευτέραν τρίωρον κατ' Αἴγυπτον ἄνδρα μέγιστον ἀπολέσθαι καὶ φόνους καί διαρπαγὰς καὶ χειροκρατησίας ἔσεσθαι. ἐν δὲ τῇ τρίτῃ τριώρῳ Φρυγίαν καὶ Κιλικίαν πολλὰ ἄτοπα καὶ Θρᾴκην ἐπισχήσειν. ἐν δὲ τῇ τετάρτῃ τριώρῳ, τουτέστι δύνοντα, βαρβάρων ἐπίθεσιν καὶ πτῶσιν σημαίνειν.

Ἐὰν δὲ ἡ Σελήνη <ἐν> Λέοντι ἐκλείπῃ ὥρᾳ πρώτῃ ἢ δευτέρᾳ ἢ τρίτῃ ὅλη, μετ' ἐνιαυτὸν ἀνὴρ μέγας ὄχλους πολλοὺς <ἔχων> Κύπρῳ ἐπιστρατεύσει καὶ ἀποβήσεται κακῶς· καὶ πολὺς λαὸς συναθροισθήσεται ἐξ Αἰγύπτου ἐπ' αὐτὸν καὶ φόβοι πολλοὶ γένωνται καὶ ἀνδρῶν <ἀναίρεσις>. ἔσται δὲ καὶ ἐν Βαβυλῶνι ἀποστασία ἡγουμένου ἀνδρὸς καὶ οἱ ἐν Λιβύῃ τὸν ἑαυτῶν ἡγούμενον ἀποκλείσουσι καὶ ἑλκύσαντες ἀποποιήσονται καὶ ἡ χώρα καταφθαρήσεται καὶ οἱ μὲν αὐτὴν καταλείψονται καὶ αἰχμαλωσίας [πραῖδαν] λήψον-

Κατὰ δὲ τὴν πρώτην τρίωρον τὴν Σελήνην ἐκλείπουσαν ἐν Λέοντι μετ' ἐνιαυτὸν ἄνδρα δυνάστην μετ' ὄχλου πολλοῦ Κύπρῳ ἐπιστρατεῦσαι καὶ μὴ καλῶς ἀπαλλάξαι πολλοῦ λαοῦ ἀπὸ τῆς Αἰγύπτου ἐπ' αὐτὸν ἐλθόντος καὶ πολλῶν ἀνδρῶν ἀναιρεθέντων. ἐν δὲ Βαβυλῶνι ἡγούμενον ἄνδρα ἀποστατῆσαι καὶ Λίβυας τὸν ἑαυτῶν ἡγούμενον ἀνελεῖν καὶ ἀπὸ τῆς τοιαύτης νεωτερίσεως τὴν χώραν διαφθαρῆναι. ἐν δὲ τῇ δευτέρᾳ τριώρῳ μοχθηρὰν τὴν θάλασσαν μηνύειν καὶ ὄχλων συστροφάς. ἐν δὲ τῇ τελευταίᾳ τριώρῳ Συρίας καὶ Αἰγύπτου ὄχλοις συγκρούσεις καὶ τοῖς πρὸς δυσμὰς οἰκοῦσιν.

3 Galatarum incursionis in Graeciam a. 278 a. Chr. n. factae meminisse videtur, cf. infra p. 139, 28 (Cumont). 9 χειροκρατήσειεν cod. 12 βοηθὸν αὐτῶν cod.; corr. Kroll. 13-14 horae VII VIII IX exciderunt, item infra in capitulo de Luna, p. 136, 4 et saepius. 19 ὅλη ἃ μετ' cod. 20 ἔχων suppl. 25 ἀναίρεσις addidi. 29 ἐλπίσαντες cod. (vix = φοβηθέντες); ἑλκύσαντες scripsi; ἑλάσαντες ci. Cumont. 32 πραῖδαν = praedam glossam esse recte puto conie-

11 δύνων codd. 20 Κύπρου codd. et editt.

In the Month of August. If the Sun in Leo eclipses at the first, second, or third hour, an army of barbarians will besiege the Greeks and the barbarians will prevail. But if at the fourth, fifth, or sixth hour, a great man in Egypt will perish and armies will be thrown into turmoil, and there will be seizures and murders of great men and downfalls; and they will need assistance from elsewhere. But if the Sun sets and eclipses at the tenth, eleventh, or twelfth hour, there will be attacks by barbarians and downfalls.

When the Sun is eclipsed in Leo, during the first three-hour period, it portends that a barbarian army will wage war against the Greeks and overcome them; during the second three-hour period, it signifies that a great man in Egypt will perish, and that there will be murders, plunderings, and seizures of power. During the third three-hour period, many disorders will befall Phrygia, Cilicia, and Thrace. During the fourth three-hour period, that is, at setting, it signifies a barbarian attack and downfall.

But if the Moon eclipses in Leo at the first, second, or third hour entirely, after a year a great man with many multitudes will lead an expedition against Cyprus and it will end badly; and a great multitude will be gathered from Egypt against him, and there will be many fears and the killing of men. And there will also be in Babylon a rebellion of a leading man, and those in Libya will shut out their own leader and, having dragged him away, will disown him, and the land will be utterly ruined, and some will abandon it and will take captives [as plunder];

When the Moon is eclipsed in Leo during the first three-hour period, it signifies that after a year a powerful man with a great multitude will lead an expedition against Cyprus and come to a bad end, as a great force from Egypt will come against him and many men will be killed. In Babylon, a ruler will revolt, and the Libyans will slay their own ruler, and from such an uprising the land will be devastated. During the second three-hour period, it signifies a troubled sea and gatherings of mobs. During the final three-hour period, it signifies clashes of mobs in Syria and Egypt, and among those who dwell in the west.

3 He seems to recall the Galatian incursion into Greece in 278 B.C., cf. below p. 139, 28 (Cumont). 9 χειροκρατήσειεν cod. 12 βοηθὸν αὐτῶν cod.; corr. Kroll. 13–14 hours VII VIII IX have fallen out, likewise below in the chapter on the Moon, p. 136, 4 and frequently. 19 ὅλη δ μετ' cod. 20 ἔχων suppl. 25 ἀναίρεσις addidi. 29 ἐλπίσαντες cod. (hardly φοβηθέντες); ἑλκύσαντες scripsi; ἐλάσαντες ci. Cumont. 32 πραῖδαν == praedam I rightly consider to be a gloss, conie-

11 δύνων codd. neditt.

20 Cyprus codd. et

ται. ἐὰν δὲ ὥρᾳ τετάρτῃ ἢ πέμπτῃ ἢ ἕκτῃ μεσουρανήσασα ἐκλείπῃ, θάλασσαι μοχθηραὶ ἔσονται καὶ ὄχλων συστροφαί. ἐὰν δὲ ὥρᾳ δεκάτῃ ἢ ἑνδεκάτῃ ἢ δωδεκάτῃ ἐν τῷ περὶ δύσιν ὁρίζοντι, Συρίᾳ καὶ Αἰγύπτῳ ὄχλων πρὸς ἀλλήλους συγκρούσεις σημαίνει.

Μηνὶ Σεπτεμβρίῳ. Ἐὰν ἐν Παρθένῳ ὁ Ἥλιος ἢ ἡ Σελήνη ἐκλείπῃ ὥρᾳ πρώτῃ ἢ δευτέρᾳ ἢ τρίτῃ, κακὰ εἰς πολλοὺς τόπους ἔσται. ἐὰν δὲ ὥρᾳ πρώτῃ ἐν ἀρχαῖς Παρθένου τῆς Σελήνης ἐκλείπῃ τοῦ πεφωτισμένου τέταρτον μέρος μέγεθος δακτύλων δύο πρὸς νότον, μεθ' ἡμέρας ρκ' ἢ μικρῷ πλεῖον ἐν Αἰγύπτῳ πόλις μεγάλη ἀνάστατος ἔσται· καὶ οἱ πρότερον πρωτεύοντες ὀλίγοι ἀπολειφθήσονται <καὶ> ταπεινοὶ περιπατήσουσι καὶ <ὄχλος> ἐπισχύσει καὶ τὰς αἰχμὰς αὐτῶν παρελοῦνται· καὶ πολλοὶ φόνοι βίαιοι καὶ ἐμβολαὶ παράνομοι ἔσονται· καὶ τόπων ἐνδόξων ἐρημώσεις καὶ κατασπασμοί· καὶ οἱ μὲν ἔνδοξοι οὔτε ἱκεσιῶν οὔτε δεήσεων <τεύξονται> οὔτε εἰς λόγους ἔσονται, ἀλλὰ ἐπισχύσει ὠμότης καὶ ἀναίδεια· μετὰ δὲ τὴν περίστασιν ὑπόψονται αὐτούς. ἔσονται δὲ καὶ ἐν τῇ Ἀσίᾳ πολ-

Ἐν δὲ Παρθένῳ τῆς Σελήνης ἐκλειπούσης δακτύλους δύο πρὸς νότον ἐν Αἰγύπτ ι μεγίστην πόλιν ἀνάστατον σημαίνειν καὶ τοὺς ἐπισήμους ταπεινοὺς καὶ τὰ τέκνα αὐτῶν ἀφαιρεθήσεσθαι καὶ ὠμότητα πολλὴν γενέσθαι ὑπὸ ὀχλοκρατίας καὶ φόνους, καταφεύξεσθαι δὲ πρὸς τὸν τῆς Αἰγύπτου ἡγούμενον βοηθείας χρῄζοντας. ἐν δὲ τῇ δευτέρᾳ τριώρῳ ἐκλειπούσης τὸ ἥμισυ τοῦ κύκλου ἢ τὸ τρίτον τοῖς πρὸς βορρᾶν Αἰγυπτίοις λύπας καὶ στρατιὰν ἐπὶ τὴν Ἀσίαν σημαίνειν καὶ ἔξωθεν ἐπιστρατεῦσαι δυνάστην καὶ δόλους καὶ προδοσίαν γενέσθαι, ἀποστατήσειν δὲ πολλοὺς τοῦ πρότερον ἡγεμόνος. ἐὰν δὲ ἐν τῇ τελευταίᾳ τριώρῳ ἐκλείπῃ, τοῖς πρὸς ἑσπέραν οἰκοῦσι πολλὰ κακὰ ἀπεργάζεται.

cit Cumont (πρέδαν ποιεῖται ex epistola c. a. 346 p. Chr. n. scripta affert C. Wessely, *Die latein. Elemente in der Gräcität der Aegypt. Papyrusurkunden* (Wiener Studien, XXIV, 144). — Post λήψονται quaedam intercidisse videntur, cf. οἱ μέν. 7 ἀλλήλων cod. 11 post ἐκλείπῃ in cod. τις αὐτῶν. 14 ἡ Σελήνη cod. 22 ὄχλος addidi, cf. Heph. 28 τεύξονται suppl. 31 ἐπόψονται αὐτοῦ cod.; ἐκκόψονται (ἐκκόψουσιν ?) ci. Cumont; ὑπόψονται Kroll.

And if at the fourth, fifth, or sixth hour it is eclipsed while culminating, the seas will be troubled and there will be gatherings of mobs. If at the tenth, eleventh, or twelfth hour, near the western horizon, it signifies clashes of mobs against one another in Syria and Egypt.

In the Month of September. If in Virgo the Sun or the Moon eclipses at the first or second or third hour, evils will come upon many places. But if at the first hour at the beginning of Virgo the Moon eclipses, the illuminated part being a quarter, the magnitude of two digits toward the south, after 120 days or a little more, in Egypt a great city will be laid waste; and those who were previously leading will be left but few; and they will walk in humiliation and the mob will gain strength and will take their spears away from them; and many violent murders and unlawful assaults will occur; and desolations and destructions of famous places; and the noble will obtain neither supplications nor petitions, nor will they be given any hearing, but cruelty and shamelessness will prevail, and after the crisis they will be watched with suspicion. And there will also be in Asia many—

When the Moon eclipses in Virgo, two digits toward the south, it signifies the greatest city being laid waste in Egypt, and the prominent men being humbled and their children being taken away, and great cruelty coming about under mob rule and murders, and those in need of aid will flee to the ruler of Egypt. But in the second three-hour period, when half of the circle or a third eclipses, it signifies sorrows for the Egyptians toward the north and an army against Asia, and that a ruler will lead a campaign from outside, and that deceits and betrayals will come about, and that many will defect from their former leader. But if it eclipses in the last three-hour period, it brings many evils upon those who dwell toward the west.

cit Cumont (brings πρέδαν ποιεῖται from a letter written ca. 346 A.D.
C. Wessely, Die latein. Elemente in der Gräcität der Aegypt. Papyrusurkunden (Wiener Studien, XXIV, 144). After λήψονται something appears to have dropped out, cf. οἱ μέν. 7 ἀλλήλων cod. 11 after ἐκλείπῃ in cod. τις αὐτῶν. 14 ἡ Σελήνη cod. 22 ὄχλος added by me, cf. Heph. 28 τεύ ξονται suppl. 31 επόψονται αὐτοῦ cod.; ἐκκόψονται (ἐκκόψουσιν?) conj. Cumont; ὑπόψονται Kroll.

λῶν τόπων καταφθοραὶ καὶ ἀπώλεια καὶ σφαγαὶ καὶ αἰχμαλωσίαι καὶ λιμός, οἵ τε ἡγούμενοι τῶν κατ' Αἴγυπτον τόπων χρείαν ἕξουσι
5 βοηθείας. ἐὰν δὲ ὥρᾳ τετάρτῃ <ἢ> πέμπτῃ ἢ ἕκτῃ μεσουρανήσασα τὸ ἥμισυ τοῦ κύκλου ἢ τὸ τρίτον, Αἰγυπτίοις λύπαι ἔσονται. ἐὰν δὲ <ζ' ἢ η'>, Συρίᾳ στρατεύματα
10 ἔξωθεν ἐπιστρατεύσει καὶ δυνάστης ἄλλος· οἱ δὲ λαοὶ ἀποστήσονται ἀπὸ τοῦ πρότερον ἡγουμένου αὐτῶν καὶ δόλοι πολλοὶ καὶ προδοσίαι ἔσονται. ἐὰν δὲ ἑνάτῃ ἢ δεκάτῃ
15 ὥρᾳ περὶ δύσιν ἐκλείπῃ, τοῖς πρὸς ἑσπέραν οἰκοῦσι πολλὰ κακὰ ἔσται.

Τὰ δ' αὐτὰ ἔσται σημεῖα καὶ ἐπὶ τῶν τοῦ Ἡλίου ἐκλείψεων.

Μηνὶ Ὀκτωβρίῳ. Ἐὰν ἐν
20 Ζυγῷ ὁ Ἥλιος ἐκλείπῃ ἢ Χηλαῖς Σκορπίου πρώτῃ ἢ δευτέρᾳ ἢ τρίτῃ ὥρᾳ, ὕδωρ πολὺ ἔσται ἐν τοῖς παραθαλασσίοις τόποις καὶ τοῖς πρὸς βορρᾶν καὶ τὸν καρπὸν
25 οὐ δυνήσονται συλλέξαι οἱ ἄνθρωποι· τὰ δὲ σημεῖα τῶν συμπτωμάτων ἔσται † Αἰκαρδίᾳ ἢ Σουσίᾳ ἢ

Τὰ δὲ αὐτὰ καὶ ἐπὶ τῶν ἡλιακῶν ἐκλείψεων ἐσημειώσαντο.

Ἐν Ζυγῷ δὲ ἤτοι Χηλαῖς τοῦ Σκορπίου Ἡλίου ἐκλείποντος πρώτῃ [ἢ δευτέρᾳ] τριώρῳ ὕδωρ πολὺ γίνεσθαι ἐν τοῖς θαλασσίοις τόποις πρὸς βορρᾶν, ὡς τὸν καρπὸν μὴ δύνασθαι συνελεῖν. τὸ δὲ σύμπτωμα † Ἀρκαδίᾳ, Σουσιανῇ, Βακτριανῇ, Αἰθιοπίᾳ ἔσεσθαι καὶ τῇ περὶ τὸν Εὐφράτην χώρᾳ. ἀπὸ δὲ τετάρτης ἕως ἕκτης, ἐπὰν ἐκλείπῃ καὶ

5 ἢ add. 6 τὸ κατὰ τοῦ κύκλου ἢ τόγε καὶ πῆ ἐπὶ λύπαις ἔσονται cod.; cf. Heph., supra p. 136, 19 sq. 9 ζ' ἢ η' addidi. Συρίας cod. 14-15 ἐννάτην ι' ὥραν cod. 27 αἰκαρδίας cod.: Ἀρκαδίᾳ Heph., quod huc minime quadrat quamvis a geographia astrologica non prorsus absit (cf. Heph., p. 55, 18 et 24). Vetustam corruptelam subesse excerptoris Monacensis et Hephaestionis consensus demonstrat; restituendum vel Ἀραβίᾳ quam signo Librae cum Βακτριανῇ et Αἰθιοπίᾳ attribuebant (cf. Heph., p. 57, 10 et 13) vel Καρίᾳ (scil. ἔσται [αἱ] καρίᾳ), cf. ibid., p. 63, 7 et 87, 12 = infra p. 141, 23; vel Ὑρκανίᾳ quod proposuit Cumont (cf. Heph., p. 50, 29). σουσίαν cod.

19 ἤτοι χηλαῖς τοῦ Σκορπίου et 26 - 138, 13 Riessium iniuria damnavisse excerpta Monacensia demonstrant. 21 ἢ δευτέρᾳ uncinis inclusi, cf. infra v. 26-27. 24 Ἀρκαδίᾳ: cf. quae ad Exc. Monac. adnotavi.

Destructions of many places and ruin and slaughters and captivities and famine, and the rulers of the regions throughout Egypt will be in need of aid. But if at the fourth hour or the fifth or the sixth, culminating at the midheaven, half of the circle or a third, there will be sorrows for the Egyptians. But if Syria, armies will campaign from outside and another ruler; and the peoples will revolt from their former ruler, and there will be many deceits and betrayals. But if it eclipses at the ninth or tenth hour near the setting, there will be many evils for those who dwell toward the west.

The same signs will also apply to solar eclipses.

In the month of October. If the Sun is eclipsed in Libra or in the Claws of Scorpio at the first, second, or third hour, there will be much water in the coastal regions and in those to the north, and people will not be able to gather the harvest; and the signs of the calamities will be in † Aikardía or Sousia or

They recorded the same observations also for solar eclipses.

When the Sun is eclipsed in Libra or in the Claws of Scorpio, in the first [or second] three-hour period, much water comes to be in the coastal regions to the north, so that the harvest cannot be gathered. The calamity will occur in † Arcadia, Susiana, Bactria, Ethiopia, and the region around the Euphrates. From the fourth to the sixth hour, when it is eclipsed and

5 ἤ add. 6 τὸ κατὰ τοῦ cikluntōτε ἢ καὶ πῆ ἐπὶ λύπαις ἔσονται cod.; Heph., above p. 136, 19 sq. 9Z'An'addidi. Syria cod. 14-15 εννάτηνι' ωραν cod. 27 αἰκαρδίας cod. : Αρκα-ndiq Heph., quod huc at least quadratnquams nonprosus from astrological geography (cf. Heph., p. 55, 18 and 24).nAn ancient corrupt excerpt of the Monacan and Hephaestion points to the con-nsensus; to restore velnΑραβία which they attributed to the sign of Libra with Bar-ntριανῇ εἰ Αἰθιοπία (cf.nHeph., p. 57, 10 and 13) or Καρία (scil.nčotai [al] kapią), cf. ibid. , p. 63, 7 et 87, 12 = below p. 141, 23; or Υρκανίαη, which was proposed by Cumont (cf. Heph., p. 50, n29). σουσίαν cod.

19 that is, in the Claws of Scorpio 26 - 138, 13 that Riess wrongly condemned the excerpta Monacensia demonstrates. 21 ἡ δευτέρα I enclosed in brackets, cf. below v. 26-27. 24 Ἀρκαδίᾳ: cf. what I noted on Exc. Monac.

Βακτρίᾳ ἢ Αἰθιοπίᾳ ἢ τῇ παρὰ τὸν Εὐφράτην χώρᾳ. ἐὰν δὲ ὥρᾳ τετάρτῃ ἢ πέμπτῃ ἢ ἕκτῃ περιστῇ τὸ τελείωμα αὐτοῦ πρὸς βορρᾶν, ἀποκαθαρθῇ δὲ ὑπὸ ἄρκτου ἢ † κυρίου, ὁ τῆς Ἀσίας βασιλεὺς μετὰ μῆνας η' ἢ θ' τοὺς ἐπιβουλεύσαντας αὐτῷ δολοφονήσει· καὶ οἱ ἐπιτήδειοι ὁμοίως καὶ οἱ ἀνεπιτήδειοι ἀπολοῦνται· ἔσονται δὲ ἐν Κιλικίᾳ φόνοι πολλοὶ καὶ ἐν Μακεδονίᾳ καὶ ἐν Λιβύῃ καὶ Ἰταλίᾳ. ἀπὸ δὲ <τοῦ> ταύτης τῆς ἐκλείψεως χρόνου μετὰ ἔτη γ' ὁ βασιλεὺς τῶν Αἰγυπτίων πόλεμον ἐξοίσεται πρὸς τὸν ἐν τῇ Συρίᾳ καὶ πόλεμοι αὐτῶν ἔσονται ἰσχυροὶ καὶ ἀπώλειαι πολλῶν ἐθνῶν· καὶ κρατήσουσι τῶν Αἰγυπτίων οἱ ἀπὸ τῆς Συρίας καὶ τῶν κατ' Αἴγυπτον τόπων κυριεύσουσι σὺν τῷ ἡγουμένῳ καὶ ἀναστατώσαντες τὸν λαὸν ἀπελεύσονται· μετὰ δὲ τὴν τούτων ἀπαλλαγὴν ἐν Αἰγύπτῳ πάλιν στρατόπεδον συναχθήσεται καὶ στάσις ἔσται <....> ὑπὸ τῶν ὄχλων· ἐν δὲ τῇ χώρᾳ ἀποστασία ἔσται καὶ ὁ λαὸς ἀκαταστατήσει καὶ πολλὴν ἀηδίαν παρέξει τῷ ἡγουμένῳ. ἐὰν δὲ ὥρᾳ ἑβδόμῃ ἢ <ὀγδόῃ ἢ> ἐνάτῃ ὁ Ἥλιος ἐν ταῖς περιστῇ τοῦ Σκορπίου τὸ στόμα καὶ ἀποκαθαρθῇ ἀπ' ἄρκτου, τὸν τῆς Ἀσίας βασιλέα μετὰ ἐννέα μῆνας τοὺς προεπιβουλεύσαντας αὐτῷ δολοφονῆσαι δηλοῖ καὶ ἐν Κιλικίᾳ φόνους πολλοὺς καὶ ἐν Μακεδονίᾳ καὶ Λιβύῃ καὶ Ἰταλίᾳ. ἀπὸ δὲ τοῦ τῆς ἐκλείψεως χρόνου μετὰ τρία ἔτη τὸν τῆς Αἰγύπτου βασιλέα πόλεμον ἐξοίσειν πρὸς τὸν τῆς Συρίας βασιλέα καὶ ἡττηθήσεσθαι καὶ ἐν Αἰγύπτῳ στρατόπεδα συναχθήσεσθαι καὶ στάσεως γενομένης τοὺς πρώτους ἀναιρεθήσεσθαι ὑπὸ τῶν ὄχλων. ἐν δὲ τῇ τρίτῃ τριώρῳ ἐκλείποντος Ἡλίου τοῖς ἐν Φοινίκῃ καὶ Καππαδοκίᾳ νόσον ἔσεσθαι. ἐν δὲ Συρίᾳ κυνῶν θάνατον καὶ μετὰ ταῦτα ἀνθρώπων. τῇ δὲ δεκάτῃ ἢ ἑνδεκάτῃ ὥρᾳ τῆς ἐκλείψεως γενομένης θάνατον θηρίοις καὶ τοῖς ὑποζυγίοις σημαίνεσθαι.

1 βακτρίαν cod. αἰθιοπίαν cod. ἢ τῇ scripsi : ἐν τῇ cod. 2-3 ὥραν τετάρτην ἢ πέμπτην ἢ ἕκτην cod. 4 τὸ τελείωμα αὐτοῦ videtur finis Scorpionis : τοῦ Σκορπίου τὸ στόμα Heph. 5 ἀποκαρθῇ cod. 6 κυρίου in cod. correctum ex βυρίου. Scribendum Κιρκίου vel Εὔρου, nisi glossema potius (ἢ βορείου) latet. 13 τοῦ addidi; ἐκλείψεως μετὰ χρόνων ἔτη γ' cod. 20 τὸν ... τόπον cod. 26 τὸν ὄχλον cod.; lacunam ante statui : intercidisse videntur <καὶ οἱ πρῶτοι ἀναιρεθήσονται> ὑπὸ τ. ὄχλ. (cf. Heph.). 31 η' ἢ addidi.

Bactria, or Ethiopia, or the region along the
Euphrates. But if at the
fourth or fifth or sixth hour its completion
should turn toward the north,
and it be cleared away from the north
or † the lord, the king of Asia
after 8 or 9 months will treacherously murder
those who plotted against him;
and his friends likewise and his enemies
will perish; and there will be in
Cilicia many murders, and in Macedonia,
and in Libya and Italy. And from
the time of this eclipse,
after 3 years the king of the
Egyptians will bring war against
the one in Syria, and their wars
will be intense and there will be destruction of
many peoples; and those from Syria will prevail over
the Egyptians and will take control
of the regions throughout Egypt
together with the leader, and having
uprooted the people they will
depart; and after their
departure an army will again
be assembled in Egypt and
there will be sedition <....> by the
crowds; and in the land there will be rebellion
and the people will be in a state of unrest
and will cause great distress to the
leader. But if at the seventh or
<eighth or> ninth hour the Sun is in the
[the eclipse] falls around the mouth of Scorpio and
clears from the north, it signifies that the king of Asia,
after nine months, will treacherously murder
those who had previously plotted against him,
and that there will be many killings in Cilicia, 5
in Macedonia, in Libya, and in Italy. And from
the time of the eclipse, after three
years, the king of Egypt will wage war
against the king of Syria
and will be defeated, and in Egypt 10
armies will be gathered together, and when
a revolt arises the leading men will be slain
by the mob. And in the
third three-hour period of a solar eclipse, for those
in Phoenicia and Cappadocia there will be 15
disease. And in Syria the death of dogs
and after these of men also; and when the eclipse occurs
at the tenth or eleventh hour,
death is portended for wild animals and
beasts of burden. 20

1 βακτρίαν cod. αἰθιοπίαν cod. ἢ τῇ I wrote: ἐν τῇ cod. 2-3 ὥραν τετάρ-
την ἢ πέμπτην ἢ ἕκτην cod. 4 τὸ
τελείωμα αὐτοῦ appears to mean the end of Scorpio:
τοῦ Σκορπίου τὸ στόμα Heph.
5 ἀποκαρθῇ cod. 6 κυρίου corrected in cod.
from βυρίου. One should write Κιρκίου
or Εὔρου, unless it is rather a gloss (ἢ
βορείου) that lies hidden. 13 τοῦ I added; ἐκλεί-
ψεως μετὰ χρόνων ἔτη γ' cod. 20 τόν ...
τόπον cod. 26 τὸν ὄχλον cod. I posit a lacuna
before: there seem to have fallen out <καὶ
οἱ πρῶτοι ἀναιρεθήσονται> ὑπὸ τ. ὄχλ.
(cf. Heph.). 31 η' ἢ I added.

Χηλαῖς τοῦ Σκορπίου ἐκλείπῃ, τοῖς ἐν Φοινίκῃ καὶ τοῖς ἐν Καππαδοκίᾳ νόσος ἔσται, ἐν τῇ Συρίᾳ κυνῶν θάνατος, μετὰ δὲ τούτους καὶ ἀνθρώπων. ἐὰν δὲ δεκάτῃ <ἢ> ἑνδεκάτῃ <ἢ> δωδεκάτῃ ὥρᾳ, τοῖς θηρίοις ἢ καὶ τοῖς ὑποζυγίοις πᾶσι <θάνατον> σημαίνει.

Καὶ τὴν Σελήνην δὲ ἐκλείπουσαν περὶ τὰς πρώτας τρεῖς ὥρας πᾶσαν δυσαρεστίαν καὶ ἀηδίαν ἐγγενᾶν πάσῃ χώρᾳ καὶ βάρη τοῖς ὑποτεταγμένοις ἐπιβληθήσεσθαι, ὡς τὰ κοινὰ θλιβῆναι καὶ τοὺς δυνάστας ἀποφυγεῖν εὔεασθαι. ἀπὸ δὲ τετάρτης ὥρας ἕως ἑβδόμης ἐκλείπουσαν τῇ Κοίλῃ Συρίᾳ καὶ Φοινίκῃ καὶ Λιβύῃ καὶ Αἰγύπτῳ ἄνεσιν ποιήσαι. δεκάτῃ δὲ ὥρᾳ καὶ ἑνδεκάτῃ ἐκλείπουσαν τοῖς παραθαλασσίοις τόποις θόρυβον καὶ Ἰωνίᾳ πόλεμον καὶ καρπῶν ἀφορίας σημαίνειν.

Ἐὰν δὲ ἡ Σελήνη ἐν Χηλαῖς ὥρᾳ πρώτῃ <ἢ> δευτέρᾳ ἐκλείπῃ, ἐν πάσῃ χώρᾳ γογγυσμὸς ἔσται καὶ δυσαρεστία· καὶ πολλὰ βαρέα ἐκ τῶν ὑπεράνω τοῖς ὑποτεταγμένοις ἔσται καὶ τὰ κοινὰ παραθλιβήσεται καὶ τοὺς δυναστεύοντας εὔξονται ἀποφυγεῖν· κακαὶ γὰρ αὐτοῖς ἔσονται καὶ <....> ἐπιγραφαί. ἐὰν δὲ τετάρτῃ πέμπτῃ ἕκτῃ ἑβδόμῃ ὀγδόῃ, Κοίλῃ Συρίᾳ, Λιβύῃ, Φοινίκῃ, Αἰγύπτῳ <ἄνεσις> πολλῶν κακῶν. ἐὰν δὲ ἑνάτῃ δεκάτῃ ἑνδεκάτῃ δωδεκάτῃ ὥρᾳ, ταῖς ἐπιθαλασσίαις πόλεσι θόρυβος τῇ τε Λυδίᾳ Μυσίᾳ Ἰωνίᾳ πόλεμοι ἢ καρπῶν ἀφορίαι.

Μηνὶ Νοεμβρίῳ. Ἐὰν ἐν Σκορπίῳ ὁ Ἥλιος ἐκλείπῃ, ὥρᾳ πρώτῃ δευτέρᾳ τρίτῃ· Γαλάταις πρὸς Ἕλληνας <πόλεμον σημαίνει>· ἐν δὲ Λιβύῃ μέσῃ <ἡ γῆ> πολλὰ τέξεται θηρία. ἐὰν δὲ ὥρᾳ τετάρτῃ πέμπτῃ ἕκτῃ, ἄτοπα ἔσται Ἀρμενίᾳ, Καππαδοκίᾳ, Φρυγίᾳ, Λυδίᾳ, Ἑλλησπόντῳ· ἐὰν δὲ ὥρᾳ

Ἐν δὲ τῷ Σκορπίῳ περὶ πρώτην καὶ δευτέραν Ἥλιος ἐκλείψας Γαλάταις <σημαίνει> πρὸς Ἕλληνας πόλεμον ποιήσειν, ἐν δὲ Λιβύῃ πολλὰ θηρία τὴν γῆν τέξεσθαι. ὥρᾳ δὲ τρίτῃ ἕως πέμπτης ἐκλείψας σημαίνει Ἀρμενίᾳ, Καππαδοκίᾳ, Λυδίᾳ, Φρυγίᾳ, Ἰωνίᾳ, Ἑλλησπόντῳ ἀηδῆ τοῖς ἄρχουσιν αὐτῶν. τῇ δὲ τρίτῃ τριώρῳ ἐκλείψας τῇ χώρᾳ τῇ

3 κοινὸς cod.: κυνῶν scripsi ex Heph. 8 θανάτον add. ex Heph. 11 Hephaestionem vocabulum γογγυσμός (= murmuratio) vitavisse memorabile (praetulit ἀηδία). 17 post καὶ lacunam statui: fort. suppl. παράνομοι; cf. p. 142, 8. 20 ἄνεσις supplevi ex Heph. 23 ἥ τε cod. 29-30 πόλεμον σημαίνει et ἡ γῆ supplevi; μέσῃ ex ἡ γῆ corruptum esse mavult Cumont.

15 τρίτης codd.: correxi, cf. v. 10 et Exc. Monac. 27-28 Γαλάταις ex codd. recepi (Γαλάτας edd.) et σημαίνει addidi.

[the Moon] is eclipsed in the Claws of Scorpio, there will be disease for those in Phoenicia and for those in Cappadocia, and death of dogs in Syria, and after these, of men also. 5 But if at the tenth <or> eleventh <or> twelfth hour, it signifies <death> for all wild animals and beasts of burden.

But if the Moon is eclipsed in the Claws at the first <or> second hour, in every land there will be murmuring and discontent; and many burdens from those above will fall upon those who are subject to them, and the common affairs will be oppressed, and people will pray to escape those in power; for evil will befall them and <...> accusations. But if at the fourth, fifth, sixth, seventh, or eighth hour, Coele-Syria, Libya, Phoenicia, Egypt — <relief> from many evils. But if at the ninth, tenth, eleventh, or twelfth hour, for the coastal cities there will be tumult, and for Lydia, Mysia, and Ionia, wars ἢ and failures of harvests.

And when the Moon is eclipsed during the first three hours, it will bring all manner of displeasure and distress upon every land, and burdens will be imposed upon those who are subject, so that the commonality shall be oppressed and the rulers shall pray to escape. But when it is eclipsed from the fourth hour until the seventh, it will bring relief to Coele-Syria and Phoenicia and Libya and Egypt. When eclipsed at the tenth and eleventh hour, it signifies turmoil for the coastal regions, and war for Ionia, and scarcity of crops.

Month of November. If the Sun is eclipsed in Scorpio, at the first, second, third hour — it signifies war between the Galatians and the Greeks; in Libya the middle <of the earth will bring forth many wild beasts. If at the fourth, fifth, sixth hour, strange things will occur in Armenia, Cappadocia, Phrygia, Lydia, the Hellespont; if at the hour

When the Sun is eclipsed in Scorpio around the first and second hour, it signifies that the Galatians will make war against the Greeks, and that Libya will bring forth many wild beasts upon the land. Eclipsed at the third hour up to the fifth, it signifies unpleasant things for the rulers of Armenia, Cappadocia, Lydia, Phrygia, Ionia, and the Hellespont. Eclipsed in the third three-hour period, for the land of

3 common cod. : κυνών I wrote from Heph. n8 θανάτον add. from Heph. 11 It is worth mentioning that Hephae avoided the word γογγυσμός (= wall-mongering) (praetu-nlit ἀηδία). 17 after that I established a gap: nfort. suppl. mapdνομοι; cf. p. 142, 8.n20 I supplied ἄνεσις from Heph. 23 or tencod. 29-30 πόλεμον συμπελον and ἡ γῆnsupplevi; Cumont would have been corrupted from ἡ γῆ from ἡ γῆ

15 third codd. : correcti, cf. v. 10 etnExc. Monaco. 27-28 Galatians ex codd.nrecepi (Galatians edd.) et means addidi.

ἑβδόμῃ ὀγδόῃ ἐνάτῃ <.....> καὶ πρὶν αὖθις ἀποκαθαρθῆναι τὸ ἔλλειμμα ἔχον καταδύηται, πένθει αὐτῶν ἡ χώρα παραπολεῖται· καὶ ὁ δυναστεύων αὐτῆς κακῶς ἀπολεῖται, ἐὰν ὥρᾳ <ι'> δειχθῇ αὕτη ἡ ἔκλειψις.

Ἐὰν δὲ ἡ Σελήνη ὥρᾳ πρώτῃ δευτέρᾳ ἐν Σκορπίῳ ἐκλείπῃ ὅλη, ἐν Αἰθιοπίᾳ καὶ τοῖς προσσκηνοῦσιν αὐτὴν τόποις ἀποτυμπανισμὸς ἔσται. ἐὰν δὲ ὥρᾳ τρίτῃ τετάρτῃ πέμπτῃ ἕκτῃ μεσουρανήσασα <ἐν> τῷ Σκορπίῳ ὅλη ἐκλείπῃ, ἐν Συρίᾳ Κιλικίᾳ Φοινίκῃ Λιβύῃ πολλοὶ φόνοι ἔσονται καὶ ἀκρὶς πολλὴ ἔσται. ἐὰν δὲ ὀγδόῃ ἐνάτῃ δεκάτῃ, ἐν τῇ Περσῶν χώρᾳ καὶ Εὐβοίᾳ πένθος ἔσται· ἐν Αἰγύπτῳ δὲ μεγάλων ἀνθρώπων ἐπαναίρεσις καὶ τοῖς ἡγουμένοις ὄχλοι ἀπειθήσουσι.

Μηνὶ Δεκεμβρίῳ. Ἐὰν ἐν Τοξότῃ ὁ Ἥλιος ἐκλείπῃ ὥρᾳ πρώτῃ δευτέρᾳ τρίτῃ, Κρῆτες πρὸς ἀλλήλους πόλεμον ἐξοίσονται· στάσις δὲ πολλαχοῦ στρατοπέδων συναγωγὴν ἕξει. ἐὰν δὲ ὥρᾳ πέμπτῃ ἕκτῃ ἑβδόμῃ ὀγδόῃ, πρὸς ἑσπέραν ἐρήμωσιν δηλοῖ, ὡς πόλεις εἰς πόλεις καταφυγεῖν. τῇ δὲ τελευταίᾳ τριώρῳ ἐκλείψας καὶ δὺς πρὸ τοῦ καθαρθῆναι τὴν πρὸς ἑσπέραν χώραν μετ' ἐνιαυτὸν ἀφανισθῆναι καὶ τὸν δυνάστην αὐτῶν ἀπολέσθαι μηνύει.

Ἡ δὲ Σελήνη πρώτῃ καὶ δευτέρᾳ ὥρᾳ ἐκλείπουσα Αἰθιοπίᾳ καὶ τοῖς ἐνοικοῦσι σπάνιν ἔσεσθαι δηλοῖ. τρίτῃ δὲ καὶ τετάρτῃ καὶ πέμπτῃ Συρίᾳ, Κιλικίᾳ καὶ Φοινίκῃ καὶ Αἰγύπτῳ πόλεμον ἔσεσθαι καὶ ἀκρίδα πολλὴν καὶ τὰ θηρία κατέδεσθαι τοὺς καρποὺς καὶ πολλὰ παράδοξα σημεῖα ἐπιγενήσεσθαι. ἐὰν δὲ ὀγδόῃ ἢ ἐνάτῃ ἕως δυσμῶν ἐκλείψῃ, τῆς μὲν Αἰγύπτου τοὺς ὄχλους ἀπειθήσαι τῷ ἡγουμένῳ καὶ μεγάλους ἄνδρας ἀναιρεθῆναι, Εὐβοίᾳ δὲ καὶ τῇ Περσῶν χώρᾳ συμφορὰς σημαίνει.

Ἐν δὲ Τοξότῃ Ἥλιος ἐκλείψας ἐν ταῖς πρώταις τέσσαρσιν ὥραις Κρήτην ἐμφύλιον πόλεμον ἕξειν, στάσεις δὲ καὶ πόλεμον πανταχῆ. πέμπτῃ ἢ ἕκτῃ ἢ ἑβδόμῃ ὥρᾳ Ἰβηρίᾳ, Σκυθίᾳ, τοῖς Ἕλλησι πόλεμον, ἐν δὲ Συρίᾳ ἐπήλυσιν βαρβάρων καὶ πόλεμον, Βαβυλῶνι δὲ

1 lacunam statui; suppl. haec fere: <τοῖς πρὸς ἑσπέραν οἰκοῦσιν ἐρήμωσιν δηλοῖ· ἐὰν δὲ ὥρᾳ ι' ια' ιβ' ἐκλείψῃ>. 2 αὐτῶν cod.: αὖθις coni. 3 ἀποδοίη καὶ cod.: καταδύηται scr. πενθήσει cod. 5 αὐτοῖς cod. 6 ὥρα δ. αὐτῇ cod. 10 προσκυνοῦσιν cod. (ἐνοικοῦσι Heph.): προσσκηνοῦσι scripsi, cf. infra p. 143,6. 11 pro ἀποτυμπανισμός Heph. maluit σπάνις. 13 ἐν addidi. 18 Εὐβοίᾳ quamvis apud Heph. quoque scriptum sit, suspectum. 25 post τρίτῃ τετάρτῃ intercidisse videtur. Κρῆται cod. 27 πάσης cod.; στάσις corr. Cumont.

13-14 καταδέσασθαι Aa, καταδύσεσθαι P: κατεδέσεσθαι editt. 27 Ἰβηρίᾳ P (om. Aa), quod iniuria ab Engelbrechtio et Riessio repudiatum esse nunc elucet; καὶ add.

seventh, eighth, ninth <.....> and before it sets again while still retaining the remainder without being cleansed, the land shall perish in mourning; and the one who rules over it shall perish miserably, if this eclipse is observed at hour <10>.

But if the Moon is eclipsed entirely in Scorpio at the first or second hour, there shall be execution by torture in Ethiopia and the regions bordering it. But if it is eclipsed entirely in Scorpio at the third, fourth, fifth, or sixth hour while culminating, there shall be many murders in Syria, Cilicia, Phoenicia, and Libya, and there shall be a great plague of locusts. But if at the eighth, ninth, or tenth hour, there shall be mourning in the land of the Persians and in Euboea; and in Egypt there shall be the removal of great men, and the masses shall be disobedient to their leaders.

shall be disobedient.

Month of December. If the Sun is eclipsed in Sagittarius at the first, second, or third hour, the Cretans shall wage war against one another; and sedition shall bring about the assembling of armies in many places. But if at the fifth, sixth, seventh, or eighth hour,

1 lacunam statui; suppl. haec fere :n<to those who in the evening dwell in desolation, that is, if they pass away at the hour of the day>.n2 αὐτῶν cod. : αὖthis coni. 3 results and cod. : dives scr. bereavement code 5 αὐτοῖς cod. 6 hours d. αὐτῆncod. 10 worship cod. (ἐνοικοῦσινHeph.) : προσσκηνοῦσι scripsi, cf. infranp. 143, 6. 11 pro drumming Heph.nmaluit rare. 13 in addidi. 18 E-nboią quamvis apud Heph. quoque scri- nptum sit, suspectum. 25 post third Wednesday intercidisse videtur. Greek code. 27 of all cod.? corr. nCumont stance.

portends desolation toward the west, so that cities will flee to other cities. And if it eclipses in the last three-hour period and sets before being cleansed, it signifies that the western land will vanish after a year and their ruler will perish.

When the Moon eclipses in the first and second hour, it signifies that there will be scarcity for Ethiopia and its inhabitants. In the third, fourth, and fifth hour, it signifies that there will be war for Syria, Cilicia, Phoenicia, and Egypt, and that great swarms of locusts and wild creatures will devour the crops, and that many extraordinary signs will come to pass. But if it eclipses from the eighth or ninth hour until sunset, it signifies that the masses of Egypt will be disobedient to their ruler and that great men will be killed, and it portends calamities for Euboea and the land of the Persians.

When the Sun eclipses in Sagittarius during the first four hours, Crete will experience civil war, and there will be strife and war everywhere. In the fifth, sixth, or seventh hour, there will be war for Iberia, Scythia, and the Greeks, and in Syria an incursion of barbarians and war, and for Babylon

13–14 καταδέσασθαι Aa, καταδύσεσ-θαι P : κατεδέσεσθαι editt. 27 Ιβηρία P (om. Aa), which Engelbrecht and Riess wrongly rejected, as is now clear; καὶ add.

Ἴβηρσι, Σκύθαις, τοῖς Ἕλλησι πρὸς τοὺς βαρβάρους πόλεμος ἔσται· ἐν δὲ Συρίᾳ ἐπήλυσις πολεμίων ἔσται· † βίβλος δέ καταφθαρήσεται. ἐὰν δέ ὥρᾳ ἑνάτῃ δεκάτῃ ἑνδεκάτῃ, πόλεις ἐπὶ θαλάσσῃ ἀνάστατοι ἔσονται καὶ τὰ κοινὰ αὐτῶν διαρπαγήσονται. τῷ δὲ τῆς Αἰγύπτου <καὶ τῆς Ἀσίας> δυναστεύοντι λόγοι ἔσονται πρὸς ἀλλήλους· ἡ δὲ Σουσιανὴ ὑπὸ τῆς ἀντικειμένης αὐτῇ χώρας κατατροχασθήσεται.

Ἐὰν δὲ ἡ Σελήνη ἐν Τοξότῃ ὥρᾳ πρώτῃ δευτέρᾳ τρίτῃ, στρατιωτικαὶ κινήσεις κατέχουσι. <τοῖς δὲ> τὰ κοινά πρότερον ἐσχηκόσι ταραχαί, θόρυβοι προσπεσοῦνται. κατὰ δὲ τὸ φθινόπωρον πολλαχοῦ εἰς τοὺς ὀφθαλμοὺς τῶν ἀνθρώπων νόσοι ἐμπεσοῦνται, αἳ καὶ διατείνουσι εἰς πολλούς, οἵοις δὴ τόποις τὰ σημεῖα, Καρίᾳ Ἰωνίᾳ Αἰγύπτῳ Ἀραβίᾳ Βαβυλωνίᾳ Μεσοποταμίᾳ καὶ τῷ παρὰ τὸν Νεῖλον <καὶ> Εὐφράτην μέχρι τῆς Ἐρυθρᾶς θαλάσσης, ἔτι καὶ τοῖς ἐπὶ τὰ ἕσχατα Ἐλυμαῖδος. ἔσται δὲ καὶ ἔτος ἀπατηλὸν <καὶ> ἐπίψυχρον

φθορὰν δηλοῖ. ἀπὸ δὲ ὀγδόης ὥρας ἕως δωδεκάτης πόλεις ἐπιθαλασσίας ἀνάστατους ἔσεσθαι καὶ τὰ κοινὰ αὐτῶν διαφθαρῆναι καὶ τοῖς τῆς Ἀσίας καὶ Αἰγύπτου δυνάσταις ἀντιλογίαν ἔσεσθαι τήν τε Σουσιανὴν χώραν ὑπὸ τῆς παρακειμένης καταδραμηθῆναι σημαίνει.

Τῆς δὲ Σελήνης ἐκλειπούσης ἐν ταῖς τέσσαρσι πρώταις ὥραις κίνησιν στρατιωτικὴν καὶ τοῖς ἔχουσι τὰ κοινὰ ταραχὰς καὶ φόβους ἔσεσθαι καὶ νόσους περὶ τοὺς ὀφθαλμοὺς κατὰ τὸ φθινόπωρον καὶ πολλοῖς τόποις ἔσεσθαι τὰ σημεῖα, Καρίᾳ, Ἰωνίᾳ, Αἰγύπτῳ, Ἀραβίᾳ, Βαβυλωνίᾳ, Μεσοποταμίᾳ καὶ τῇ παρὰ τὸν Νεῖλον καὶ Εὐφράτην μέχρι τῆς Ἐρυθρᾶς θαλάσσης καὶ μέχρι Ἐλυμαίδος. καὶ τὸ ἔτος ἀπατηλὸν καὶ ὑπόψυχρον καὶ λυπηρόν, ὡς καὶ τοῖς ἀνθρώποις ὑποψίας μοχθηρὰς ἐγγενέσθαι καὶ ἄλλον ἄλλῳ δόλους τεκτήνασθαι, ὡς καὶ τοὺς κακούργους τὰ τῶν πλησίον ἀφελέσθαι καὶ χρημάτων ἐπι-

3 ἐπίλυσις cod. πολέμων cod. 4 βίβλος corruptum ex Βαβυλών? (Βύβλος ci. Cumont, sed regiones non urbes nominari solent). 9 καὶ τῆς Ἀσίας suppl. ex Heph. 11 οἱ δὲ Σουσιανοὶ cod. 12 αὐτῷ cod. χώρας: Elymaeos λῃστρικούς (Strabo, XI, 524) dicere videtur. 12-13 κατα τροχασαι ἥσεται cod. 16 τοῖς δὲ addidi. 20 εἰς τοὺς ὀφθαλμούς: nam ἡ ἀκὶς τοῦ Τοξότου σινωτικὴ ὀφθαλμῶν, item ὁ ὀφθαλμὸς τοῦ Τοξότου, cf. *Catal.*, V, 226 et supra, p. 112, 1 et 2. 22 δὲ cod., corr. Cumont. 26 καὶ addidi. 27 ἔστι καὶ τῆς cod. 28 Ἐλλημαίδος cod. 29 ἐπίδηλον cod.: ἀπατηλὸν <καὶ> scripsi ex Heph.

there will be war between the Iberians, Scythians, and Greeks against the barbarians; and in Syria there will be an incursion of enemies; † and a book will be destroyed. But if it occurs in the ninth, tenth, or eleventh hour, cities on the sea will be overthrown and their common goods will be plundered. And the ruler of Egypt ⟨and of Asia⟩ will have disputes with one another; and Susiana will be overrun by the land opposed to it.

portends destruction, and from the eighth hour until the twelfth, that coastal cities will be destabilized and their public affairs ruined, and that there will be conflict between the rulers of Asia and Egypt, and it signifies that the Susian region will be overrun by the neighboring territory.

But if the Moon is in Sagittarius, at hour first, second, third, military movements prevail. <But to those who previously held public offices, turbulence and disturbances will befall. In autumn, in many places, diseases will fall upon the eyes of men, which will also extend to many, in whatever regions the signs indicate: Caria, Ionia, Egypt, Arabia, Babylonia, Mesopotamia, and the region along the Nile <and> the Euphrates as far as the Red Sea, and also those in the farthest parts of Elymais. And there will also be a deceptive <and> somewhat cold year

When the Moon eclipses in the first four hours, there will be military stirring and troubles and fears for those who hold public office, and diseases of the eyes in autumn, and the signs will appear in many places: Caria, Ionia, Egypt, Arabia, Babylonia, Mesopotamia, and the region along the Nile and Euphrates as far as the Red Sea and as far as Elymaïs; and the year will be deceitful and somewhat cold and grievous, so that wicked suspicions will arise among people and one will plot treachery against another, and wrongdoers will strip their neighbors of their possessions and covet their wealth—

3 ἐπίλυσις cod. πολέμων cod. 4 βίβλος corrupted from Βαβυλών? (Βύβλος ci. Cumont, but regions not cities are usually named). 9 καὶ τῆς Ἀσίας suppl. ex Heph. 11 οἱ δὲ Σουσιανοί cod. 12 αὐτῷ cod. χώρας: Elymaeos ληστρικούς (Strabo, XI, 524) dicere videtur. 12-13 κατα τροχασαι ἥσεται cod. 16 τοῖς δὲ addidi. 20 εἰς τοὺς ὀφθαλμούς : for ἡ ἀκὶς του Τοξότου σινωτικὴ ὀφθαλμῶν, likewise ὁ ὀφθαλμὸς τοῦ Τοξότου, cf. Catal., V, 226 et supra, p.112, 1 et 2. 22 de cod., corr. Cumont. 26 και addidi. 27 ἔστι καὶ τῆς cod. 28 Ελλημαΐδος cod. 29 επίδηλον cod. : ἀπατηλόν <καὶ> scripsi ex Heph.

καὶ λυπηρόν οἵ τε ἄνθρωποι εἰς ὑποψίας ἐμπεσοῦνται μοχθηρὰς καὶ ἄλλος ἄλλῳ δόλους ἐπάξει· οἵ τε ἐπιθετικοὶ καὶ καχέκται τὰ τῶν πλουσίων ἀφελοῦνται καὶ τόπων ἔσονται ἰσχυρῶν κατασπασμοὶ καὶ ἀδικήματα καὶ πολλαὶ καὶ παράνομοι συντελεσθήσονται τοῖς πλουτοῦσιν ἐπιγραφαί. ἐὰν δὲ ὥρᾳ ἕκτῃ ἑβδόμῃ ἑνάτῃ δεκάτῃ, βαρβάρων στράτευμα ἐπὶ τοὺς Ἕλληνας ἐλεύσεται· καὶ ἐν Συρίᾳ καὶ Μακεδονίᾳ θόρυβος ἔσται· οἱ δὲ πρωτεύοντες ἀπολοῦνται μεταναστάντες· καὶ Γαλάταις καὶ Κρησὶ καὶ Πέρσαις ἀφορία καρπῶν. ἐὰν δὲ ἑνδεκάτῃ ὥρᾳ ἢ ἐσχάτῃ ἑωθινή, οἱ πρὸς ἑσπέραν οἰκοῦντες πολιορκήσουσιν ἀλλήλους καὶ τοὺς νεκροὺς αὐτῶν κατέδεται τὰ θηρία.

γραφὰς γενέσθαι τοῖς πλουσίοις. ἀπὸ δὲ τετάρτης ἀρχομένης ἕως δεκάτης βαρβάρων στρατεύματα ἐπὶ τοὺς Ἕλληνας καὶ περὶ Μακεδονίαν θόρυβον σημαίνει καὶ τοὺς πρωτεύοντας πεσεῖν. ἐν δὲ ταῖς λοιπαῖς ὥραις τοὺς πρὸς ἑσπέραν οἰκοῦντας ἑαυτοὺς πολιορκῆσαι δηλοῖ, ὡς τοὺς νεκροὺς αὐτῶν κατέδεσθαι τὰ θηρία.

<Μηνὶ Ἰαννουαρίῳ. Ἐὰν ἐν Αἰγοκέρωτι ὁ Ἥλιος ἐκλείπῃ ὥρᾳ πρώτῃ ἢ δευτέρᾳ ἢ τρίτῃ, Περσικὸς ἔσται πόλεμος καὶ τοῖς οἰκοῦσι πρὸς νότον ἐπέλευσις πολλῶν κακῶν ἔσται. ὥρᾳ δὲ τετάρτῃ, πέμπτῃ, ἕκτῃ σημαίνει

Ἡλίου δὲ ἐν Αἰγόκερῳ περὶ τὴν πρώτην τρίωρον ἐκλείποντος τοῖς πρὸς νότον οἰκοῦσι κακὰ σημαίνει. περὶ δὲ δευτέραν τρίωρον κακὰ Ἐλυμαίᾳ, Περσίδι, Μηδίᾳ, Γερμανίᾳ, Ἰνδίᾳ δηλοῖ καὶ τοῖς πρὸς ἀνατολὰς καὶ ἀπηλιώτην οἰκοῦσιν. ἐν δὲ τῇ τρίτῃ τριώρῳ τοῖς ἐν

3 ἐπάξει scripsi : ἐκτάξει cod. 4 τὰ scripsi : καὶ cod. 14-15 ἀπολοῦνται μεταναστάντες (vel μετανάσται) scripsi : ἐπεὶ οὖν τάγματι ἀνῦσται cod. 17-18 ἕωθεν νῆσοι cod.; ἑωθινή (scil. ἐκλείπῃ) scripsi; ἑωθινή = ἀνατέλλουσα (οἱ ἕωθεν καὶ οἱ Kroll, sed cf. Heph.). 22 Excerpta de Capricorno tota, de Aquario maximam partem in cod. Monac. perierunt; succurrunt excerpta codicis V(eneti) 9 (= Marciani 366), de quibus plura in calce editionis p. 150. 22 post Ἰαννουαρίῳ in cod. V(eneto) περὶ ἐκλείψεως ἡλίου καὶ σελήνης, quod omisi : vides revera ut supra p. 130 conieci excerptorem olim a signo Ianuarii i. e. Capricorno incepisse.

22 Γερμανία codd. Ἀρμενίᾳ recte opinor Kroll, *Neue Jahrbücher*, VII, 574; possis etiam Καρμανίᾳ. Sed corruptelam sive correctionem pervetustam esse excerpta Veneta demonstrant (ut supra p. 137, 27).

and grievous; and people will fall into wicked suspicions, and one will bring treachery upon another; and the aggressive and the malicious will strip the wealthy of their possessions, and there will be violent overthrows of strong places, and acts of injustice, and many unlawful charges will be brought against the rich. But if in the sixth, seventh, ninth, or tenth hour, an army of barbarians will come against the Greeks; and in Syria and Macedonia there will be turmoil; and the leading men will perish, forced into exile; and for the Galatians, the Cretans, and the Persians there will be crop failure. But if in the eleventh hour or the last hour before dawn, those who dwell in the west will besiege one another, and wild beasts will devour their dead.

accusations to arise against the wealthy. From the beginning of the fourth up to the tenth hour, it signifies barbarian armies against the Greeks and tumult around Macedonia, and that the leading men will fall. In the remaining hours it indicates that those living toward the west will besiege themselves, so that the wild beasts will devour their dead.

In the Month of January. If in Capricorn the Sun is eclipsed at the first or second or third hour, there will be a Persian war and for those living toward the south an incursion an incursion toward the south of many evils will come. But at the fourth, fifth, sixth hour it signifies sixth

When the Sun in Capricorn is eclipsed around the first three-hour period, it signifies evils for those living toward the south. Around the second three-hour period it portends evils for Elymais, Persia, Media, Germany, India, and for those living toward the east and the east wind. In the third three-hour period, for those in

3 επάξει I wrote: ἐκτάζει cod. 4 I wrote: καὶ cod. 14-15 ἀπολοῦνταινμεταναστάντες (or μετανάσται) scrip-nsi: ἐπεὶ οὖν τάγματι ανυσται cod.n17-18 ἔωθεν νῆσοι cod.; εωθινή (scil.nἐκλείπη) I wrote; ἑωθινή = ἀνατέλλουσαν (οἱ ἔωθεν καὶ οἱ Kroll, but cl. Heph.). they perished; they help the excerpts of the Venetians) 9 (= Marciani 366), then more at the foot of the edition p. 150.n22 after Ιαννουαρίῳ in cod. Veneto)ηπερὶ ἐκλείπεως ἡλίου καὶ σελήνης, as I was called: you see indeed as above p. 130I met the excerptor once from the sign of January i. e. He started with Capricornus.

29 Germania codd. Armeniae in my opinion rightly Kroll, Neue Jahrbücher, VII, 574; one might also consider Carmaniae. But that the corruption or the very ancient correction already existed is demonstrated by the Venetian excerpts (as above p. 137, 27).

Ἐλυμαΐδι, Περσίδι, Γερμανίᾳ, Ἰνδίᾳ τῇ πρὸς ἀνατολὴν καὶ ἀπηλιώτην πτῶσιν. ἐὰν ὥρᾳ ἑβδόμῃ, ὀγδόῃ καὶ ἑνάτῃ, τοῖς ἐν Πόντῳ πόλεμον καὶ Ἀσίᾳ καὶ Κύπρῳ καὶ τοῖς πρὸς νότον σκηνοῦσι ταῦτα δηλοῖ· ἔτι δὲ καὶ νόσοι καὶ φθοραὶ καὶ ἀπώλειαι καρπῶν καὶ τῆς γῆς. ἐὰν δὲ ὥρᾳ δεκάτῃ, ἑνδεκάτῃ, δωδεκάτῃ, τετραπόδων ἔσονται διαφθοραὶ ἐν τοῖς περὶ δύσιν.

τῷ Πόντῳ πόλεμον καὶ τοῖς ἐν τῇ Ἀσίᾳ καὶ Κύπρῳ καὶ τοῖς πρὸς νότον οἰκοῦσι σημαίνει καὶ νόσους καὶ φθορὰς καρπῶν καὶ φυτῶν καὶ γῆς. ἐν δὲ τῇ τελευταίᾳ τριώρῳ τετραπόδων διαφθορὰν τῶν ἐν τῇ δύσει.

Ἐὰν δὲ ἡ Σελήνη ἐν τῷ αὐτῷ Αἰγοκέρωτι ὥρᾳ πρώτῃ, δευτέρᾳ, τρίτῃ ὅλη ἐκλείπῃ, ἀνὴρ μέγας ἐπιστρατεύσει ἀπὸ τῆς Ἀσίας τῇ Αἰγυπτίων χώρᾳ καὶ τὸν ἡγούμενον αὐτῶν λήψεται, τὸν πολὺν δὲ λαὸν τὸν μὲν ὑποχείριον λαβὼν <προσδέξεται, τὸν δὲ> φονεύσει. μετὰ δὲ τὴν τούτου ἀπαλλαγὴν ἐμφύλιος πόλεμος ἔσται καὶ ὀχλοκρατία καὶ ἄνθρωποι μεγάλοι οἱ μὲν εἰς ἀνάγκας ἀφίξονται, οἱ δὲ ἐξ αὐτῶν ἀγρίῳ μόρῳ κατακοπήσονται, ἡ δὲ χώρα ἀκαταστατήσει καὶ ἀπὸ τοῦ ἡγουμένου ἀποστήσεται καὶ κατασφαγαὶ ἀνθρώπων ἔσονται καὶ ἄλλος τὰ ἄλλου ἀφελεῖται καὶ τὸν ἀλλότριον καρπὸν ἀροῦνται, ἅτε δή ποτε τῶν <δεσποτῶν> αὐτῶν ἐνδείᾳ καὶ ἀπορίᾳ πιεζομένων, καὶ τοῖς ἀθίκτοις τὰς χεῖρας ἐπιβαλοῦσιν. ἐὰν δὲ πέμπτῃ, ἕκτῃ, ἑβδόμῃ καὶ ὀγδόῃ,

Σελήνη δὲ ἐν Αἰγόκερῳ ἐκλείψασα ἐν τῇ πρώτῃ τριώρῳ ἄνδρα μέγαν ἐπὶ τὴν Αἴγυπτον ἐκ τῆς Ἀσίας στρατεύσασθαι καὶ τὸν ἡγούμενον αἰχμαλωτίσαι καὶ τοὺς ὄχλους τοὺς μὲν διαφθεῖραι, τοὺς δὲ ὑποχειρίους ἔχειν σημαίνει. μετὰ δὲ τὴν τούτων ἀπαλλαγὴν ἔσεσθαι ἐμφύλιον πόλεμον καὶ ὀχλοκρατίαν καὶ τοὺς πρώτους κατακοπῆναι καὶ ἀποστατῆσαι δούλους τοῦ ἡγουμένου καὶ ἄλλον ἄλλου ἀφελέσθαι τὰ κτήματα, τοὺς δὲ δεσπότας αὐτῶν δι' ἔνδειαν ἐπαιτῆσαι τροφήν. ἐν ταῖς ἑξῆς ἄχρι τῆς ὀγδόης ὥρας ἐκλειπούσης νοσήματα περιοδικὰ ἐπελεύσεταί ἀπὸ ἀνατολῆς μέχρι δύσεως καὶ Φοινίκη ὑπὸ τῶν ἔξω πολιορκηθήσεται, ὁ δὲ πολιορκῶν οὐδὲν ἀνύσει διὰ τὸ ἐπικοινωνεῖν τῷ Αἰγόκερῳ τὸ τῆς Εἰλειθυίας ζῴδιον ἀκέφαλον ὄν. ἐν δὲ ταῖς τελευταίαις ὥραις ἐκλείπουσα ἢ καὶ ἔχουσά τι μέρος τῆς ἐκλείψεως, πρὶν δῦναι, σημαίνει στράτευμα ἔξωθεν ἐπὶ τὴν Ἀσίαν ἐλεύσεσθαι καὶ ὁ

1 Γερμανίᾳ ex Ἀρμενίᾳ olim immutatum videtur: cf. quae ad Hephaestionem adnotavi. 12 ante ἐὰν in V Περὶ Σελήνης quod omisi. 15 ἐν τῇ V. 19 προσδέξεται τὸν δὲ suppl. 30 ἀρυοῦνται V, corr. Hertlein. 30–31 δεσποτῶν add., cf. Hepli. 34 ante πέμπτῃ supplendum videtur τετάρτῃ.

21 δούλους] δὲ ἄλλους codd., corr. Riess. 30 Εἰλειθυίας ζῴδιον (cf. *Sphaeram* meam p. 212 sqq. et Rehm, *Berl. Philol. Woch.* 1904, p. 1042, 3) : i. e. Virginis signum (ἀκέφαλον secundum Eratosthenis catasterismos p. 84 Robert), quod triangulum cum Capricorno facit (ἐπικοινωνεῖ). 33 πρὶν addidi, ἕως ἂν Riess. δύνῃ codd.

Elymaïs, Persis, Germania, India toward the east and toward the rising sun, a fall. If at the seventh, eighth, and ninth hour, this signifies war for those in Pontus and Asia and Cyprus and those dwelling toward the south; moreover also diseases and destructions and losses of crops and of the land. But if at the tenth, eleventh, twelfth hour, there will be destruction of four-footed animals in the regions toward the west.

it signifies war for Pontus and for those in Asia and Cyprus and for those dwelling to the south, and diseases and destruction of crops and plants and land. And in the last three-hour period, destruction of four-footed animals in the west.

But if the Moon in the same Capricorn at the first, second, third hour is eclipsed entirely, a great man will lead a military expedition from Asia against the land of the Egyptians and will seize their ruler, and of the great multitude of people, having taken some as subjects, he will receive them, and the others he will slaughter. After his departure there will be civil war and mob rule, and great men — some will come to distress, and others among them will be cut down by a savage death, and the land will be thrown into disorder

When the Moon eclipses in Capricorn, in the first three-hour period it signifies that a great man will lead a military campaign against Egypt from Asia, and that he will take the ruler captive, and that he will destroy some of the masses while keeping others under his control; and that after their deliverance there will be civil war and mob rule, and that the foremost men will be cut down, and that the slaves of the ruler will revolt, and that one will seize the property of another, while their masters will beg for food out of want. When the eclipse occurs in the following hours up to the eighth hour, periodic diseases will come from east to west, and Phoenicia will be besieged by outsiders, but the besieger will accomplish nothing because the headless sign of Eileithyia is in conjunction with Capricorn. And when the Moon eclipses in the final hours, or still retains some portion of the eclipse before setting, it signifies that an army will come from outside against Asia, and that

and will revolt from its ruler, and there will be massacres of men, and one will take what belongs to another, and they will reap another's harvest, inasmuch as their masters are at that time oppressed by want and poverty, and they will lay their hands upon things untouchable. But if at the fifth, sixth, seventh, and eighth hour,

1 Γερμανίᾳ ex Αρμενίᾳ appears to have been altered at some point: cf. my notes on Hephaestion. 12 before ἐάν in V Περί Σελήνης which I omitted. 15 ἐν τῇ V. 19 προσδέξεται τὸν δὲ suppl. 30 άρυ-ούνται V, corr. Hertlein. 30–31 δεσπο-τῶν add., cf. Hepl. 34 before πέμπτη τετάρτη appears to need to be supplied.

21 δούλους] δὲ ἄλλους codd., corr.nRiess. 30 Ειλειθυίας ζῴδιον (cf. Sphae-nram meam p. 212 sqq. and Rehm, Berl.nPhilol. Woch. 1904, p. 1042, 3) : i. e. The sign of Virgo (ἀκέφαλον according to the catasterisms of Era-ntosthenes p. 84 Robert), which forms a triangle with Capricorn. (contact ἐνεῖ). 33 πρίν I added, ἕως ἂνnRiess. δύνη codd.

νοσήματα ἔσται περιοδικὰ τοῖς ἀνθρώποις ἀπὸ ἀνατολῆς ἕως δύσεως καὶ Φοινίκη ὑπὸ τῶν ἔξω πολεμίων πολιορκηθήσεται, ἡ δὲ νῆσος ἡ καλουμένη Κύπρος ὑπὸ δυνάστου τινὸς ἐπιβουλευθήσεται, ἀλλ' οὐδὲν μὴ πράξει ὁ ἐπιβουλεύων διὰ τὸ ἐπικοινωνεῖν τῷ Αἰγοκέρωτι τὸ τῆς Ἀμαλθείας ζῴδιον, ὃ οὐδ' ἐστὶν ἀκέφαλον. ἐὰν ἑνάτης, δεκάτης καὶ ἑνδεκάτης ἑωθινῆς ὥρας <ἢ> καὶ μέρος τι τοῦ ἐλλείμματος πρὶν ἢ κρυβῆναι <ἢ> ἀποκαθαρθῆναι ἔχουσα κατὰ δύσιν, στράτευμα ἐπὶ τὴν Ἀσίαν ἐπελεύσεται καὶ ὁ δυναστεύων ὑπὸ τῶν ἰδίων καταληφθήσεται καὶ οἱ πεπιστευμένοι φίλοι ἐξ αὐτοῦ προδώσουσιν αὐτόν· καὶ φόνοι πολλοὶ καὶ προσβολαὶ ἔσονται ὑπὸ τῶν ἀστῶν πολιορκούντων καὶ ὁ δυναστεύων ἀπολεῖται, καὶ ἕτερος διαδέξεται τὴν ἐξουσίαν. μετὰ δὲ τὴν ἄκαιρον περίστασιν προεπιβουλεύσαντες τούτῳ δυνάσται ἐν τῇ τούτου οἰκίᾳ πρότερον δυναστεύων ἀπὸ τῶν ἰδίων ἐγκαταλειφθεὶς ἁλώσεται. μετὰ χρόνον δέ τινα οἱ προεπιβουλεύσαντες τῷ δυνάστῃ τίσουσι δίκας.

5 νῆσος corr. Hertlein : δῆλος V. 7 οὐδὲν οὐ μὴ V. 9 Ἀμαλθείας consulto correctum potius quam corruptum videtur ex Εἰλειθυίας (cf. Heph. et quae ibi adnotavi) quae quam stellam significaret, posterioris temporis astrologis ignotum erat. Secundum Eratosthenis *Catast.* ed. Robert, p. 100 sqq. et Hygin. II, 13, Amaltheae capra inter caeli stellas recepta est quae cum Capricorno optime conspirare interpolatori videbatur. Neque tamen ἀκέφαλος dici poterat : inde eundem interpolatorem ὃ οὐδ' ἐστὶν ἀκέφαλον scripsisse consentaneum est (cf. Arat. v. 164 ἀλλ' ἡ μὲν πολλή τε καὶ ἀγλαή). 12 et 14 ἢ addidi. 14 ἔχωσι V : ἔχουσα scripsi (nempe ἐκλείπῃ). 25 προσεπιβουλεύσαντες V. 26 τούου τῶν V.

1 ὁ πρότερον (τῆς Ἀσίας) δυναστεύων ἀπὸ τῶν ἰδίων ἐγκαταλειφθεὶς κτλ. : simultatum quae Attalo Pergameno cum Eumene II fratre ad tempus intercesserunt (a. 172 et 168. cf. Wilcken apud Wissowa, II, 2159 sq.) exemplum auctorem recoxisse et immutasse suspicatus eram, sed excerpta nova huic coniecturae minus favent.

there will be periodic diseases among people from east to west, and Phoenicia will be besieged by foreign enemies, and the island called Cyprus will be plotted against by some ruler, but the one plotting will accomplish nothing, because the Sign of Amaltheia is in conjunction with Capricorn, which is not even headless. If during the ninth, tenth, and eleventh morning hours [the Moon] still has some portion of its deficiency before being hidden or cleansed, setting in the west, an army will advance upon Asia and the ruler will be seized by his own people and his trusted friends will betray him; and there will be many murders and assaults by the citizens who are besieging, and the ruler will perish, and another will succeed to power. And after the untimely crisis, rulers who had previously plotted against him in his own house

the one who previously held power, abandoned by his own people, will be captured. But after some time, those who had previously conspired against the ruler will pay the penalty.

5 νήσος corr. Hertlein: δῆλος V.n7 οὐδὲν οὐ μὴ V. 9 Αμαλθείας consultoncorrected rather than corrupted is derived from Ειλειθυίας (cf. Heph. and to whom I have noted) which, as it signified a star, was unknown to the astrologers of later times. According to Eratosthenes' Catast. ed. Robert, p. 100 sq. and Hyginus II, 13, the goat of Amalthea was taken among the stars of the sky, which seemed to the interpolator to conspire best with Capricornus. Nor could it be called ἀκέφαλος: it is consistent that an interpolator ὃ οὐδ' ἐστὶνἀκέφαλον wrote (cf. Arat. v. 164 ἀλλ' ἡ μὲν Μελοῦ τε καὶἀγλαή). 12 and 14 ἡ I added. 26 ou ton n.

1 the one who previously held power (over Asia), abandoned by his own people, etc.: I had suspected that the author had reused and altered the example of the feigned differences that arose for a time between Attalus of Pergamon and his brother Eumenes II (172 and 168 AD, cf. Wilcken in Wissowa, II, 2159 sq.), but the new excerpts are less favorable to this conjecture.

παθόντες ἀντίποινα τὴν ὁμοίαν <ἐν> τούτῳ τῷ τόπῳ λήψονται καταστροφήν. ἕτεροι δὲ πάλιν διαδέξονται τὴν τούτων ἐξουσίαν, οἵτινες τὰ ὑπὸ τούτων θεμελιωθέντα μεταθήσουσι, καὶ οἱ κάκιστοι τῶν κρεισσόνων ἔμπροσθεν ἴσονται, οἱ δὲ κρείσσονες καὶ οἱ ἔνδοξοι ἀπαρρησίαστοι περιπατήσουσιν. ἀλλὰ κατὰ φορὰν ἄντικρυς τὸ θεῖον τὴν πρόνοιαν τῶν ἐπταικότων ποιήσεται, καὶ ἀπολήψονται τὴν ἀρχαίαν στάσιν παρ' ἐλπίδα.

Μηνὶ Φεβρουαρίῳ. Ἐὰν ἐν τῷ Ὑδροχόῳ ὁ Ἥλιος ἐκλείπῃ ὥρᾳ πρώτῃ, δευτέρᾳ καὶ τρίτῃ, τῷ Πέρσῃ σημαίνει στάσιν, Ἀραβίᾳ καὶ Συρίᾳ, Αἰγύπτῳ, Αἰθιοπίᾳ, Λιβύῃ καὶ τῇ πρὸς ἑσπέραν καὶ ζέφυρον ὅλῃ ἐπαλλήλων συστροφήν. ὥρᾳ δὲ τετάρτῃ, πέμπτῃ καὶ ἕκτῃ ἐνέδραι πολλαὶ ἔσονται, πάντα δὲ ἀπολεῖται μετ' ὀλίγον, καὶ οἱ καρποὶ βλαστήσαντες καλῶς ἐπὶ σῆψιν ἔσονται. ἐὰν δὲ ὥρᾳ ἑβδόμῃ, ὀγδόῃ, ἐνάτῃ καὶ δεκάτῃ, Ἰταλίᾳ, Κιλικίᾳ, Λιβύῃ καὶ τῇ Λακωνικῇ ἔρις ταῖς πόλεσιν ἔσται πρὸς ἀλλήλας. τὰ δὲ αὐτὰ συμβήσεται καὶ ἑνδεκάτῃ καὶ δωδεκάτῃ ὥρᾳ.

Ἐὰν δὲ ἡ Σελήνη ἐκλείψῃ οὖσα ἐν Ὑδροχόῳ ὥρᾳ πρώτῃ, δευτέρᾳ, τρίτῃ καὶ τετάρτῃ ὅλῃ ἢ τὰ δύο μέρη, τοῖς ἐν Κιλικίᾳ ἐκ τῶν

Ἐν δὲ Ὑδροχόῳ Ἥλιος ἐκλείψας τῇ πρώτῃ τριώρῳ τῷ πρὸς εὖρον μέρει, Μεσοποταμίᾳ, Ἀραβίᾳ, Συρίᾳ Κοίλῃ, Αἰγύπτῳ, Αἰθιοπίᾳ, Λιβύῃ καὶ τοῖς πρὸς ἑσπέραν πᾶσι σημαίνει ὄχλων ἔσεσθαι συστροφάς. ἐν δὲ τῇ δευτέρᾳ τριώρῳ ἐκλείπων τοὺς καρποὺς βλαστήσαντας ἐπισινεῖς ποιήσει καὶ ἔνυδρα πολλὰ γενόμενα ἀπολεῖται. τῇ δὲ τρίτῃ τριώρῳ ἔριν καὶ στάσιν προμηνύει ἔσεσθαι Ἰταλίᾳ Κιλικίᾳ Λιβύῃ Λακωνικῇ καὶ ταῖς ἐν αὐταῖς πόλεσι πρὸς ἀλλήλας· ἐν δὲ τῇ τελευταίᾳ τριώρῳ ὁμοίως τὰ αὐτὰ σημαίνει.

Ἡ δὲ Σελήνη ἐκλείπουσα ἐν τῇ πρώτῃ τριώρῳ ὅλη ἢ τὸ δίμοιρον μέρος παρὰ τῶν δυναστῶν τοῖς ἐν Κιλικίᾳ πολλὰ ὀχληρὰ ἐπιταχθήσεσθαι καὶ βαρέα

1 ἀντάποινα V. 2 ἐν add. Hertlein. 2-3 καὶ καταστροφήν V. 5 θεμελιωθέντες V. 7 ἐπίπροσθεν coni. Hertlein. 10 καταφοράν V. 14 ἐὰν τῷ Υ. V. 20 ὅλων V. 22 ἔνεδραι V : fort. scrib. ἔνυδροι πολλαὶ <χῶραι> ἔσονται. 28 ἀρίσταις V : ἔρις ταῖς scr., cf. Heph. 32 ἐκλείψει V.

33 δίμοιρον P quod iure praestulit Riess : δεύτερον μέρος A.

Having suffered, they will receive retribution and meet a similar downfall in this same place. Others in turn will succeed to their power, and will alter what was established by them; and the worst of the more powerful will come to the fore, while the more powerful and the distinguished will walk without freedom of speech. But in due course providence will directly make provision for those who have stumbled, and they will recover their former standing beyond all hope. In the Month of February. If the Sun is eclipsed in Aquarius at the first, second, and third hour, it signifies for Persia turmoil, and for Arabia and Syria, Egypt, Ethiopia, Libya, and the whole region toward the west and the Zephyr, successive convulsions

When the Sun is eclipsed in Aquarius in the first three-hour period, on the side toward the east, it signifies that there will be gatherings of mobs in Mesopotamia, Arabia, Coele-Syria, Egypt, Ethiopia, Libya, and all regions toward the west. Eclipsing in the second three-hour period, it will damage the crops that have sprouted and many watery things that have arisen will perish; in the third three-hour period it foretells that there will be strife and discord in Italy, Cilicia, Libya, Laconia, and the cities within them against one another; and in the final three-hour period it signifies the same things likewise.

of strife. But at the fourth, fifth, and sixth hour there will be many ambushes, and everything will perish after a short time, and the crops, having sprouted well, will turn to rot. But if at the seventh, eighth, ninth, and tenth hour, Italy, Cilicia, Libya, and Laconia will have strife among their cities against one another. The same things will occur also at the eleventh and twelfth hour.

But if the Moon is eclipsed while in Aquarius in the first, second, third, and fourth hour, wholly or two-thirds, for those in Cilicia from the

The Moon being eclipsed in the first three-hour period, wholly or by two-thirds, that many troublesome and burdensome things will be imposed upon those in Cilicia by the rulers

1 retribution N. 2 Ev add. Hertlein. n2-3 and destruction V. 5 founded V. 7 epiprosthen coni. Hertlein.n10 kataforan C. 14 if to c. V.n20 of all V. 22 ambushes V : fort. scrib.nἔνδροι multiple < χόραι > ἔσονται.n28 ἔρισταις ν : ἔρις ταῖς ser., cf. Heph.n32 obliterate V.

78 dimetron P quod iure praetulitnRiess : second part A.

ὑπεράνω πολλὰ σκληρὰ καὶ βαρέα ἐπιρριφήσεται. πέμπτῃ, ἕκτῃ ὥρᾳ <ὁμοίως. ἑβδόμῃ, ὀγδόῃ, ἐνάτῃ> περὶ Κύπρον ἔσται ὅ τι ἀπὸ τῶν καινῶν λυπηρόν, Τυρρηνοὶ δὲ καὶ Ἰταλοὶ νόσοις χαλεπαῖς περιπεσοῦνται. δεκάτῃ, ἑνδεκάτῃ, δωδεκάτῃ ὥρᾳ οἱ ἐν τῇ Λιβύῃ γενόμενοι πολεμήσουσι τοὺς τὰς πόλεις οἰκοῦντας, καὶ πολὺς λαὸς ἀπολεῖται, τούς τε καρποὺς> αὐτῶν ἄλλοι τρυγήσουσι καὶ αὐτοὶ ἀποκλεισθήσονται.

Μηνὶ Μαρτίῳ. Ἐὰν ἐν Ἰχθύσιν ὁ Ἥλιος ἐκλείπῃ ὥρᾳ α' β' γ' ὅλος ἢ τὰ β' μέρη, ὁ τῆς Ἀσίας ἡγούμενος ὑπὸ βαρβάρου ἔθνους ταπεινωθήσεται καὶ πολλὰς ὑπάρξεις ἀποβαλεῖ. μετὰ δὲ ἔτη τέσσαρα ἢ ἔτι μικρῷ πλεῖον ἄλλος τὴν ἐξουσίαν παραλήψεται. ἐὰν δὲ δ' ε' ς', ἐν Αἰγύπτῳ πένθος· ἐὰν δὲ περὶ μέσον ἡμέρας ἐκλείπῃ, ἄτοπα πολλὰ καὶ χαλεπὰ ἐξ ὄχλων ἐν Αἰγύπτῳ καὶ Συρίᾳ ἔσται. ἐὰν δὲ ἑβδόμῃ, ὀγδόῃ ὥρᾳ, σημαίνει Ἀρμενίᾳ, Καππαδοκίᾳ, Ἰωνίᾳ, Λυδίᾳ, Ἑλλησπόντῳ τὰ ἐμφανέστερα τῶν κακῶν ἔσεσθαι.

Ἐὰν δὲ ἡ Σελήνη ἐν Ἰχθύσιν ἐκλείπῃ ὥρᾳ α' β' γ' ὅλη, Αἰγυπτίοις νόσοι φόνοι ἀναλώσεις πρά-

σημαίνει. ἐν δὲ τῇ δευτέρᾳ τριώρῳ ὁμοίως. ἐν δὲ τῇ τρίτῃ περὶ Κύπρον ἄτοπόν τι ἔσεσθαι καὶ λυπηρόν, Τυρρηνούς τε καὶ Ἰταλοὺς νόσοις περιπεσεῖσθαι χαλεπαῖς. ἐν δὲ τῇ τελευταίᾳ τριώρῳ τοὺς ἐν τῇ περιχώρῳ Λιβύης τοῖς τὰς πόλεις οἰκοῦσι πολεμήσειν σημαίνει καὶ τοὺς καρποὺς αὐτῶν ὑπ' ἄλλων τρυγηθῆναι καὶ τὰς ὁδοὺς ἀποκλεισθῆναι.

Ἐν δὲ τοῖς Ἰχθύσιν ὁ Ἥλιος ἐκλείπων ἐν τῇ πρώτῃ τριώρῳ ὅλος ἢ τὸ δίμοιρον τοῦ κύκλου, τὸν τῆς Ἀσίας δυνάστην ὑπὸ βαρβάρων μηνύει ταπεινωθήσεσθαι καὶ πολλὰ ἀποβαλεῖν καὶ μετὰ τριετίαν <ἢ> μικρῷ πλέον ἄλλον τὴν ἐξουσίαν ἀπολαβεῖν. τετάρτῃ δὲ καὶ πέμπτῃ ἐκλείπων ἀπὸ πολλῶν τὴν Αἴγυπτον καὶ Συρίαν ὀχληθήσεσθαι. ἑβδόμῃ δὲ καὶ ὀγδόῃ χαλεπὰ πείσεσθαι Ἀρμενίαν, Καππαδοκίαν, Φρυγίαν, Ἰωνίαν, Λυδίαν, Ἑλλήσποντον. δεκάτῃ δὲ καὶ ἑνδεκάτῃ ὥρᾳ ἐκλείψας θάνατον ἀνθρώποις ἔσεσθαι ἀπὸ τῆς βαρβάρων χώρας εἰς Ἕλληνας καὶ τοῖς παραθαλασσίοις τόποις λοιμὸν σημαίνει.

Καὶ Σελήνη δὲ ἐκλείπουσα ἐν τῇ πρώτῃ τριώρῳ Αἰγυπτίοις νόσους, φόνους, πράσεις, ἁλώσεις δηλοῖ. ἐν δὲ τῇ

3 ὁμοίως - ἐνάτῃ add., cf. Heph. 5 Τυρρήνιοι V. 12 αὐτοὶ Monac. et V : ὁδοὶ Heph. 16 Eumenem II regem Pergamenorum significari Cumont putat quamquam cladis a Gallis a. 168 a. Chr. n. acceptae per octo annos superstes erat. Cf. supra ad p. 144, 1 (col. 1) et infra p. 147, 26. 19 ἀποβαλεῖ recte Hertlein (cf. Heph.) : μεταβαλεῖ codd. 20 ἐπὶ codd., corr. Hertl. 22 ε' καὶ ς' V. 26 σημαίνει om. V. 28-29 ἐμφανέστατα Monac. 29 ἔσται codd. Hic desinit V.

19 ἢ addidi. 23 πάθη ἔσεσθαι P.

many harsh and heavy things will be cast down from above. In the fifth, sixth hour, likewise. In the seventh, eighth, ninth hour, something new and grievous will befall Cyprus, and the Tyrrhenians and Italians will fall into severe diseases. In the tenth, eleventh, twelfth hour, those dwelling in Libya will make war against those inhabiting the cities, and a great multitude will perish, and others will harvest their crops while they themselves will be shut out.

Month of March. If the Sun is eclipsed in Pisces at hours 1, 2, 3, wholly or two-thirds, the ruler of Asia will be humbled by a barbarian nation and will lose many possessions. After four years, or a little more, another will assume power. If at hours 4, 5, 6, there will be mourning in Egypt; if the eclipse occurs around midday, many strange and grievous things will come to pass from the crowds in Egypt and Syria. If at the seventh or eighth hour, it signifies that the more manifest of evils will come upon Armenia, Cappadocia, Ionia, Lydia, and the Hellespont.

If the Moon is eclipsed in Pisces at hours 1, 2, 3, wholly, diseases, murders, and destructions will afflict the Egyp-

it signifies. Likewise in the second three-hour period. In the third, something strange and distressing will occur around Cyprus, and the Tyrrhenians and Italians will fall into severe illnesses. In the last three-hour period, those in the surrounding region of Libya will make war upon those inhabiting the cities.

it also signifies that their fruits will be harvested by others and that the roads will be blocked. 10

When the Sun eclipses in Pisces in the first three-hour period, wholly or two-thirds of the disk, it portends that the ruler of Asia will be humbled by barbarians and will lose much, and after three years, give or take a little, another will take power. Eclipsing in the fourth and fifth hour, it portends that Egypt and Syria will be troubled by many. In the seventh and eighth, Armenia, Cappadocia, Phrygia, Ionia, Lydia, and the Hellespont will suffer hardships; in the tenth and eleventh hour, an eclipse portends death for people coming from the land of the barbarians against the Greeks, and signals plague for the coastal regions.

And when the Moon eclipses in the first three-hour period, it indicates diseases, murders, sales, and captures for the Egyptians. And in the

3 likewise — ninth add., cf. Heph. 5 Tyrrhenioi V. 12 autoi Monac. et V : Hodoi Heph. 16 Eumenem II regem Pergamenorum significari Cumont putat quamquam cladis a Gallis a. 168 a. Chr. n. acceptae per octo annos superstes erat. Cf. supra ad p. 144, 1 (col. 1) et infra p. 147, 26. 19 apobalei recte Hertlein (cf. Heph.): metabalei codd. 20 epi codd., corr. Hertl. 22 e' kai s' V. 26 semainei om. V. 28-29 emphanesatata Monac. 29 estai codd. Hic desinit V.

19 ἢ added by me. 23 sufferings will occur R.

σεις ἔσονται· ὥρᾳ ε' ς' ζ', Αἰγύπτῳ δυνάστου πένθος ἔσται ἢ καὶ τὸ σῶμα εἰς νόσον χαλεπὴν καὶ ἐπισφαλῆ ἐμπεσεῖται· τέκνων αὐτοῦ θάνατος ἔσται. ἐὰν η' θ' ι' ια', ληστεῖαι κατὰ θάλασσαν πολλαὶ ἔσονται· ἐὰν δὲ ιβ', <ἰχθύων> ἁλώσεις πανταχοῦ ἔσονται· Μήδοις δὲ πρὸς ἀλλήλους πόλεμος ἔσται.

Ἐὰν δὲ ἐν τῷ αὐτῷ μηνὶ ὁ Ἥλιος μὲν Ἰχθύσιν ἐκλείπῃ, ἡ δὲ Σελήνη ἐν Παρθένῳ προτέρα αὐτοῦ ἐκλείπῃ ἀπὸ δυσμῶν, ὁ δὲ Ἥλιος ἀπὸ ἀνατολῶν, ὁ τῆς Ἀσίας ἡγούμενος ὑπὸ βαρβάρου ἔθνους ταπεινωθήσεται· φόρους οἴσει πολλῶν χρημάτων καὶ αἰχμάλωτοι αὖθις πολλοὶ ἐκ τῶν πόλεων ἔσονται.

Ἐὰν <δὲ> ἡ Σελήνη ἐν Χηλαῖς, Ἥλιος δὲ ἐν Κριῷ τῷ αὐτῷ μηνὶ ἐκλείπῃ, πένθος ἔσται ἐν Αἰγύπτῳ καὶ ἐν τῇ Ἀσίᾳ καὶ ἀλληλοφονία καὶ ὁ ἰσχύων τὸν ἀσθενέστερον ἀδικήσει, ὁ στρατὸς ταραχθήσεται καὶ αἷμα ἔσται πολύ.

δευτέρᾳ τριώρῳ Αἰγυπτίοις ἐπὶ τέκνου δυνάστου πένθος καὶ φθορὰν αὐτῷ τῷ δυνάστῃ καὶ νόσον χαλεπὴν καὶ ἐπισφαλῆ, Κύπρον δὲ ἀκρίδα πολλὴν λυμανεῖσθαι προμηνύει. ἐν δὲ τῇ τρίτῃ τριώρῳ ληστείας κατὰ θάλασσαν πανταχοῦ γενέσθαι. ἐν δὲ τῇ τελευταίᾳ μερίδι τῶν ὡρῶν ἐκλείπουσα ἰχθύων ἅλωσιν πανταχοῦ σημαίνει, Μήδοις δὲ πρὸς ἀλλήλους πόλεμον.

Σελήνης δὲ ὁμοχρόου γενομένης τῷ ἀέρι ἤτοι τῆς ἐκλείψεως αὐτῆς θάνατον ἀνθρώπων ἀπανταχοῦ σημαίνει.

Καθολικῶς δὲ ἐσημειώσαντο Αἰγόκερῳ, Ὑδροχόῳ, Ἰχθύσι, Κριῷ ἐκλείψεως γενομένης βλάβην βασιλεῦσι σημαίνειν, Ταύρῳ δὲ καὶ Διδύμοις καὶ Καρκίνῳ καὶ Λέοντι ὄχλων ἀκαταστασίας καὶ ταραχὰς καὶ ἔριν, Παρθένῳ δὲ καὶ Ζυγῷ καὶ Σκορπίῳ καὶ Τοξότῃ ἱεροῖς τόποις καὶ χώραις ἑλώδεσιν <...>.

Τὰς δὲ ἐν τῷ αὐτῷ μηνὶ τῆς Σελήνης καὶ τοῦ Ἡλίου γενομένας ἐκλείψεις ἐκ διαμέτρου ἀποτελεῖν παρετηρήσαντο ἐκ τῆς συγκράσεως ἑκατέρας ἐκλείψεως τῶν προεκτεθειμένων ἀποτελεσμάτων. ἵνα δὲ μὴ μακρὸν τὸν ὑπομνηματισμὸν ποιήσωμεν, ἀφείσθω τοῦτο τοῖς εὐεπιβόλοις ἀφ' ἑαυτῶν ἐπιγνῶναι.

3-4 ἐπισφαλῆ scripsi : ἡ κεφαλή cod. 7 ἰχθύων suppl. ex Heph. 26-27 cf. supra m. Mart. v. 3. 29 cf. supra p. 136, 32 sq.

11-21 om. Exc. Monac. 21 lacunam statui : βλάβην vel διαπαγὰς vel sim. addendum. 28-29 εὐεπηβόλοις P fors. recte, cf. Kroll, *Catal.*, V, 2, p. 147.

there will be seizures; in the 5th, 6th, 7th hour, there will be mourning for the ruler of Egypt, or his body will fall into a grave and dangerous illness; there will be death of his children. In the 8th, 9th, 10th, 11th, there will be many acts of piracy at sea; if in the 12th, there will be catches of ⟨fish⟩ everywhere; and among the Medes there will be war among themselves.

In the second three-hour period it portends mourning for the Egyptians over the child of a ruler, and ruin for the ruler himself, and a severe and dangerous illness; and it foretells that a great plague of locusts will devastate Cyprus. In the third three-hour period it portends that piracy at sea will occur everywhere; and when the eclipse falls in the last portion of the hours, it signifies the catching of fish everywhere, and war among the Medes against one another.

When the Moon takes on the same color as the air, that is, during its eclipse, it signifies the death of people everywhere.

In general, they noted that when an eclipse occurs in Capricorn, Aquarius, Pisces, or Aries, it signifies harm to kings; in Taurus, Gemini, Cancer, and Leo, unrest, disturbances, and strife among the masses; in Virgo, Libra, Scorpio, and Sagittarius, in sacred places and marshy regions <...>.

But if in the same month the Sun eclipses in Pisces and the Moon in Virgo eclipses before it — the Moon from the west, the Sun from the east — the ruler of Asia will be humbled by a barbarian nation; he will pay tribute of great sums of money, and many captives from the cities will once again be

tai.

If the Moon is in Libra and the Sun is in Aries and there is an eclipse in the same month, there will be mourning in Egypt and in Asia, and mutual slaughter, and the strong will do wrong to the weak, the army will be thrown into confusion, and there will be much bloodshed.

They observed that eclipses of the Moon and the Sun occurring in the same month, in opposition, produce their effects from the combination of the outcomes of each of the eclipses set forth above.

But lest we make the commentary too lengthy, let this be left to those of ready wit to discern for themselves.

3-4 precarious scripsi : the head cod.n7 Pisces suppl. ex Heph. 26-27 cf. nsupra m. Mart. v. 3. 29 cf. supra p. 136,n32 sq.

11-21 om. Ex. monk 21 lacunamnslalui : damage vel plunder vel sim.naddendum. 28-29 εὐεπιβολοις P fors. nrecte, cf. Kroll, Catal., V, 2, p. 147.

Ἐὰν δὲ ἐν Σκορπίῳ ἡ Σελήνη, ὁ δὲ Ἥλιος ἐν Ταύρῳ, ὄχλοι ταραχὴν ποιήσουσι καὶ τὰ κοινὰ διαρπάσονται καὶ ἱεροῖς τόποις τὰς χεῖρας προσοίσουσι.

Ἐὰν δὲ ἡ Σελήνη ἐν Τοξότῃ, ὁ δὲ Ἥλιος ἐν Διδύμοις, τοῖς ἐν Κιλικίᾳ καὶ Ἰταλίᾳ καὶ Λιβύῃ ἀπὸ τῶν δυναστῶν πολλὰ καὶ βαρέα ἐπιταγήσεται.

Ἐὰν δὲ ἐν Αἰγοκέρωτι ἡ Σελήνη, ὁ δὲ Ἥλιος ἐν Καρκίνῳ, τοῖς ἐν Μηδίᾳ καὶ τοῖς πρὸς βορρᾶν οἰκοῦσι καὶ νότον πόλεμος ἔσται καὶ συγκρουσμοὶ καὶ διὰ τοῦ ἀλλήλων αἵματος πορευθήσονται.

Ἐὰν δὲ ἐν Ὑδροχόῳ ἡ Σελήνη, ὁ δὲ Ἥλιος ἐν Λέοντι, Καππαδοκίᾳ Φρυγίᾳ Μακεδονίᾳ βαρβάρων ἔφοδοι ἔσονται· ἐν Αἰγύπτῳ δὲ ἐπίσημος ἀνὴρ ἀπολεῖται, καὶ ὄχλοι ἐπ' ἀλλήλους ἥξουσι καὶ πτώματα οὐκ ὀλίγα ἔσται.

Ἐὰν ἐν Ἰχθύσι μόνον ἡ Σελήνη, ὁ δὲ Ἥλιος ἐν Παρθένῳ ἐκλείπῃ τῷ αὐτῷ μηνί, τοὺς ἐν Βιθυνίᾳ καὶ Ἐλυμαΐδι μεγάλοι φόβοι ἐπελεύσονται· καὶ πολὺς λαὸς ἄλλῃ μεταρριφήσεται· οἱ δὲ εἰς ἀλλοδημίας φεύξονται.

Ἐὰν δὲ ἐν Κριῷ μὲν ἡ Σελήνη, ὁ δὲ Ἥλιος ἐν Χηλαῖς, <ἐν> τῇ Αἰγυπτίων χώρᾳ πολὺς ὄχλος ἀθροισθήσεται· Λιβύη δὲ καταφθαρήσεται, Κιλικίᾳ δὲ πολλὰ ἄτοπα ἐκ λῃστῶν καὶ φίλων πάθη ἔσται ἀνθρώπων τε ἐπισήμων θάνατος ἔσται.

Ἐὰν δὲ ἡ Σελήνη ἐν τῷ Ταύρῳ,

7 cf. supra p. 133, 32 et 134, 10 sq. 15-16 cf. Psalm. 67, 24 ὅπως ἂν βαφῇ ὁ ποὺς σου ἐν αἵματι. 19-23 cf. supra, p. 135, 3 sqq. 32 ἐν add. 36 παθήσεται cod.

But if the Moon is in Scorpio and the Sun is in Taurus, the masses will cause tumult, the common goods will be plundered, and they will lay hands upon sacred places.

But if the Moon is in Sagittarius and the Sun is in Gemini, many heavy burdens will be imposed upon those in Cilicia, Italy, and Libya by those in power.

But if the Moon is in Capricorn and the Sun is in Cancer, there will be war and clashes for those dwelling in Media and those living to the north and south, and they will march through one another's blood.

But if the Moon is in Aquarius and the Sun is in Leo, there will be incursions of barbarians into Cappadocia, Phrygia, and Macedonia; and in Egypt a distinguished man will perish, and the masses will turn against one another, and there will be no few casualties.

If the Moon alone is in Pisces and the Sun is eclipsed in Virgo in the same month, great fears will come upon those in Bithynia and Elymais; and a great multitude will be displaced elsewhere, and some will flee to foreign lands.

But if the Moon is in Aries and the Sun is in Libra, a great multitude will be assembled in the land of the Egyptians; Libya will be utterly ruined, and in Cilicia there will be many strange sufferings caused by bandits and allies, and there will be death of distinguished men.

But if the Moon is in Taurus,

7 cf. supra p. 193, 32 et 134, 10 sq. 15-16 cf. Psalm. 67, 24 ὅπως ἂν βαφῇ ὁ πούς σου ἐν αἵματι. 19-23 cf. supra, p. 135, 3 sqq. 32 ἐν add. 36 παθήσεται cod.

ὁ δὲ Ἥλιος ἐν Σκορπίῳ, θηριώδης ἡ κατάστασις ἐν τῇ Λιβύῃ.

Ἐὰν δὲ ἡ Σελήνη ἐν Διδύμοις, ὁ δὲ Ἥλιος ἐν Τοξότῃ, Ἕλληνες πρὸς ἀλλήλους πολεμήσουσι πολύς τε χειμὼν κατὰ γῆν καὶ κατὰ θάλασσαν ἔσται.

Ἐὰν δὲ ἡ Σελήνη ἐν Καρκίνῳ, ὁ δὲ Ἥλιος ἐν Αἰγόκερῳ, <οἱ> ἀπὸ δυσμῶν περιδέξιοι ἔσονται καὶ τῶν ὑπὲρ ἀνατολὰς οἰκούντων <κρατήσουσιν> καὶ ἐν Συρίᾳ λαοῦ ἔσται ἐπέγερσις.

Ἐὰν δὲ ἡ Σελήνη ἐν Λέοντι, ὁ δὲ Ἥλιος ἐν Ὑδροχόῳ, ἐν Αἰγύπτῳ οἱ χείρονες τὰ τῶν κρεισσόνων περιελοῦνται· καὶ τόποι ἐπίσημοι ἐρημωθέντες μετασχηματισθήσονται.

Ἐὰν δὲ γένηται ἔκλειψις Ἡλίου καὶ τῆς Σελήνης ὥρᾳ νυκτὸς καὶ τῆς ἡμέρας ἐν ὁποιῳδηποτοῦν ζῳδίῳ ἀπὸ ὥρας πρώτης ἕως τρίτης, ἔσται τὰ ἀποτελούμενα Συρίᾳ καὶ Αἰγύπτῳ· ἀπὸ δὲ τετάρτης ὥρας ἕως ἕκτης, ἐν Μηδίᾳ καὶ Ἐλυμαΐδι καὶ Κύπρῳ καὶ Ἀσίᾳ· ἀπὸ δὲ ὥρας ἕκτης ἕως ὀγδόης Ῥόδῳ καὶ Σικελίᾳ καὶ τοῖς ἰσομέτροις· ἀπὸ ἑνάτης ἕως δεκάτης τοῖς ἑσπερίοις κλίμασιν, ἐν ᾧ χρόνῳ δέον ἐστί, τὸ ἀποτελούμενον γενήσεται[1].

1-2 θηριωδῶς cod. Cf. supra, p. 139, 30. 4 Ἕλληνες : supra p. 140, 25 Κρῆτες. 9 οἱ et infra 12 κρατήσ. addidi. 13 ἐπέργερσις cod. Cf. p. 134, 24. 20 Haec quoque usque ad finem omisit Hephaestio. 28 ἕκτης : corrigendum videtur ἑβδόμης ; sed ceteri quoque numeri corrupti. Cf. adnotationem.

[1] Hanc terrarum cum horis ipsis comparationem misere corruptam et decurtatam esse iam quod horae XI et XII desunt, VI bis ponitur, satis apparet.

and the Sun is in Scorpio, the condition in Libya will be savage.

But if the Moon is in Gemini and the Sun is in Sagittarius, the Greeks will wage war against one another, and there will be much stormy weather on land and on sea.

But if the Moon is in Cancer and the Sun is in Capricorn, those from the west will be ambidextrous and will prevail over those dwelling beyond the east, and in Syria there will be an uprising of the people.

But if the Moon is in Leo and the Sun is in Aquarius, in Egypt the inferior will strip away the possessions of the superior, and distinguished places, having been laid waste, will be transformed.

But if an eclipse of the Sun and the Moon occurs at a night hour and a daytime hour in whatever sign, from the first hour to the third, the effects will be upon Syria and Egypt; from the fourth hour to the sixth, upon Media and Elymais and Cyprus and Asia; from the sixth hour to the eighth, upon Rhodes and Sicily and the regions of equal latitude; from the ninth to the tenth, upon the western regions, at which time, as is fitting, the effect will come to pass.

1-2 θηριωδώς cod. Cf. supra, p. 139, 30. 4 Ἕλληνες: supra p. 140, 25 Κρήτες. 9 of et infra 19 κρατήσ. addidi. 13 ἐπέργερσις cod. Cf. p. 134, 24. 20 Haec quoque usque ad finem omisit Hephaestio. 28 Ἕκτης: corrigendum videtur ἑβδόμης; sed ceteri quoque numeri corrupti. Cf. adnotationem.

It is already sufficiently clear that this comparison of lands with the hours themselves has been wretchedly corrupted and mutilated, since hours XI and XII are missing and VI is placed twice.

Ἄλλα. Ἐὰν γένηται ἔκλειψις Ἡλίου ἢ Σελήνης ἡμέρας ἢ νυκτὸς ἀπὸ πρώτης ἕως <τρίτης>, προσδέξασθαι δεήσει τὰ ἀποτελούμενα μετὰ μῆνας τέσσαρας· ἐὰν <δὲ> ὥρᾳ τετάρτῃ, πέμπτῃ, ἕκτῃ, τὰ σημεῖα ἔσται μετὰ μῆνας η'· ὥρᾳ δὲ ζ' ἕως θ' μετὰ μῆνας θ'· ἀπὸ δὲ ὥρας ι' ἕως ιβ' μετὰ μῆνας ιβ'. 5

Haec excerpta Petosiridea iam paene typothetis tradita erant, cum casu incidi in nova eiusdem capituli fragmenta olim impressa, sed alio nomine inscripta, quae supra p. 142, 22 usque ad p. 146, 11 uncinis inclusa suo loco inserui. F. C. Hertlein enim in Hermetis vol. VIII (1874), p. 173-176, ex codice V(eneto) Marciano 366, f. 263 (cf. *Catal.*, II, p. 73, cod. 9) una cum imperatoris Iuliani edicto 10 de exequiis noctu celebrandis fragmentum quoddam astrologicum edidit, cuius priorem partem fere totam ex Lydo de ost., p. 19, 13 compilatam hic repetimus:

Περὶ ἡλιακῆς ἐκλείψεως τῆς ἐν τῷ βασιλικῷ τριγώνῳ τοῦ σοφωτάτου Λέοντος.

Ἐπὶ τοῦ βασιλικοῦ τριγώνου, Κριοῦ φημι Λέοντος καὶ Τοξότου, γινομένης 15 ἡλιακῆς ἐκλείψεως ἀνάγκη τινὰ τῶν περὶ τὴν βασιλείαν αὐτὴν παθεῖν τοιοῦτον, ὁποῖον συμβαίνει τῷ <Ἡλίῳ> περὶ τὸ τρίγωνον. εἰ δὲ περὶ τὴν ἑῴαν ἢ περὶ τὴν ἑσπέραν μέλλει τοῦτο συμβαίνειν, ἐξ αὐτοῦ τοῦ πάσχοντος τοῦτο φωστῆρος γενήσεται δῆλον τῷ τὸν μὲν Ἥλιον ἐκ τῆς Ἀσίας διὰ παντὸς ἀνίσχειν, τὴν δὲ Σελήνην ἐκ τῆς Εὐρώπης. ἐκεῖνο προσεπιθεωρούμενον, ὡς ὅταν ἔκλειψις Λέοντι 20 γένηται, τοῖς μὲν βασιλεῦσι κάκωσιν μηνύει τινά, τὸν δὲ Νεῖλον ἀποστρέφει· ὥστε καὶ θαυμάζειν εἰκότως τὴν θεοῦ πρόνοιάν ἐστι, παρ' ὅλον τὸν τῆς εὐτυχεστάτης ταύτης βασιλείας (βασιλεῖ cod.)[1] καιρὸν ἐκλείψεως ἐπὶ τούτου τοῦ ζῳδίου μὴ γενομένης.

1 Num haec ex eodem fonte fluxerint, incertum. ἢ ☾ ἡμέρ in codice madore evanida. 2 τρίτης in cod. omissum. 15-17 = Lydus, l. c. 17-20 = ibid., 21, 6. 20-24 = Lyd., 19, 16.

Quamquam ne has quidem reliquias genuinum ordinem prorsus dissimulare tabula quam edidi in *Sphaera*, p. 296 (Πρόσωπα ὡρῶν κλίματος ἑκάστου) collata patet. Ibi quoque Syriam sequitur Aegyptus, deinde post Indiam hic ut supra p. 134, 30 vix consulto omissam Persis (hic Media), Babylon (hic Elymais), Cappadocia, Armenia, pro quibus hic Cyprus insula inserta est, deinde Asia ut hic, Ionia (hic Rhodus); postremo Libya Italia Creta, quarum in locum Sicilia cum regionibus ἰσομέτροις (i. e. sub eodem parallelo positis) et terrae occidentales (ἑσπέρια κλίματα) successerunt. Itaque tabulae illius fontes me iure inter Petosiridea quaesivisse (l. c., p. 297) novis fragmentis confirmatur.

[1] Regnum Leonis Sapientis (886-912) dicit quo regnante Leo Philosophus s. Sapiens vixit, cf. Krumbacher[2], p. 722; *Catal.*, I. p. 139, II, p. 22 et 52 (ubi cum imperatore confunditur philosophus), III, p. 4. Leonis tempora sane infelicissima fuisse testatur Gelzer apud Krumbacher, p. 977; nihilo minus haec quoque ex Lydo homo Byzantinus descripsit.

Another. If an eclipse of the Sun or Moon occurs by day or by night from the first to the third hour, one must expect the effects to come after four months; if however in the fourth, fifth, or sixth hour, the signs will come after 8 months; in the seventh to ninth hour, after 9 months; and from the tenth to the twelfth hour, after 12 months.

These Petosiridean excerpts had already nearly been handed over to the typesetters when I happened upon new fragments of the same chapter, once printed but inscribed under a different name, which I have inserted above at their proper place (p. 142, 22 through p. 146, 11) enclosed in brackets. For F. C. Hertlein, in Hermes vol. VIII (1874), pp. 173–176, edited from codex V(enetus) Marcianus 366, f. 263 (cf. Catal., II, p. 73, cod. 9), together with the edict of Emperor Julian on the celebration of funerals by night, a certain astrological fragment, the greater part of whose first section, compiled almost entirely from Lydus, de ost., p. 19, 13, we here reproduce:

On the solar eclipse in the royal triplicity,
by the most learned Leo.

When a solar eclipse occurs in the royal triplicity — I mean Aries, Leo, and Sagittarius — it is inevitable that something of that kind which befalls the Sun in relation to the triplicity will also be suffered by the kingship itself. If this is going to occur around the rising or around the setting, it will be made clear from the very luminary that undergoes this, in that the Sun always rises from Asia, while the Moon rises from Europe. This further observation is to be noted: that when an eclipse occurs in Leo, it portends some harm to kings and causes the Nile to turn back — so that one may reasonably marvel at divine providence, that throughout the entire period of this most fortunate reign no eclipse has occurred in this sign.

1 Whether these flowed from the same source is uncertain. ἢ ☾ ἡμέρ in code madoren17-20 faded. 2 τρίτης omitted in cod. **15-17 = Lydus, l. c.** = ibid., 21-6. 20-24 = Lyd., 19, 16.

Although it is clear from comparison with the table I published in Sphaera, p. 296 (Πρόσωπα ὡρῶν κλίματος ἑκάστου) that even these remains do not entirely conceal the genuine order. There too Syria is followed by Egypt, then after India — here as above at p. 134, 30 scarcely deliberately omitted — comes Persia (here Media), Babylon (here Elymais), Cappadocia, Armenia, in place of which Cyprus the island has been inserted here, then Asia as here, Ionia (here Rhodes); finally Libya, Italy, Crete, whose place was taken by Sicily with the regions ισομέτροις (i.e., situated under the same parallel) and the western lands (έσπέρια κλίματα). Therefore it is confirmed by the new fragments that I was right to seek the sources of that table among the Petosiridea (l. c., p. 297).

1 He refers to the reign of Leo the Wise (886–912), during whose reign Leo the Philosopher or Wise lived; cf. Krumbacher[3], p. 722; Catal., I. p. 139, II, p. 22 and 52 (where the philosopher is confused with the emperor), III, p. 4. That the times of Leo were indeed most unfortunate is attested by Gelzer in Krumbacher, p. 977; nonetheless this Byzantine writer also copied these passages from Lydus.

Ταῦτα περὶ ἡλιακῶν ἐκλείψεων εἴρηται ἐν τῷ πρώτῳ καὶ βασιλικῷ τριγώνῳ (τετραγώνῳ cod.).

Deinde in codice statim nullo ut videtur spatio intermisso sequuntur Μηνὶ Ἰανουαρίῳ περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης Ἐὰν ἐν Αἰγοκέρωτι κτλ. quae supra p. 142, 22-143, 29 edidimus. Desinunt igitur haec fragmenta (una cum fine folii) verbis τῶν κακῶν ἔσται, i. e. in medio de Piscibus capitulo. Miro igitur casu quae in codice Monacensi perierunt capitula de Capricorno et Aquario in Veneto servata sunt; exigua autem capituli de Piscibus particula quae in utroque codice habetur, haec excerpta Veneta ad idem pertinere opusculum ac Monacensia luculentissime demonstrat.

Leonis Sapientis s. Philosophi nomen priori capitulo π. ἡλιακῆς ἐκλείψεως τῆς ἐν τῷ βασιλικῷ τριγώνῳ recte inscriptum esse nemo negaverit : quippe quem de regibus et principibus apotelesmatica confecisse sciamus (cf. frustulum editum in *Catal.*, IV, p. 72). Sed alteram fragmenti partem, excerpta dico Petosiridea de Solis et Lunae defectionibus secundum duodecim signorum ordinem ab eodem auctore Byzantino nobis tradita esse nihil est quod probet. Nam variorum scriptorum tractatus et capitula permixta in codicibus astrologicis sese excipere tot exemplis nunc demonstratum est, ut prioris capituli inscriptionem, dum firmiora desunt argumenta, ad sequens trahere non liceat. Igitur Anonymi excerpta, non Leonis haec dicere praestabit, praesertim cum Hephaestionis excerpta p. 147, 14 sqq. longe aliam rationem sequantur quam Leonis de triangulo regali.

These things have been said concerning solar eclipses in the first and royal trigon (tetragono cod.).

Then in the codex, immediately following with no intervening space as it appears, come Μηνὶ Ἰανουαρίῳ περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης Ἐὰν ἐν Αἰγοκέρωτι κτλ., which we edited above at p. 142, 22–145, 29. These fragments therefore end (together with the end of the folio) with the words τῶν κακῶν ἔσται, i.e. in the middle of the chapter on Pisces. By a remarkable coincidence, therefore, the chapters on Capricorn and Aquarius that were lost in the Munich codex are preserved in the Venetian one; and the small portion of the chapter on Pisces that is found in both codices most clearly demonstrates that these Venetian excerpts belong to the same opuscule as the Munich ones.

No one would deny that the name of Leo the Wise, or the Philosopher, is correctly inscribed in the heading of the first chapter περὶ ἡλιακῆς ἐκλείψεως τῆς ἐν τῷ βασιλικῷ τριγώνῳ: for we know that he composed apotelesmatic works concerning kings and princes (cf. the fragment edited in Catal., IV, p. 72). But there is nothing to prove that the second part of the fragment — I mean the Petosiridean excerpts on the failures of the Sun and Moon arranged according to the order of the twelve signs — was transmitted to us by the same Byzantine author. For it has now been demonstrated by so many examples that treatises and chapters of various writers succeed one another intermixed in astrological codices, that it is not permissible, in the absence of stronger arguments, to extend the heading of the first chapter to the one that follows. It will therefore be preferable to call these excerpts Anonymous rather than Leo's, especially since the excerpts from Hephaestion at p. 147, 14 ff. follow a method quite different from that of Leo concerning the royal triangle.

EXCERPTA EX COD. 12 (MONAC. 525)

Andreae Libadeni Trapezuntii praedictiones pro anno mundi 6844 = 1336 p. Chr. n.

Codicem 12 (= Monac. 525) Andreas Libadenus protobullarius et chartophylax Trapezuntius propria manu se scripsisse testatur in fine libri (cf. supra p. 27). Praedictiones igitur quae in hoc libro f. 155–172 leguntur cum ad annum 1336 p. Chr. n. spectent, quo tempore Andreas Trapezunti vixit historiamque peregrinationis suae aliaque edidit, sine dubio ab ipso codicis auctore et compositae et scriptae sunt. Martii autem eius anni die secundo Sol defecerat, unde vulgus commotum et ad seditionem stimulatum esse scimus (cf. Michaelis Panareti Chronicon ed. Fallmerayer, *Abh. d. histor. Cl. d. Bayr. Akad.*, vol. IV, 1846, p. 17 : Μηνὶ Μαρτίῳ ἡμέρᾳ β' τῆς ἀρχινηστίμου τῆς ἁγίας μ' ἐγένετο ἔκλειψις τοῦ Ἡλίου ἀπὸ ὥρας δ' ἕως ὥρας ζ' καὶ ἐταράχθη τὸ κοινὸν κατὰ τοῦ βασιλέως, ὥστε καὶ ἔξωθεν τοῦ κουλᾶ [castelli] συναχθέντες λίθους ἔσυραν εἰς αὐτόν). Itaque has praedictiones optatissimum fere cuique promittentes ut multitudinis animos placarent, a Libadeno inter diem secundum et duodecimum mensis Martii anni 1336 conscriptas esse suspicor; quas Constantino Lucitae protonotario et protovestiario [1] eum dedidisse ex p. 153, 12 apparet. Ceterum ex Turcica vel Arabica lingua haec partim versa esse non negaverim (cf. p. 154, 10 τήν γε ἀλήθειαν ὁ θεὸς μόνος οἶδε καὶ οὐκ ἄλλος, quem finem scriptores Arabum opusculis imponere consuevisse notum est); universi quoque anni proprietates secundum dodecaeterida Turcicam auctorem definivisse infra apparebit (cf. p. 157, 6).

De Andrea Libadeno auctore libelli primus scripsit M. C. Paranicas in libro *Beiträge zur Byzantinischen Litteratur*, Monaci, 1870, p. 23-42, qui postea Libadeni Περιήγησιν edidit (Constantinopoli, 1874) cum praefatione maximam partem ex illo opusculo repetita; qui de his praedictionibus nihil dixisse videtur. De Liba-

[1] Hunc Lucitem panegyricum in S. Eugenium et alia scripsisse adnotat F. Cumont cf. Papadopulos-Kerameus, *Fontes historiae Trapezunticae*, I (Petrop. 1897), p. 1 sqq. : Κωνσταντίνου πρωτονοταρίου καὶ πρωτοβεστιαρίου τοῦ Λουκίτου ἐγκώμιον εἰς τὸν ἅγιον μεγαλομάρτυρα τοῦ Χριστοῦ Εὐγένιον κτλ., cf. etiam C. Krumbacher, *Byzant. Zeitschr.*, VI (1897), p. 631. Nomen gentile Λουκίτης (quod falso B. Docen bibliothecarius Monacensis in ipso codice in Δουκίτης correxit) occurrit etiam apud Fallmerayer, *Abh. der histor. Classe d. Bayr. Akad.*, III, 3, p. 12.

EXCERPTS FROM COD. 12 (MONAC. 525)

Predictions of Andreas Libadenus of Trebizond for the year of the world 6844 = 1336 A.D.

Andreas Libadenus, protobullarius and chartophylax of Trebizond, attests at the end of the book that he wrote Codex 12 (= Monac. 525) with his own hand (cf. above p. 27). The predictions, therefore, which are read in this book on ff. 155–172, since they pertain to the year 1336 A.D., at which time Andreas lived in Trebizond and published the account of his travels and other works, were without doubt both composed and written by the very author of the codex. On the second day of March of that year, the Sun had suffered an eclipse, from which we know that the common people were stirred up and incited to sedition (cf. Michael Panaretos, Chronicon, ed. Fallmerayer, Abh. d. histor. Cl. d. Bayr. Akad., vol. IV, 1846, p. 17: Μηνὶ Μαρτίῳ ἡμέρᾳ β΄ τῆς ἀρχινηστίμου τῆς ἁγίας μ΄ ἐγένετο ἔκλειψις τοῦ Ἡλίου ἀπὸ ὥρας δ΄ ἕως ὥρας τ΄ καὶ ἐταράχθη τὸ κοινὸν κατὰ τοῦ βασιλέως, ὥστε καὶ ἔξωθεν τοῦ κουλά [castelli] συναχθέντες λίθους ἔσυραν εἰς αὐτόν). Accordingly, I suspect that these predictions, promising almost everyone the most desirable outcomes so as to calm the spirits of the multitude, were written by Libadenus between the second and twelfth day of March in the year 1336; and that he presented them to Constantine Lucites, protonotarios and protovestiarios, as is evident from p. 153, 12.Moreover, I would not deny that these were in part translated from the Turkish or Arabic language (cf. p. 154, 10: τήν γε ἀλήθειαν ὁ θεὸς μόνος οἶδε καὶ οὐκ ἄλλος, which is a well-known ending that Arabic writers customarily place upon their works); it will also become apparent below that the author defined the characteristics of the year as a whole according to the Turkish twelve-year cycle (cf. p. 157, 6).

The first to write about Andrea Libadeno as the author of the booklet was M. C. Paranicas in the book Beiträge zur Byzantinischen Litteratur, Monaci, 1870, p. 23-42, who later published Libadeni Περιήγησι (Constantinople, 1874) with a preface largely repeated from that work; who appears to have said nothing about these predictions. Concerning Liba-

1 That this Lucites wrote a panegyric on St. Eugenius and other works is noted by F. Cumont, cf. Papadopulos-Kerameus, Fontes historiae Trapezunticae, I (Petrop. 1897), γ. 1 sqq.: Κωνσταντίνου πρωτονοταρίου καὶ πρωτοβεστιαρίου τοῦ Λουκίτου ἐγκώμιον εἰς τὸν ἅγιον μεγαλομάρτυρα τοῦ Χριστοῦ Εὐγένιον κτλ., cf. also C. Krumbacher, Byzant. Zeitschr., VI (1897), p. 631. The family name ΑουΚΙΤΝS (which B. Docen, librarian of Munich, wrongly corrected to Aoukling in the codex itself) also occurs in Fallmerayer, Abh. der histor. Classe d. Bayr. Akad., III, 3, p. 12.

deno cf. etiam C. Krumbacher, *Gesch. der Byzant. Litteratur*², p. 105 et 422. Ceterum Andream Libadenum non diversum esse ab Andrea Libadinario chartophylace iam supra (p. 28, 1) adnotavi.

Verborum scripturam ad leges orthographicas accommodavi; sermonem vulgarem nusquam mutavi. De eius ratione non hic est locus ut amplius exponam; nisi quod mirum in modum auctorem casuum inprimis accusativi et nominativi usum confudisse moneo.

Andreae Libadeni praedictiones pro anno 1336 p. Chr. n.

Ἦρξε σὺν θεῷ ὁ ϛωμδ' χρόνος, καὶ τοῦ Ἡλίου μεταβάντος ἀπὸ τοὺς Ἰχθύας ἐπὶ τὸν Κριὸν κατὰ τὴν ιβ' τοῦ παρόντος Μαρτίου μηνὸς ὥρᾳ δ' τῆς ἡμέρας, ὡροσκοποῦντος Καρκίνου καὶ οἰκοδεσποτοῦντος Σελήνης καὶ Ἀφροδίτης. θαρροῦντες γοῦν εἰς τὴν ἄφατον τοῦ θεοῦ μακροθυμίαν καὶ πολὺ ἔλεος προγράφομεν τὰ ἐσόμενα ἐν τῷ παρόντι ἐνιαυτῷ. καλῶς τοίνυν καὶ θεαρέστως ἔσεται ἐν πᾶσι τοῖς Χριστιανοῖς, μάλιστα τῷ κραταιῷ καὶ ἁγίῳ ἡμῶν αὐθέντῃ καὶ βασιλεῖ σὺν τῇ εὐσεβεστάτῃ δεσποίνῃ καὶ παντὶ τῷ θεοφρουρήτῳ παλατίῳ καὶ τῷ στρατῷ· ἅμα τῷ μεγαλοϋπερόχῳ ἄρχοντι τοῦ κραταιοῦ καὶ ἁγίου ἡμῶν αὐθέντου καὶ βασιλέως τοῦ μεγάλου Κομνηνοῦ καὶ πρωτονοταρίῳ καὶ πρωτοβεστιαρίῳ κυρῷ Κωνσταντίνῳ τῷ Λουκίτῃ, ὃν καὶ οὓς διαφυλάξει Κύριος ὁ θεὸς καὶ περιφρουρήσει ὁ ποιητὴς χρόνων καὶ βασιλεύων εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Ξύμπαντος ὧδε κρίσις ὑπάρχει χρόνου.

Δηλοῖ ἐν τῷ χρόνῳ τούτῳ πολλὰς συναρμογὰς ἀνδρογύνων καὶ ἀνθρώπων μεταβάσεις ἐκ τόπων εἰς τόπους καὶ μετατροπὰς ἐκ πράξεων εἰς πράξεις μετὰ συντομίας· κατὰ τόπους δὲ λιμὸς καὶ στενοχωρία· καὶ φανερωθήσονται αἱ πτωχεῖαι τῶν ἀνθρώπων· καὶ πρός τινας χώρας οὐκ ἔστιν πρὸς ἀγαθόν, ἀλλὰ κατὰ τόπους πόλεμοι καὶ αἱματεκχυσίαι

2 καὶ cave deleas; anni init. Sept. 3 μηνὸς γ' cod.; videtur ab scriptore deletum. 4 οἰκοδεσποτοῦντος, cf. infra ad 154, 4. 8 βασιλεῖ: Basilio I, qui a. 1333 regnum Trapezuntium usurpavit. Cf. Fallmerayer, *Gesch. der Kaisertums von Trapezunt* (Monaci, 1827), p. 174; id., *Abh. der histor. Classe der Bayr. Akad.*, IV, 1 (Mon. 1846), p. 16; Gelzer in Krumbacheri *Gesch. d. Byz. Litt.*², p. 1050. 9 δεσποίνῃ: reginae Irene. παλατίῳ: cf. quae de Scholariorum factione aulam regiam gubernante Fallmerayer, l. c., p. 169 sqq. collegit. 10 μεγαλο ὑπερόχ(ω) cod.: " excellentissimo ". cf. ὑπεροχή = excellentia. 12 πρωτοβεστιαρίῳ " vestiario primo " de hac dignitate cf. Cangius s. v. Βεστιάριος. κυροῦ Κωνσταντ(ίν)ου cod.: correxi. οὓς cod. Accentus gravem acutum circumflexum mirum in modum perturbavit Libadenus. 16 cf. dodecaeteridas Chaldaicas de anno Aquarii s. muris (v. infra notam ad p. 157, 6).

deno cf. also G. Krumbacher, Gesch. der Byzant. Litteraturs, p. 105 and 422. Moreover, I have already noted above (p. 28, 1) that Andreas Libadenus is not a different person from Andreas Libadinarius the chartophylax.

I have adapted the spelling of words to orthographic rules; I have nowhere altered the vernacular style. This is not the place to elaborate further on its character; except that I note the remarkable way in which the author confused the usage of cases, especially the accusative and the nominative.

Andreae Libadeni's predictions for the year 1336 A.D. n.

With God's help, the 6844th year began, and the Sun having moved from Pisces to Aries on the 12th of the present month of March, at the 4th hour of the day, with Cancer as the ascendant and the Moon and Venus as rulers of the house. Trusting therefore in the ineffable long-suffering of God and His great mercy, we set forth in writing the things that will come to pass in the present year. It will be well and pleasing to God among all Christians, and especially for our mighty and holy sovereign and emperor, together with the most pious empress and the entire God-guarded palace and the army; likewise for the supremely eminent ruler of our mighty and holy sovereign and emperor, the great Komnenos, and protonotarios and protovestiarios, lord Constantine Loukites, whom and all of whom the Lord God shall protect and the Maker of ages, who reigns forever and ever, shall keep safe. Amen.

15 Of the whole ὦ This is the judgment of the year.

It indicates that in this year there will be many unions of men and women and movements of people from place to place and changes from one occupation to another in quick succession; and in certain places famine and hardship; and the poverty of men shall be made manifest; and for some regions it does not bode well, but in various places there will be wars and bloodshed.

2 kai cave deleas; anni init. Sept. 3 μηνός γ' cod.; videtur ab scriptore dele- Lum. 4 οἰκοδεσποτοῦντος, cf. infra ad 154, 4. 8 βασιλεῖ : Basilio I, who in the year 1333 usurped the kingdom of Trebizond. Cf. Fallmerayer, Gesch. der Kaisertums von Trapezunt (Munich, 1827), p. 174; id., Abh. der histor. Classe der Bayr. Akad., IV, 1 (Mon. 1846), p. 16; Gelzer in Krumbacheri Gesch. d. Byz. Litt., p. 1050. 9 δεσποίνῃ : queen Irene. παλατίῳ : cf. what Fallmerayer, l. c., p. 169 sqq. collected concerning the faction of the Scholarii governing the royal court. 10 μεγαλο ύπεροχ(ω) cod. : "mostı excellent" cr. ὑπεροχή excellency. 12 πρωτοβεστιαρίῳ "first vestia- rius," concerning this dignity cf. Cangius s. v. Βεστιάριος. κυροῦ Κωνσταντίνου cod. : corrected by me. οὓς cod. Acconius in a remarkable manner confused grave, acute, and circumflex accents, as did Libadenus. 16 cf. the Chaldean dodecaeterides concerning the year of Aquarius or the rat (see below the note on p. 157, 6).

καὶ θηρίων ἐπιδρομαὶ καὶ ἐξ αὐτῶν βλαβήσονται καὶ ἄνθρωποι. τὸ μὲν ἔαρ ψυχρὸν καὶ ὑγρόν, τὸ θέρος μέσον, τὸ δὲ μετόπωρον ἀνεμῶδες καὶ ὁ χειμὼν κάθυγρον. οἱ δὲ ἐν ταῖς χώραις τῶν Ῥωμαίων ἐν εἰρήνῃ καὶ εὐθηνίᾳ ἔσονται. γυναικῶν τῶν θηλαζόντων καλοσύνη, ἀνθρώπων δὲ πυρωνία. βροχὴ πολλὴ καὶ ὠφέλιμον, ἄνεμοι δὲ καλοί· καὶ τοῦ λαοῦ 5 ἀγαθοσύνην καὶ εἴσοδος τῶν εἰδῶν· μεγιστάνων χαρὰ καὶ γραμματικῶν. εὐτοκία γυναικῶν καὶ ὀρθότητα τῷ κόσμῳ· φῆμαι δέ, τινὰ ἀληθῆ τὰ εἰς τοὺς βασιλεῖς, τὰ δὲ εἰς τῷ κοινῷ λαῷ τὰ πλείων ψευδεῖς· εὐόδωσις ὁδοιπόρων καὶ ἐπίβλεψις βασιλέων εἰς τὰς πράξεις τοῦ λαοῦ. εὐθηνία μυρεψικῶν καὶ λιθομαργάρων καὶ τῶν ἰχθυωδῶν· τὴν δέ 10 γε ἀλήθειαν ὁ θεὸς μόνος οἶδε καὶ οὐκ ἄλλος.

Τὰ βασιλέων ἐνθάδε σκοπητέον·

Δηλοῖ τοῖς βασιλεῦσιν ὑγείαν καὶ εὐθυμίαν καὶ νῖκος καὶ εὐφροσύνην καὶ χαρὰν ἐντὸς τῶν παλατίων καὶ ἐπαύξησιν τῆς τιμῆς αὐτῶν. καί τινες τῶν βασιλέων εὑρήσωσιν ἐπιβουλήν· ἐνίοτε διαδεχθήσονται, 15 μάλιστα τῆς Βαβυλῶνος καὶ τοῦ Ταυρὲζ καὶ τῆς Παλαιστίνης· φῆμαι δὲ πολλαὶ πρὸς αὐτοὺς καὶ τὰ πλείων διστάσουσιν.

Τοῖς μεγιστᾶσιν τάδε λαμβάνειν ἔχει·

Τοῖς μεγιστᾶσιν καὶ ἄρχουσιν χαρὰν καὶ κέρδος· καὶ πρὸς βασιλεῖς οἰκειότητες καὶ στερέωσις τῆς ἀξίας αὐτῶν· πρός τινας ἕξωσιν ἔχθρας 20 καὶ ἀντιδικίας, ἀλλὰ νικήσουσιν αὐτούς.

Τοῖς γραμματικοῖς καὶ νοταρίοις τάδε·

Τοῖς νοταρίοις καὶ γραμματικοῖς καλοκαρδίαν καὶ καλοσύνην καὶ χαρὰν ἐντὸς τοῦ παλατίου· ἕξωσιν καὶ ἐξουσίας τινῶν χωρῶν καὶ πόλεων· οἱ λόγοι καὶ αἱ γραφαὶ αὐτῶν ἔσονται ἀληθεῖς καὶ αἱρεταὶ 25 μέσον τῶν μεγιστάνων.

2 μεθοπώρω cod. : passim Libadenus μεθόπωρον pro μετόπωρον scripsit. 3 κάθυγρον, cf. infra p. 157, 2. ἐν εἰρήνῃ : cf. *Catal.*, III, p. 29, 9 ; 31, 14. 4 Libadenus semper scribit εὐθυνία. γυναικῶν τῶν θηλαζόντων, cf. e. g. Preger, *Script. orig. Constantinopol.*, I, p. 132 : πάντων τῶν στηλῶν. καλοσύνη semper cod., quod mutare nolui. 5 πυρωνία (= emptio frumenti) vix sanum : fortasse voluit πηρώματα vel πυρώματα. ὀφέλημον : cf. supra ad v. 3. 6 ἀγαθοσύνην : cf. infra v. 7 ὀρθότητα etc. εἴδη " res quaevis aromaticae „ Cangius (" Spezereien „ germanice). 7 ἀληθεῖ cod. 8 τὰς εἰς cod. πλεῖων cod. 11 εἴδε cod. 14 χαρὰν ἐντὸς τῶν παλατίων : cf. e. g. *Catal.*, IV, 190, 4 (χαρὰ ἐν τῇ βασιλικῇ αὐλῇ), *Geopon.*, p. 19, 13 etc. ἐπαύξησις cod. 16 μάλιστα : suppl. oi βασιλεῖς. Ταυρέζ i. e. Tabriz, caput provinciae Persicae Aserbeidjan (Dyroff). 17 δηστάσουσιν hic et infra codex.

and incursions of wild beasts, and men too shall be harmed by them. Spring will be cold and wet, summer moderate, autumn windy, and winter very rainy. Those in the lands of the Romans shall be in peace and prosperity. Goodliness among nursing women, and inflammation among men. Much rain, beneficial, and fair winds; and goodness among the people and the entry of goods; joy among the great and the learned. Easy childbirth for women and order in the world; and reports — some true regarding kings, but the greater part false regarding the common people; safe journeying for travelers and the oversight of kings over the affairs of the people. Abundance of spices and precious stones and fish; but the truth God alone knows and no other.

What is to be examined here concerns kings

It signifies for kings health and good cheer and victory and joy and gladness within the palaces and an increase of their honor, and some of the kings will find conspiracy against them; at times they will be succeeded, especially those of Babylon and Tabriz and Palestine; and many rumors will reach them and most matters will be in doubt.

What is to be understood here concerns the great men;

For the great men and rulers, joy and gain; and intimacy with kings and the consolidation of their rank; toward some there will be hostility and legal disputes, but they will prevail over them.

For the scribes and notaries, the following;

For the notaries and scribes, gladness of heart and goodness and joy within the palace; and authority over certain regions and cities; their words and writings will be true and acceptable among the great men.

2 μεθοπώρω cod. : passim Libadenus wrote μεθόπωρον for μετόπωρον. 3 κάθυγρον, cf. below p. 157, 2. ἐν εἰρήνῃ: cf. Catal., III, p. 29, 9; 31, 14. 4 Libadenus always writes εὐθυνία. γυναικῶν τῶν θηλαζόντων, cf. e. g. Preger, Script. orig. Constantinopol., I, p. 132: πάντων τῶν στηλών. καλοσύνη always in cod., which I was unwilling to alter. 5 πυρωνία (= purchase of grain) hardly sound: perhaps intended πηρώματα or πυρώματα. ὀφέλημον: cf. above ad v. 3. 6 ἀγαθοσύνην: cf. below v. 7 ὀρθότητα etc. εἴδη any aromatic goods whatsoever, Cangius (* Spezereien, in German). 7 ἀληθεῖ cod. 8 τὰς εἰς cod. πλείων cod. 11 εἶδε cod. 14 χαρὰν ἐντὸς τῶν παλατίων: cf. e. g. Catal., IV, 190, 4 (χαρὰ ἐν τῇ βασιλική αὐλῇ), Geopon., p. 19, 13 etc. ἐπαύξησις cod. 16 μάλιστα: supply οἱ βασιλεῖς. Ταυρέζ i.e. Tabriz, capital of the Persian province of Azerbaijan (Dyroff). 17 δηστάσουσιν here and below in the codex.

Τὰ συμβαίνοντα ἀρχιερεῖς καὶ κλήρους.

Τοῖς ἀρχιερεῦσιν καὶ πᾶσιν τοῖς τοῦ ἱερατικοῦ καταλόγου ὀρθοτομία καὶ εὐσέβεια καὶ ἐλπὶς ἀγαθὴ καὶ πολλαὶ διαλέξεις περὶ πίστεως καὶ νῖκος κατὰ τῶν ἀντερώντων αὐτοῖς· καί τινες τελευτήσουσιν τῶν
5 ἀξιοπίστων ἀνδρῶν.

Τοῖς δὲ ἄρχουσιν καὶ στρατιώταις τάδε.

Δηλοῖ ταπείνωσιν καὶ ὑποταγὴν πρὸς τοὺς βασιλεῖς καί τινες ἐξ αὐτῶν βαρυγνωμήσουσιν καὶ θλιβήσονται μεγάλως διὰ τὰς συνεχεῖς δουλοσύνας.

10 Τοῖς δὲ γέρουσιν καὶ τοῖς εὐνούχοις τάδε.

Τοῖς ὀνοματικοῖς καὶ εὐγενέσι γέρουσι στενότητες καὶ ἀντιδικίαι καὶ ἀποτροπὴ καὶ αὐτῆς τῆς πίστεως καὶ ἐξ αὐτῶν ἐξέλθωσιν ψευδολογίαι καὶ φῆμαι κακαί· τοῖς δὲ εὐνούχοις κατὰ τὸ παρὸν ἐναντίωσις καὶ μετ' ὀλίγα διόρθωσις καὶ καλοσύνη καὶ οἰκείωσις καὶ ἐνέργειαι ἐντὸς τῶν
15 βασιλικῶν αὐλῶν.

Τῶν ἐνδόξων γυναικῶν μερικὴ θλίψις, ἀλλὰ διορθωθήσεται ἡ γνώμη αὐτῶν παρὰ τοῦ κοινοῦ λαοῦ καὶ παρὰ ἐπιστολῶν τινῶν καὶ δυναμωθήσονται καὶ ὑγιάνωσιν.

Τοῖς πραγματευταῖς καὶ τοῖς ἐμπόροις τάδε.

Τοῖς ἐμπόροις ταξίδια συχνὰ μετὰ κέρδους· ἀλλὰ ἐκ τινῶν μανδάτων
20 διστάσουσιν· καὶ οὐ μὴ λείψει ἀπ' αὐτῶν τὰ μανδάτα δι' ὅλου τοῦ ἔαρος.

Ἀποκρισιαρίων πληθυσμὸς εἰς τοὺς βασιλεῖς μετὰ ἐπιστολῶν καλῶν καὶ ἀληθινῶν· ἀλλ' οὐ πιστεύσουσιν οἱ βασιλεῖς πάντα.

Τοῖς παιγνιώταις χαρὰν καὶ κέρδος· καὶ ἐκβάλωσιν νέας στιχο-
25 πλοκίας, ἵνα φέρωσιν καὶ οἱ ἄνθρωποι τὴν ἀκοὴν αὐτῶν πρὸς αὐτούς.

Τῷ κοινῷ λαῷ καὶ τοῖς παζαριώταις ταχύτητα εἰς τὰς πράξεις αὐτῶν καὶ κέρδος, μάλιστα τοῖς μεταπράττουσιν τὰ ἐκ τῆς θαλάσσης ἐξερχόμενα.

Πόλεμοι δὲ ἔσονται κατὰ τόπους πολλοὶ καὶ ἀνδροκτασίαι, μάλιστα
30 εἰς τὸ Ἀμήτην καὶ εἰς τὸ Μήστριν καὶ εἰς τὸ Κουρτιστὰν καὶ εἰς τὸ Κοιλάνην καὶ εἰς τὸ Μουγάν, ἐξαιρέτως παρ' ὅλον τὸν Ἀπρίλλιον μῆνα.

1 fort. κληρικούς (Cumont). 4 ἀντερώντων : de forma cf. Iannaris, *An Histor. Greek Grammar*, § 996, 72. 4–5 an ex eorum mortibus funerum sumptus expectant clerici (Cumont)? 16 Titulum (e. g. Ταῖς ἐνδόξοις γυναιξὶν τάδε) hic ut saepius scriptor praetermisit. 24 παιγνιώταις musicis. 26 παζαριώταις a vocabulo Persico " bazar „. 30 Ἀμήτην = Amida s. Dijarbekr urbs supra Tigrim sita; Μήστριν quid sit incertum ; neque Mistra (Sparta) hoc loco inter Amidam et Kurdistan

Things that happen to high priests and clergy.

For the high priests and all those on the priestly register: right teaching and piety and good hope and many discussions concerning the faith and victory over those who oppose them; and some among the men of repute will die.

For the rulers and soldiers, these things.

It signifies humiliation and submission to the kings, and some of them will be deeply aggrieved and greatly afflicted on account of their continual servitude.

10 For the elders and the eunuchs, these things.

For the notable and well-born elders: hardships and legal disputes and a turning away from the faith itself, and from among them will come forth lies and evil rumors; for the eunuchs: opposition at present, and after a short while correction and goodness and familiarity and activities within the royal courts.

Partial affliction for distinguished women, but their disposition will be corrected by the common people and by certain letters, and they will be strengthened and recover their health.

For the merchants and traders, these things.

For the merchants: frequent journeys with profit; but on account of certain orders they will be hesitant; and mandates will not cease from them throughout the entire spring.

A multitude of envoys to the kings with letters fair and true; but the kings will not believe everything.

Joy and profit for entertainers; and they shall put forth new compositions of verses, so that people may also bring their hearing to them. For the common people and the market traders, speed in their affairs and profit, especially for those who deal in goods coming from the sea.

Wars and slaughters of men shall be many in various places, especially in Amida, and in Mestre, and in Kurdistan, and in Koilane, and in Mugan, particularly throughout the entire month of April.

1 fort. κληρικός (Cumont). 4 ἀντερώντων : on the form cf. Iannaris, An Histor. nGreek Grammar, 996, 72. 4-5 whether ex their deaths the expense of the funerals of the expectantclerics (Cumont) 16 The title (e.g. Ταῖς ἐνδόξοις γυναιξιν τάδε) is omitted here as a frequent writer. 24 παιγνιώταις musicians. 26 παζαριώταις from the Persian word "bazar", 30 Αμήτην = Amida s.

Τῆς δὲ πολυποθήτου ὠνῆς τοῦ σίτου καὶ κριθῆς καὶ τῶν ὁμοίων πληθυσμὸς ἔσται μετὰ ἀκριβείας καὶ μετὰ προσοχῆς καὶ μειζοτέρα στενότης ἔσεται εἰς τοὺς Τούρκους καὶ Ἀράβους καὶ τὰ πέριξ τοῦ Χάτζη.

Τῆς δὲ ἀσθενείας καὶ μαλακίας πληθυσμὸς [καὶ] συχνός, ἀλλὰ δι' ἐπικλήσεως ἁγίων καὶ φαρμάκων βοηθημάτων εὐίατα ἔσονται. τὰ δὲ ποιὰ τῶν νοσημάτων εἰσὶν ταῦτα· συνάγχαι καὶ περιπνευμονίαι, ἀποπληξίαι, σπασμοὶ καὶ κεφαλαλγίαι καὶ τῶν καρδιακῶν διαθέσεών <τινες>· θανατωδέστερα τούτων τὰ τῶν κοιλιακῶν καὶ ὑστερικῶν διαθέσεων ἔσονται.

Ἰδίως περὶ τοῦ ἔαρος· τὸ κατάστημα <τόδε>.

Τὸ μὲν ἔαρ κατὰ τὴν ἀρχὴν [ὀλίγον] ἐπ' ὀλίγον ἔπομβρον καὶ ἡ μέση. ὁ δὲ Μάϊος ξηρὸς καὶ μέσος ψυχρός· σημεῖα δὲ πολλὰ φανήσονται ἐν τῷ ἀέρι καὶ θαυμαστά· ζόφωσις ἀέρος καὶ ὑγρότης, μεσότης τῆς ὠνῆς καὶ μεταβολὴ πρὸς ἀκρίβειαν· καὶ τὰ πλείων τὰ προγραφέντα πάντως καί τινων γνωστικῶν βλάβη ἔσεται· ὄχλησις τῶν ἐλαττοτέρων ἀνθρώπων κατὰ τοὺς μείζονας.

<Ἰδίως περὶ τοῦ θέρους· τὸ κατάστημα τόδε>.

(Τ)ὸ δὲ θέρος εὔκρατον εἰς τὴν θέρμην καὶ ὑπόξηρον· δύναμις βασιλέων καὶ μεγιστάνων· καὶ κατὰ τόπους πόλεμοι καὶ σύναξις πραγμάτων καὶ ἀσθένειαι καὶ πόνοι καὶ τῶν εἰδῶν εὐθηνία καὶ κατὰ τὰς χώρας τῆς Χαζαρίας φανήσεται ἀκρίς· καὶ τῆς ὠνῆς μεσότηταν.

<Ἰδίως περὶ τοῦ μετοπώρου· τὸ κατάστημα τόδε>.

(Τ)ὸ μετόπωρον ἀνεμῶδες καὶ οἱ ἄνεμοι ὀξεῖς καὶ ἄτακτοι καὶ κατὰ τόπους σεισμός· ἐμφάνεια βασιλέων καὶ δύναμις ἀνδρείων καὶ φοβερῶν ἀνδρῶν· μηχανίαι καὶ κάκη καὶ δόλος χαραγμάτων καὶ ζήτησις ἀργυρίου καὶ χρυσίου· πόνοι στομαχικοί· καὶ ἐκ τῶν θηρίων ζημία εἰς τὰ κλίματα καὶ ζόφωσις ἀέρος καὶ τῆς ὠνῆς ἀκρίβειαν.

admittendum videtur neque Mesere (Charput) aptum : Cumont scribendum putat Μήτσριν, i. e. Medzpin, armen. = Nisibis. Sed fort. = Amastris, cum nomen proprium feminarum vel Amestris vel Amastris occurrat (Dyroff). Deinde sequuntur Kurdistan, Gilan regio Persica, Mugan, campus prope mare Caspium (Dyroff). 4 Χάτζη = ? 5 Cf. *Catal.*, V, 1, p. 209, 27 τὰ δὲ πάθη διὰ προφάσεως θεῶν ἢ εὐχῶν τινων θεραπεύει (Ἑρμῆς). Sanctos in deorum veterum locum successisse vides. 9 τινές addidi. 14 ὠνῆς : cf. supra, v. 1. 15 πάντων cod. 18 Titulos quibus spatium scriptor reliquit, hic et infra supplevi. 20 σύναξις = συναγωγή. 22 Χαζαρία i. e. Chersonnesus Taurica. μεσότιταν cod. 26 δόλοστ cod.

Of the much-desired purchase of wheat and barley and similar goods, there shall be abundance with exactness and with care, and greater scarcity shall befall the Turks and Arabs and those in the vicinity of Haji.

Of sickness and infirmity there shall be a frequent abundance, but through the invocation of saints and the aid of medicines they shall be easy to cure. The kinds of diseases are the following: quinsy and pneumonias, apoplexies, convulsions and headaches, and certain affections of the heart; more deadly than these shall be the affections of the abdominal and uterine conditions.

10

Particularly concerning spring: the condition is as follows.

Spring at the beginning is slightly [rainy for a short time, and so is the middle. But May is dry and moderately cold; many signs will appear in the air, and wondrous ones: darkening of the air and moisture, a moderate state of the market and a change toward high prices; and most of what has been written above will certainly come to pass, and there will be harm to certain people of knowledge; harassment of lesser men against those of greater standing.

Particularly concerning summer: the condition is as follows.

Summer is temperate with regard to heat and somewhat dry; the power of kings and magnates; and in various places wars and a gathering of affairs, and illnesses and labors, and an abundance of commodities, and in the regions of Khazaria a locust will appear; and a moderate state of the market.

Particularly concerning autumn: the condition is as follows.

Autumn is windy, and the winds are sharp and irregular, and in certain places there is an earthquake; the appearance of kings and the power of brave and formidable men; schemes and wickedness and the deceit of inscribed tokens and a demand for silver and gold; stomach ailments; and damage to the regions from wild beasts, and a darkening of the air, and high prices in the market.

it seems it must be admitted, and Mesere (Charput) does not seem fitting either: Cumont thinks one should write Μήτσριν, i.e. Medzpin, Armenian = Nisibis. But perhaps = Amastris, since the proper name for women occurs as either Amestris or Amastris (Dyroff). Then follow Kurdistan, Gilan a Persian region, Mugan, a plain near the Caspian Sea (Dyroff). 4 Χάτζη = P 5 Cf. Catal., V, 1, p. 209, 27 τὰ δὲ πάθη διά προφάσεως θεῶν ἢ εὐχῶν τινων θεραπεύει (Ἑρμῆς). You can see that the saints have succeeded to the place of the old gods. 9 τινές I added. 14 ὠνης: cf. above, v. 1. 15 πάντων cod. 18 Titles 14 ὠνης: cf. above, v. 1. 15 πάντων cod. 18 Titles for which the author left space, I have supplied here and below. 20 σύναξις = συναγωγή. 22 Χαζαρία i.e. Chersonnesus Taurica. μεσότιταν cod. 26 δόλοστ cod.

<Ἰδίως περὶ τοῦ χειμῶνος· τὸ κατάστημα τόδε>.

Ὁ δὲ χειμὼν μέσον καὶ χιόναι ὀλίγαι· παγετοὶ δὲ πολλοί· καὶ στενότητες τῶν εἰδῶν· καὶ λιμὸς καὶ στενοχωρία κατὰ τόπους, μάλιστα τὰ πάρυτρα· καὶ δύναμις Ῥωμαίων κατὰ τῶν ἐχθρῶν· καὶ τῆς ὠνῆς ἀκρίβειαν.

Περὶ τοῦ α' στοίχου τῶν Τατάρων τοῦ ποντικοῦ.

Ἐν τούτῳ τῷ χρόνῳ ἐστὶ χρονοκράτωρ τῆς αὐθεντίας τῶν Τατάρων ὁ ποντικός· καὶ δηλοῖ εἶναι εἰρηνικὸν καὶ καλόν. καὶ ἀπὸ τὴν μέσην τοῦ χρόνου ἄχρι τοῦ ἐννάτου μηνὸς ἔσται ὑγρὸν καὶ χαροποιὸν καιρός· ὁπώραι δὲ γενήσονται πολλαί· ὁσάκις δὲ ξηραίνεται ὁ ἀὴρ καὶ ζοφοῦται, δηλοῖ αἱματεκχυσίας· αὐθέντων καὶ βασιλέων ἔννοιαι· καὶ ἐπίτασις τοῦ χειμερίου καιροῦ. πληθυσμὸς ποντικῶν, καὶ ποιήσουσιν ζημίας πολλάς· φανέρωσις κληπτῶν καὶ λῃστῶν, οἵτινες κατασχεθήσονται παρὰ τῶν βασιλέων. τὸ δὲ γενόμενον παιδίον ἐν τούτῳ τῷ χρόνῳ ὀφθαλμοὺς ἕξει μεγάλους καὶ ἵνα φθάσουσιν εἰς τιμὴν καὶ μεγαλεῖον, τὰ μὲν γεννώμενα κατὰ τὴν ἀρχὴν τοῦ χρόνου τὰ πλείων εἰσὶν ἀρσενικά· τὰ δὲ κατὰ τὴν μέσην γεννώμενα βαρύψυχα, τὰ δὲ πρὸς τὸ τέλος τοῦ χρόνου ἔσονται ψεῦσται.

F. 159-172 sequuntur tabulae astronomicae pro singulis totius anni diebus. Foliorum series perturbata; verus ordo hic est: f. 160 (incipiunt igitur tabulae ab die XII mensis Martii), 161-169, 159, 170-172. His tabulis Libadenus adscripsit praedictiones pro singulis anni 1336 decadibus quas hic edo. In margine adscripta sunt mensium nomina Romana et Arabica. Scripturam passim a tineis arrosam esse praemoneo.

Μαρτίου ιβ'-κα'. Δηλοῖ ὁμίχλην καὶ ζόφωσιν ἀέρος· εὐσέβεια ἀνθρώπων, διαλέξεις σοφῶν, πληθυσμὸς ὑδάτων, εὐγλωττία καλοφώνων καὶ βροχαὶ ὠφέλιμοι.

Μαρτίου κβ'-λα'. Δηλοῖ χαρὰν εὐνούχων· ἔχθραι καὶ ἀντιδικίαι πολλαί· ἱερέων καλοσύνη· θλίψις στρατιωτῶν· ἐπαύξησις τῆς ἀξίας τῶν νοταρίων καὶ ἐνδοξότητες βασιλέων.

2 μέσον: cf. supra p. 154, 3 et infra v. 9. 6 ποντικός "= mus Ponticus, mus quivis" (Cangius). Annus (χρόνος) muris est primus secundum dodecaeteridem Turcicam, cf. *Sphaera*, p. 326 sq. Igitur hic στοῖχος = στοιχεῖον s. ζῴδιον (cf. Diels, *Elementum*, p. 49, 1) esse videtur. 10 ὁπώρα δὲ γενήσον cod. 15 φθάσουσιν: παῖδες subintellegendum. 16 γεννόμενα cod. τὰ πλεῖον cod.: sed cf. supra p. 154, 8. 17 τὰ γενόμενα cod. 25 ad dies 30 et 31 mensis Martii in marg. adnotatum νομικὸν φάσκα | Χριστοῦ πάσχα. De φάσχα cf. Gardthausen, *Griech. Palaeogr.*, p. 399, 1.

<Particularly on winter: this is the state of things>.

Winter is moderate, with little snow; but many frosts; and scarcity of goods; and famine and hardship in certain places, especially the low-lying wetlands; and the power of the Romans against their enemies; and a rise in the price of merchandise.

On the first column of the Pontic Tatars.

At this time the chronocrator of the sovereignty of the Tatars is the Pontic one; and it indicates that it will be peaceful and good. And from the middle of the year until the ninth month the weather will be wet and cheerful; and there will be abundant harvests; but whenever the air becomes dry and scorching, it indicates bloodshed; reflections of lords and kings; and an intensification of the winter season with a multitude of Pontic people, who will cause great damage; the exposure of thieves and robbers, who will be apprehended by the kings. The child born during this time will have large eyes, and so that they may attain honor and greatness — those born at the beginning of the year are for the most part male; those born in the middle are melancholic, and those born toward the end of the year will be liars.

F. 150–179 are followed by astronomical tables for each day of the entire year. The sequence of the folios is disrupted; the true order is as follows: f. 160 (the tables therefore begin with day XII of March), 161–169, 159, 170–172. To these tables Libadenus has added predictions for each decade of the year 1336, which I edit here. In the margins are written the Roman and Arabic names of the months. I give advance notice that the text has been damaged in places by bookworms.

March 12th–21st. Indicates fog and darkening of the air; piety of men, discourses of the wise, abundance of waters, eloquence of those with fine voices, and beneficial rains.

March 22nd–31st. Indicates joy of eunuchs; many enmities and disputes; goodness of priests, affliction of soldiers; increase in the dignity of notaries and the glorifications of kings.

2 medium : cf. supra p. 154, 3 et infra v. 9. The mouse = nius Ponticus, musnquivis, (Cangius). Anans (time) maris est primus secundum dodecaeleridemnTurcicam, cf. Sphuera, p. 326 sq. Igitur hic στοῖχος στιχεῖον s. Ζῴδιον (cf. nDiels, Elementum, p. 49, 1) esse videtur. 10 now, but genison cod. 15 φθασου-σιν : children subinlel legendum. 16 born cod. most cod. : sed cf. supranp. 154, 8.n17 the events cod. 25 ad dies

30 et 31 mensis Martii in marg.nadnotatum legal notice | Easter of Christ. De fascha cf. Gardthausen, Griech.nPalaeogr., p. 399, 1.

Ἀπριλλίου α'-ι'. Δηλοῖ ἀνδροκτασίας εἰς τὴν δύσιν καὶ θνῆσις τετραπόδων καὶ <πτ>ηνῶν θάνατος· ὀλιγότητες τῶν εἰδῶν. καὶ εἰς τὸ Σιάμην μέγας θνῆσις· πόνος τῆς γούλας· πόλεμοι κατὰ τόπους καὶ ὑγρότης.

Ἀπριλλίου ια'-κ'. Δηλοῖ κίνησιν πνευμάτων καὶ βροχῆς· γυναικῶν νόσοι· καὶ ἀργίαι τοῦ νόμου· βαρυγ<νωμία> βασιλέων· καὶ νοταρίων καὶ ἀνθρώπων μεγάλων θλίψις καὶ πολλαὶ ἔρεις καὶ φιλονικίαι· καὶ ταραχαὶ καὶ ψυχρότης τοῦ καιροῦ.

Ἀπριλλίου κα'-λ'. Δηλοῖ· μάχη μεγιστάνων μετὰ γραμματικῶν· εὐνούχων τιμή· καὶ ὄμβρος καὶ ὁμίχλη πολλή· καὶ ἐμφάνεια ἐχθρῶν.

Μαΐου α'-ι'. Δηλοῖ βροχὴν ὠφέλιμον καὶ χαρὰν γραμματικῶν· φῆμαι καὶ ἀγ<γελ>ία πολλή· καὶ τοῦ καιροῦ ψυχρότης καὶ εὐκρασία.

Μαΐου ια'-κ'. Δηλοῖ ταραχὰς πολλὰς εἰς τὰ ἀρκτικὰ μέρη· καὶ ἐμφάνεια ἐχθρῶν καὶ ἀσθ<ένε>ια ἐκ βράσεως· ἄνεμοι σφοδροί· ἀνδρ<ός> τινος θάνατος· καὶ βροχή.

Μαΐου κα'-λ'. Δηλοῖ· ἀνθρώπων πρόκυψις εἰς τὰς δίας θρησκεί<ας>· χαρὰ ἀρχιερέων· ὑγεία σωμάτων εὐνούχων· καὶ τοῦ καιροῦ ὑγρότητα.

Μαΐου λα'-Ἰουνίου θ'. Δηλοῖ· βροχὴ πολλὴ καὶ φῆμαι πολλαὶ καὶ γραμματικῶν ἔννοια· καὶ ἀπραγία τῶν εἰδῶν· καὶ προθυμία τινῶν πρὸς μαγικὰς ἐργασίας.

Ἰουνίου ι'-ιθ'. Δηλοῖ· γερόντων καχεκτῶν βλάβη· σάλευμαν τῆς ὠνῆς καὶ πολλὴ βροχὴ καὶ ἄνεμ<ος σφοδρὸς> καὶ παίδων θά<νατος> καὶ φόβος καὶ ἀσθένειαι νεανιῶν οἷον φλεβοτόμων καὶ μακελλαρίων.

Ἰουνίου κ'-κθ'. Δηλοῖ ἀκρίβειαν ὠνῆς, ὀχλήσεις ἀνατολῆς· καὶ δύναμις γνωστικῶν· καλοσύνη ἀνθρώπων καὶ ὀρθότητα· καὶ πολλὴ προσοχὴ καὶ εὐτυχία καὶ μεσότητα τοῦ καιροῦ.

Ἰουνίου λ'-Ἰουλίου θ'. Δηλοῖ ἀντιλογίαν καὶ θρύλλον τοῦ δήμου μετὰ θυμοῦ καὶ ὀξύτητος· μ<έγαν> ἄνεμον· καὶ βροχή· χαρὰ καὶ καλοκαρδία στρατοῦ.

Ἰουλίου ι'-ιθ'. Δηλοῖ καλοκ<αρ>δ<ίαν> βασιλέων καὶ μεγιστάνων καὶ μοναζόντων καὶ εὐθηνία τῶν σπορί<μων· καὶ> θλίψις ἐμπ<όρων>· Ἀγαρηνῶν ἐπίδοσιν· θυμὸς βασιλέων· βροχὴ πολλή.

Ἰουλίου κ'-κθ'. Δηλοῖ· δικαιοσύνη βασιλέων· καὶ γερ<όντω>ν καλοσύνη. καὶ ὁ καιρὸς χειμ<έριος>. καὶ διαλέξεις σοφῶν.

Ἰουλίου λ'-Αὐγούστου η'. Δηλοῖ πλῆθος κρυφίων καὶ μυστικῶν ἔργων καὶ λόγων· καί τιν<ες> τῶν βασιλέων εἰς τοὺς λόγους αὐτῶν ἐμποδίζονται· βροντὴ καὶ ἀστραπὴ καὶ κονιορτός.

3 Σιάμην = Śa'm, i. e. Syria (Dyroff). θνῆσις : litterae vix legi possunt; μέγας (mascul.) : cf. supra p. 154, 4 γυναικῶν τῶν θηλαζόντων. γούλας i. e. gulae. 12 ἀγία cod. 22 καχεκτῶν scripsi : καὶ χετῶν cod. σάλευμαν pro σάλευμα. 26-27 ὀρθότητα et μεσότητα nominativi sunt.

April 1st–10th. Indicates killings of men in the west and death of four-footed animals and of birds; scarcity of provisions. And in Siam a great mortality; pain of the throat; wars in various places and wetness.

April 11th–20th. Indicates a stirring of winds and rain; diseases of women; and idleness of the law, obstinacy of kings; and affliction of notaries and great men, and many quarrels and contentions; and turbulence and cold of the season.

April 21–30. Indicates: a battle of magnates with scribes; honor of eunuchs; and rain and much fog; and the appearance of enemies. May 1–10. Indicates beneficial rain and joy of scribes; rumors and much news; and coldness and good temperament of the season. May 11–20. Indicates many disturbances in the northern regions; and the appearance of enemies and illness from fever; strong winds; the death of a certain man; and rain.

May 21–30. Indicates: the advancement of people in the divine religions; joy of high priests; health of the bodies of eunuchs; and humidity of the season.

May 31 – June 9. Indicates: much rain and many rumors and the thought of scribes; and inactivity of trade; and the eagerness of some toward magical practices.

June 10–19. Indicates: harm to sickly old men, a shaking of the market and much rain and a strong wind and the death of children and fear and illnesses of young men such as phlebotomists and butchers. June 20–29. Indicates a high cost of the market, disturbances from the east; and the power of the learned; the goodness of people and uprightness; and much attention and good fortune and moderation of the season.

June 30 – July 9. Indicates contradiction and rumor of the people with anger and sharpness; a great wind; and rain; joy and good-heartedness of the army.

July 1–19. It signifies gladness of heart among kings and magnates and monks, and abundance of crops; and affliction of merchants; increase of Hagarenes; anger of kings; much rain.

July 21–29. It signifies: justice of kings; and goodness of elders; and the weather is wintry; and discourses of the wise.

July 30 – August 8. It signifies a multitude of secret and mysterious deeds and words; and some of the kings are hindered in their words; thunder and lightning and dust.

3 Siám'n = Sa'm, i.e. Syria (Dyroff). θνησις: the letters can scarcely be read; μέγας (masc.): cf. above p. 154, 4 γυναικῶν τῶν θηλαζόντων. γούλας i.e. gulae. 12 ἁγία cod. 22 καχεκτών scripsi: καὶ χετῶν cod. σάλευμαν for σάλευμα. 26–27 ὀρθότητα and μεσότητα are nominatives.

Αὐγούστου θ'-ιη'. Δηλοῖ θέρμην καὶ καύσωνα τοῦ καιροῦ· ταραχὴ ἀέρος <καὶ> νέφη· μάχη μεγιστάνων καὶ πόλ<ε>μοι εἰς τὴν Τουρκῖαν καὶ Ταταρίαν· γυναικῶν βλάβη· χαρὰ γραμματικῶν.

Αὐγούστου ιθ'-κη'. Δηλοῖ· γυναικῶν μερικὴ βλάβη καὶ εἰς τὰς χώρας τῶν Τού<ρκων> θρῆνος γυναικῶν καὶ <κο>πετός· ἀδ<ι>κία βασιλέων· χαρὰ γνωστικῶν· εὐκρασία τοῦ καιροῦ καὶ θέρμη πολλή.

Αὐγούστου κθ'-Σεπτεμβρίου ζ'. Δηλοῖ εὐκρασίαν τοῦ καιροῦ· καλοσύνη γραμματικῶν· Χριστιανῶν ὑγεία· ἄνεμος καὶ βροχή.

Σεπτεμβρίου η'-ιζ'. Δηλοῖ θέρμην πολλήν· βασιλέων ἐμπόδιον· γερόντων καλοσύνη· κίνημα στρατοῦ· καὶ γυναικῶν σωφροσύνη.

Σεπτεμβρίου ιη'-κζ'. Δηλοῖ ἄνεμον σφοδρόν· καὶ βασιλέων δικαιοσύνη· καὶ εὐνούχων ἐμπόδιον καὶ ταπείνωσις· καὶ βροχὴ πολλή· καὶ εἰς τὸν Μουσοὺλ μέγαν πτῶσις.

Σεπτεμβρίου κη'-Ὀκτωβρίου ζ'. Δηλοῖ· γυναικῶν εὐτέλεια καὶ δικαιοσύνη· ἄνεμος καὶ βροχή· γερόντων φθορὰ καὶ καματηρῶν ἐγχωρίων καὶ τῶν εἰς τοὺς βουνούς· καὶ τοῦ ἀέρος ἀλλαγή.

Ὀκτωβρίου η'-ιζ'. Δηλοῖ· γυναικῶν σωφροσύνη καὶ καλοσύνη· ἐπιφάνεια πολεμίων· ἄνεμος σφοδρός· καὶ ὑγρότητα τοῦ καιροῦ· καὶ χαρὰ γνωστικῶν.

Ὀκτωβρίου ιη'-κζ'. Δηλοῖ λοιμὸν καὶ στενοχωρίαν εἰς τὰς χώρας τῶν Ἀράβων καὶ τῶν Τούρκων καὶ ἐν αὐτῷ ἀπώλεια γερόντων· καὶ βροχὴ πολλή.

Ὀκτωβρίου κη'-Νοεμβρίου ς'. Δηλοῖ ἐμπόδιον στρατιωτῶν· πλῆθος κλεπτῶν· καὶ ἐγκλητεύσεις πολλάς· καὶ βροχὴ καὶ ὑγρότητα καὶ βλάβη γυναικῶν.

Νοεμβρίου ζ'-ις'. Δηλοῖ βροχὴν καὶ ἄνεμον· καὶ ἐπιφάνεια βασιλέων· γραμματικῶν ἔννοιαι· καὶ ὑγρότητα τοῦ καιροῦ· θλίψις γυναικῶν καὶ εὐνούχων.

Νοεμβρίου ιζ'-κς'. Δηλοῖ ἐχθρῶν ἐπιδρομὴν κατὰ τόπους· ἔχθρα μέσον βασιλέων καὶ ἀρχιερέων· πορνεία γυναικῶν· καὶ στρατοῦ καλοσύνην καὶ κίνημα.

Νοεμβρίου κζ'-Δεκεμβρίου ς'. Δηλοῖ βροχὴν ὠφέλιμον· καὶ παιγνιωτῶν εὐγλωττία· καὶ βλάβη μεγιστάνων.

Δεκεμβρίου ζ'-ις'. Δηλοῖ χαρὰν καὶ ἀγαθὰ πολλὰ καὶ βροχὴν καὶ γυναικῶν βλάβην· καὶ εὐθηνία τῆς ὠνῆς.

Δεκεμβρίου ιζ'-κς'. Δηλοῖ ἀέρος ταραχήν· καὶ μοναχῶν ὠφέλεια· ἐμπόδιον γραμματικῶν· ληστῶν ἔφοδος· ἐμφάνεια ἁρμάτων· καὶ διαλέξεις σοφῶν.

Δεκεμβρίου κζ'-Ἰαννουαρίου ε'. Δηλοῖ προθυμίαν βασιλέων εἰς τὰ πράγματα τοῦ λαοῦ· ἀνδρογύνων μά<χη>· νέου μεγιστάνου βλάβη· καὶ ἀγαθὰ πολλά.

13 τὸν Μουσοὺλ = Ninive, arab. Mansil (Dyroff). 16 ἀλαγωγή cod. 29 ἔχθα cod.

August 9–18. It signifies heat and scorching weather; disturbance of the air and clouds; conflict of magnates and wars in Turkey and Tataria; harm to women; joy of scholars.

August 19–28. It signifies: partial harm to women and in the lands of the Turks lamentation of women and mourning; injustice of kings; joy of the learned; temperate weather and much heat.

August 29 – September 7. It signifies temperate weather; goodness of scholars; health of Christians; wind and rain.

September 8–17. Indicates great heat; an obstacle for kings; the goodness of elders; movement of an army; and the chastity of women.

September 18–27. Indicates a strong wind; and the justice of kings; and an obstacle and humiliation for eunuchs; and heavy rain and a great fall upon Mosul.

September 28 – October 7. Indicates: the worthlessness and justice of women; wind and rain; the ruin of elders and of the toiling inhabitants and of those in the mountains; and a change in the weather.

October 8–17. Indicates the chastity and goodness of women; the appearance of enemies; a strong wind; and dampness of the season; and joy of the learned.

October 18–27. Indicates pestilence and distress in the lands of the Arabs and the Turks, and in it the perishing of elders; and heavy rain.

October 28 – November 6. Indicates an obstacle for soldiers; a multitude of thieves; and many accusations; and rain and dampness and harm to women.

November 7–16. Indicates rain and wind; and the appearance of kings; thoughts of scholars; and dampness of the season; affliction of women and eunuchs.

November 17–26. Indicates an incursion of enemies in certain places; enmity between kings and high priests; fornication of women; and the goodness and movement of an army.

November 27 – December 6. Indicates beneficial rain; and eloquence of entertainers; and harm to great men.

December 7th–16th. It portends joy and many good things, and rain, and harm to women; and abundance in the market.

December 17th–26th. It portends disturbance of the air; and benefit to monks; hindrance to scholars; an incursion of brigands; an appearance of chariots; and discussions of the wise.

December 27th–January 5th. It portends eagerness of kings in the affairs of the people; harm from the conflict of androgynes to a young magnate; and many good things.

13 Mosul = - Nineveh, arab. Mansil (Dyroff). 16 change cod. I got 29 cod.

Ἰαννουαρίου ς'-ιε'. Δηλοῖ ἀνέμους καὶ βροχὴν καὶ κονιορτόν· καὶ στρατοπέδων δολιότητα καὶ παρακοή· δικαιοσύνη βασιλέων. καὶ εἰς τὴν δύσιν μέγας θάνατος καὶ κατὰ τόπους σεισμός.

Ἰαννουαρίου ις'-κε'. Δηλοῖ· βροχὴ καὶ χιὼν καὶ ἄνεμος σφοδρός· καὶ πολὺς χειμὸς ἐπικρατήσ<ει> καὶ ὁ καιρὸς ἀσθενικός.

Ἰαννουαρίου κς'-Φευρουαρίου δ'. Δηλοῖ· βροχὴ καὶ γυναικῶν σωφροσύνη· δύναμις βασιλέων καὶ βαρυγνωμία· καὶ παγετὸς δυνατόν.

Φευρουαρίου ε'-ιδ'. Δηλοῖ· γυναικῶν πορνεία· καὶ δύναμις τοῦ χειμερίου καιροῦ· πλῆθος ὑδάτων· εὐνούχων ἐνδοξότητα· χαρὰ γραμματικῶν· δικαιοσύνη βασιλέων· καὶ γερόντων καλοσύνη.

Φευρουαρίου ιε'-κδ'. Δηλοῖ παγετὸν καὶ λῃστῶν ἔφοδον καὶ ἐμφάνειαν ἁρμάτων· καὶ παίδων ἀσθένειαι· ἄνεμος σφοδρός· καὶ συναρμογαὶ ἀνδρογύνων.

Φευρουαρίου κε'-Μαρτίου ς'. Δηλοῖ· βασιλέων ἐνδοξότητα καὶ ἐμφάνειαν μέσον τοῦ λαοῦ καὶ ἀπαιτήσεις· βροχὴ καὶ ἄνεμος καὶ σοφῶν δύναμις καὶ εὐ<....>.

Μαρτίου ζ'-ιβ'. Δηλοῖ· γνωστικῶν καλοσύνη καὶ ἐνδοξότης· καὶ βροχή.

3 μέγα θάνς (?) cod. 5 χειμὸς pro χειμών nusquam inveni: fortasse voluit λιμός. 5 ἐπικρατεῖσ<.> cod. 7 δυνατὸν pro δυνατός cf. supra p.. 154, 3. 16 εὐστοχία vel tale quid (in cod. litterae evanuerunt).

January 6th–15th. It portends winds and rain and dust; and treachery and insubordination of encamped armies; justice of kings; and in the west great death and earthquakes in various places.

January 16th–25th. Signifies: rain and snow and strong wind; and great winter weather prevails, and the season is sickly.

January 26th–February 4th. Signifies: rain and the chastity of women; the power of kings and severity of judgment; and a powerful frost. February

5th–14th. Signifies the licentiousness of women; and the strength of the winter season; an abundance of waters; the renown of eunuchs; the joy of scholars; the justice of kings; and the goodness of old men.

February 15th–24th. Signifies frost and an incursion of bandits and the appearance of chariots; and the sicknesses of children; a strong wind; and the unions of couples.

February 25 – March 6. It signifies: the glory and public appearance of kings among the people and demands; rain and wind and the power of the wise and good-aim. . . .

March 7–12. It signifies the goodness and glory of the learned; and rain.

3 μέγα θάνς (?) cod. 5 χειμός corrected to χειμών busquam inveni: perhaps intended λιμός. 5 ἐπικρατεῖο.) cod. 7 δυνατόν for δυνατός cf. above p. 154, 8. 16 εὐστοχία or something of the sort (in cod. the letters have faded).

EXCERPTA EX CODICE 25 (Berolin. Phill. 1574)

[F. 10.] **Epistula Petosiridi supposita** [1].

Ἑρμηνεία. Οὕτως ἐξακριβευσάμενος ἑκάστου ἀστέρος τά τε σημεῖα καὶ τὰς πράξεις εὕρῃς καὶ διαγνώσῃ, ὁποῖον ἕκαστος ἔχει ἀστέρα, καθὰ καὶ ἐν τῷ περὶ πλανήτων ἀστέρων ὑπεδείξαμεν λόγῳ, καί, ὡς ἐνταῦθα ἀπεγραψάμεθα, εἰς ποῖον ἕστηκε ζῴδιον ἕκαστος. ἑξῆς δέ σοι ἑτέρας ἐκθήσομαι χρείας διαφόρων πραγματειῶν, κράτιστε ἀνδρῶν Νεχεψώ, βασιλέων βασιλεῦ, περὶ διαθέσεως τῶν ιβ' ζῳδίων, ὅπως περί τινος ἐρωτώμενος, εἰς ποῖον ζῴδιον κεῖται, εἰ καὶ οὐ πάρεστιν ὅπερ βούλει [λέγε τὸ ζῴδιον, ἵνα, ὡς ἀνωτέρω κεῖται] ἀπὸ τῆς θεωρίας εἴπῃς τὸ ζῴδιον ἀπὸ τοῦ ὀνόματος διὰ τῶν στοιχείων. ὁ γὰρ Κριὸς ἀπέχει τὸ α' καὶ τὸ πεντηκοστὸν καὶ καθεξῆς ὡς κεῖται.

α' Κριὸς ν'	ζ' Ζυγὸς σ'
β' Ταῦρος ξ'	η' Σκορπίος τ'
γ' Δίδυμοι ο'	θ' Τοξότης υ'
δ' Καρκίνος π'	ι' Αἰγόκερως φ'
ε' Λέων ϟ'	ια' Ὑδροχόος χ'
ϛ' Παρθένος ρ'	ιβ' Ἰχθύες ψ' ω'

2 ἐξακριβευσάμενος: idem vocabulum in epistula n. 39, v. 5. 3 διαγνώσεις cod. ἕκαστον cod. 4 ἐν τῷ περὶ πλανήτων ἀστέρων λόγῳ, cf. fragm. ed. Riess n. 22 etc. 6 ἐκθήσωμαι cod. 9 λέγε usque ad κεῖται a librario interpolata uncinis inclusi; ἵνα repetit illud ὅπως supra v. 8 (ἀνωτέρω). 11 τὸν πεντικόστον cod. 17 ω in cod. infra ψ scriptum ad Pisces pertinere videtur. Sed ipsa methodi ratio perversa: e. g. nominis Ἀχιλλεύς numeri faciunt (α' + χ' + ι' etc.) 1276 sive ,ασος': Arieti igitur an Librae an Geminis an Virgini Achilles addictus est? Itaque omne divinationis fundamentum sive ab excerptore sive a librario quodam stupide eversum esse suspicor; litteris nempe auctor usus erat, non numeris. Igitur litterae α et ν solito more (cf. supra p. 61, f. 172 et 173) Arieti attributae erant, β et ξ Tauro, et sic deinceps.

[1] Quae in codice Berolinensi hanc epistulam antecedunt cum ea minime cohaerent; immo cum aliis epistulis Petosirideis quibus planetarum signa et vires exposita erant, haec olim coniuncta esse videtur. Similis argumenti et formae sunt epistulae Petosiridi suppositae quas Riessius in Nechepsonis et Petosiridis fragmentis n. 38 et 39 edidit: sed nostra nimis abbreviata esse videtur.

EXCERPTS FROM CODEX 25 (BERLIN. PHILL. 1574)

[F. 10.] Letter attributed to Petosiris [1].

Interpretation. Having thus precisely determined the signs and functions of each star, you will find and discern what star each person has, just as we demonstrated in the treatise on the planetary stars, and, as we recorded here, in which zodiac sign each one stands. Next I shall set out for you other useful matters from various treatises, O most excellent of men, Nechepso, king of kings, concerning the disposition of the 12 zodiac signs, so that when asked about something — in which sign it falls — even if what you wish is not at hand [name the sign, so that, as it is set out above] you may state the sign from the name through the letters. For Aries corresponds to the 1st and the fiftieth and so on as it is arranged.

1st Aries 50
2nd Taurus 5
3rd Gemini 70
4thCancer 80
5thLeo 3
6 Virgo 100
7th Libra 200
8 Scorpio 300
9 Sagittarius 400
10 Capricorn 500
11 Aquarius 600
12 Pisces 700 800

2 ἐξακριβευσάμενος: the same word in letter no. 39, v. 5. 3 διαγνώσεις cod. ἕκαστον cod. 4 ἐν τῷ περὶ πλανήτων ἀστέρων λόγῳ, cf. fragm. ed. Riess n. 22 etc. 6 ἐκθήσωμαι cod. 9 λέγε up to κεῖται interpolated by the scribe, enclosed in brackets; ἵνα repeats that ὅπως above v. 8 (ἀνωτέρω). 11 τὸν πεντηκοστόν cod. 17 w in cod. written below y appears to pertain to Pisces. But the very logic of the method is flawed: e.g. the numerical values of the name Ἀχιλλεύς yield (α' + χ' + ι' etc.) 1976 or ασος: is Achilles therefore assigned to Aries, or Libra, or Gemini, or Virgo? And so the entire foundation of the divination, whether by the excerptor or by some scribe, I suspect to have been stupidly overturned; for the author had used letters, not numbers. Therefore the letters α and υ were assigned to Aries in the usual manner (cf. above p. 61, f. 172 and 173), β and ε to Taurus, and so on.

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1 What precedes this letter in the Berlin codex has no connection with it whatsoever; on the contrary, it appears that this letter was once joined with other Petosiridean letters in which the signs and powers of the planets were set forth. Of similar subject matter and form are the letters attributed to Petosiris which Riess edited in the fragments of Nechepso and Petosiris nos. 38 and 39: but our letter appears to be too greatly abbreviated.

Μέθοδος ἑτέρα. <....> Τῶν τοίνυν ζῳδίων <ὡς> ὑφ' ἕνα μὲν τὸν ὅλον <τῶν> πλανωμένων οὐρανὸν διειληφότων, οὐκ ἐξ ὅλου <δὲ> καὶ τὰ αὐτὰ ἀλλήλοις ἐπὶ γῆς ἐνεργούντων τηρεῖν δεῖ.

[F. 11.] **De divisione anni** [1].

Τὸν ἐνιαυτὸν τοῦτον τὸν τρόπον διαιροῦμεν· ἀπὸ Πλειάδων εἰς Ἡλίου τροπὰς ἡμέραι μβ'· ἀπὸ Ἡλίου τροπῶν εἰς Ὠρίωνα ἡμέραι κ'· ἀπὸ δὲ Ὠρίωνος εἰς Κύνα ἡμέραι ια'· ἀπὸ δὲ Κυνὸς εἰς Ἀρκτοῦρον ἡμέραι να'· ἀπὸ δὲ Ἀρκτούρου εἰς ἰσημερίαν ἡμέραι ι'· ἀπὸ δὲ ἰσημερίας εἰς Πλειάδος δύσιν ἡμέραι με'· ἀπὸ δὲ Πλειάδος δύσεως εἰς Ὠρίωνα ἡμέραι κ'· ἀπὸ δὲ Ὠρίωνος εἰς Κύνα ἡμέραι ζ'· ἀπὸ δὲ Κυνὸς εἰς Ἡλίου τροπὰς ἡμέραι κβ'· ἀπὸ δὲ Ἡλίου τροπῆς εἰς Ζέφυρον ἡμέραι με', ἀπὸ δὲ Ζεφύρου εἰς Ἀρκτοῦρον ἡμέραι ιε'· ἀπὸ δὲ Ἀρκτούρου εἰς ἰσημερίαν ἡμέραι λβ'· ἀπὸ δὲ ἰσημερίας εἰς Πλειάδος ἐπιτολὴν ἡμέραι με'· ὁμοῦ ἡμέραι τξε'.

Καὶ αὖθις· διαιροῦμεν ἀπὸ Πλειάδος εἰς Λύρας δύσιν, θέρους ἡμέραι ϛδ'· ἀπὸ δὲ Λύρας δύσεως ἕως Ξίφους ἀρχομένου <δύεσθαι> φθινοπώρου ἡμέραι ϛ'· ἀπὸ δὲ Πλειάδος δύσεως ἕως Ζεφύρου

1 Methodum ipsam librarius omisisse videtur : lacunam statui. 1 et 2 ὡς et δὲ addidi. 2 τῶν ὅλων cod. 5 Τὸν om. P. Πλειάδων scil. ἐπιτολῆς. 6 τροπῶν P : τροπῆς B. ὥργανα B. 7 δὲ bis om. B. ια' B, recte ut computus demonstrat; ζα' vel ξ' ut vid. P. εἰς Ἀρκτοῦρον (Ἀρτοῦρον B) scil. Arcturi ἐπιτολήν. 8 ι' B : ια' P. ἰσημερίαν B. 9 δύσεως B : δῦσιν P. 11 τροπὴν (bis) B. με' : totidem dies in papyro Eudoxea et apud Varronem, I, 28 (cf. Wachsmuth, l. c., p. 302, 20 : inde — scil. a bruma — ad favonium dies XLV). 12-14 ἀπὸ δὲ Ζεφύρου ... με' om. P. 15 Haec ex alio fonte hausta esse apparet, qui ad Plinium proxime accedit. καὶ αὖθις διαιροῦμεν om. P. ἀπὸ δὲ Πλ. P. Πλειάδος scil. ἐπιτολῆς : Euctemoni 5 Maii Πλειὰς ἐπιτέλλει, θέρους ἀρχή; Plinio 10 Maii Vergiliarum exortus, 9 Maii aestatis initium. Λύρας εἰς δύσ. P. Λύρας δύσις Euctemoni 12 Augusti, Plinio 11 Augusti : fidicula occasu suo autumnum indicat ut is (Caesar) adnotavit. θέρους om. B. 16 ἕως scripsi] καὶ codd. Ξίφους : Plinio 9 Nov. Gladius Orionis occidere incipit. δύεσθαι add. 17 Πλειάδος δύσεως : Plinio 11 Nov. Vergiliae occidunt (Euctem. 9, Callippo 10, Eudoxo 13). εἰς Ζέφυρον P. Plinio 8 Febr. flatus Favonii vernum tempus inchoat (Euctem., Callippo 7 Febr.).

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[1] Hoc calendarium aevi Byzantini v. 1-9, quamquam dierum numeri passim differunt, easdem fere stellarum apparitiones elegit quas Papyrus quam dicunt Eudoxi (col. XXI sq., ed. Wachsmuth, Lyd. *De ost.*[2], p. 300 sq.). De quo calendariorum genere ἄστρων διαστήμασι nixo, cuius exemplar melius in *Vindobon. philos. gr.* 108, f. 282ᵛ inveni, alio loco dicendum erit; cf. interim Petavius, *Var. Diss.*, p. 244; Tannery, *Recherches*, p. 283 et 293; Rehm, *Sitzungsberichte Berl. Akad.*, 1904, p. 99. — B(erolinensem) ipse contuli, P(arisinum) 2423 saec. XIII (f. 8ᵛ) Cumont.

Another method. <....> Since the zodiac signs divide <the whole heavens of> the wandering stars <under one>, not wholly drawing and producing the same effects upon earth as one another, one must observe.

[F. 11.] On the division of the year [1].

We divide the year in the following manner: from the Pleiades to the solstice of the Sun, 42 days; from the solstice of the Sun to Orion, 21 days; from Orion to the Dog Star, 11 days; from the Dog Star to Arcturus, 51 days; from Arcturus to the equinox, 300 days; from the equinox to the setting of the Pleiades, 45 days; from the setting of the Pleiades to Orion, 20 days; from Orion to the Dog Star, 7 days; from the Dog Star to the solstice of the Sun, 22 days; from the solstice of the Sun to Zephyrus, 45 days; from Zephyrus to Arcturus, 15 days; from Arcturus to the equinox, 32 days; from the equinox to the rising of the Pleiades, 45 days; total, 365 days.

And again: we divide from the Pleiades to the setting of Lyra, summer, 64 days; from the setting of Lyra until the Sword begins <to set>, autumn, 3 days; from the setting of the Pleiades until Zephyrus

1 The copyist appears to have omitted the method itself: I have posited a lacuna. 1 and 2 ὡς and δὲ added. 5 Ζεφύρου R. Πλειάδων scil. ἐπιτολῆς. 6 τροπῶν P : τροπῆς B. ὥργανα B. 7 δὲ bis om. B. ια' B, correctly as the computation demonstrates; ζα' or ε' as it appears in P. εἰς Αρκτούρον (Αρτούρον B) scil. Arcturi ἐπιτολήν. 8 ι' B : ια' P. Ισημερίαν B. 9 δύσεως B : δύσιν P. 11 τροπήν (bis) B. με': the same number of days in the Eudoxus papyrus , and in Varro, I, 28 (cf. Wachsmuth, l.c., p. 302, 20: inde — scil. a bruma — ad favonium dies XLV). 12–14 ἀπὸ δὲ Ζεφύρου με' om. P. 15 It is apparent that this passage was drawn from another source, which closely approaches Pliny. καὶ αὖθις διαιρούμεν om. P. ἀπὸ δὲ Πλ. P. Πλειάδος scil. ἐπιτολῆς: according to Euctemon, on 5 May the Pleiad rises, the beginning of summer; according to Pliny, on 10 May the rising of the Vergiliae, on 9 May the beginning of summer. Λύρας εἰς δύσ. P. Λύρας δύσις: according to Euctemon on 12 August, Pliny on 11 August: fidicula occasu suo autumnum indicat ut is (Caesar) adnotavit. θέρους om. B. 16 ἕως scripsi] καὶ codd. Ξίφους: according to Pliny, on 9 Nov. Gladius Orionis occidere incipit. δύεσθαι add. 17 Πλειάδος δύσεως: according to Pliny, on 11 Nov. Vergiliae occidunt (Euclem. 9, Callippus 10, Eudoxus 13). εἰς Ζέφυρον P. According to Pliny, on 8 Feb. flatus Favonii vernum tempus inchoat (Euctemon, Callippus 7 Feb.).

[1] This calendar of the Byzantine era, vv. 1–9, although the numbers of days differ here and there, selected nearly the same stellar apparitions as the Papyrus known as that of Eudoxus (col. XXI sq., ed. Wachsmuth, Lyd. De ost.[3], p. 300 sq.). Concerning this type of calendar based on ἄστρων διαστήμασι, a better example of which I found in Vindobon. philos. gr. 108, f. 282', something must be said elsewhere; cf. in the meantime Petavius, Var. Diss., p. 244; Tannery, Recherches, p. 283 and 293; Rehm, Sitzungsberichte Berl. Akad., 1904, p. 99. — B(erolinensem) I collated myself, P(arisinum) 2423 of the 13th century (f. 8*) Cumont.

χειμῶνος ἡμέραι ϛα'· ἀπὸ δὲ Ζεφύρου εἰς Αἰγὸς ἐπιτολὴν <ἔαρος> ἡμέραι ϛ'· ὁμοῦ γίνονται ἡμέραι τξε'.

Τὰ ἄστρα ποσάκις δύνει καὶ ποσάκις ἀνατέλλει· Πλειάδες ἀνατέλλουσι δὶς πρωΐ καὶ ἑσπέρας, δύνουσι δὲ <δὶς>· Ἀρκτοῦρος ὁμοίως, Στέφανος ὁμοίως, Δελφὶς ὁμοίως. Λύρα Ὑάδες Ἀετὸς Κύων Ὠρίων ἀνατέλλει ἕῳος καὶ ἑσπέριος, Κύων δὲ ὁμοίως. Σκορπίος, Ἵππος ἐπιτέλλει ἅπαξ ἑσπέρας· Προτρυγητὴρ ἐπιτέλλει ἅπαξ ἡμέρας.

F. 12. Tonitruale ignoti auctoris.

Tonitruale quod edituri sumus, ex duabus partibus, lunari scilicet et solari, compositum est. Praecedit in singulis mensibus describendis calendarium lunare, quod eundem fontem sapit ac *Geoponicorum* I, 10: Σημείωσις τῶν ἀποτελουμένων ἐκ τῆς πρώτης βροντῆς καθ' ἕκαστον ἔτος μετὰ τὴν τοῦ Κυνὸς ἐπιτολήν. Ζωροάστρου, et praeterea tonitruale quoddam anonymum ex codice Neapolitano a Bassio et Martinio in *Catal.*, IV, p. 170 sq. editum : cum quibus haud ita paucis locis tonitruale Berolinense concinit, aliis plane differt. Novum tamen auctoris nomen exsurgit hac memoria; excerptorum enim de Tauro, Geminis, Leone, Libra partem posteriorem ex Eudoxo quodam haustam esse legimus. Idem nomen in codicis quoque Neapolitani fonte olim exstitisse, sed ubique mutatum esse nunc sane discimus (cf. l. c., p. 170, 17 in capitulo de Cancro χειμὼν ἔνδοξος, mira et inusitata verborum compositione; item de Libra, p. 171, 14 περίδοξοι χειμῶνες, 20 de Scorpio ἔνδοξοι χειμῶνες, 35 de Aquario χειμῶνες ἔνδοξοι; p. 171, 1 de Leone κατὰ τῶν ἐνδόξων i. e. κατὰ τὸν Εὔδοξον). Nullus igitur dubito quin Eudoxi doctrinam non solum de septem illis signis, sed de omnibus archetypus exhibuerit. Haec celeberrimo illi saeculi IV astronomo supposita esse verisimile videtur, quem ex Ps.-Gemini, Ptolemaei, aliorum libris calendarium scripsisse posteris notum erat. — Cf. etiam quae de Ps.-Eudoxio vel potius Eudoxo similis calendarii auctore infra in excerptis ex codice 26 disputavimus.

Alteram tonitrualis Berolinensis partem aut ex Lydo aut ex Lydi fonte sumptam esse apparet. Congruit enim paene ad verbum cum tonitruali quod recte Wachsmuthius in editione libri *De ostentis* Vicellio addixit (cf. Prolegomena, p. XXVIII et editionem ipsam p. 57 sqq.). Sed textum novum multis locis ad libidinem scriptoris decurtatum raro oblitteratae Lydi memoriae succurrere dolendum est. Adhibui passim tonitruale a Bassio et Martinio ex cod. Neapolitano editum = N; Vicellii apud Lydum = L; Geoponica = G.

1 χειμῶνα P. Αἰγὸς ἐπιτολήν : Capella Plinio, secundum Caesarem, 8 Maii matutino exoritur (Euctemoni 30 Apr., Eudoxo 1 Maii). ἔαρος add. 2 γίνονται om. B. 4 δὶς scr.] δύο codd. δὶς add. Ἀρκτοῦροι codd. 5 Στέφανοι P. Ante Δελφὶς in P verbum obscurum in extremo versu : ἑξη (= ἐξ ὁμοίου?). Ὑάδες om. B. 6 ἕῳας καὶ ἑσπέρας codd. Κ. δ. ὁ. om. P. 7 ἅπαξ καὶ P. προτρυγητὴς P. ἡμέρας videtur = ἕῳος.

Days of winter: 81; from Zephyrus to the rising of Capella ⟨days of spring⟩: 3 days; together they amount to 365 days.

How many times the stars set and how many times they rise: the Pleiades rise twice, in the morning and in the evening, and set ⟨twice⟩; Arcturus likewise, the Crown likewise, the Dolphin likewise. The Lyre, the Hyades, the Eagle, Orion rise as a morning star and as an evening star, and the Dog likewise. Scorpius, Pegasus rises once in the evening; Vindemitor rises once by day.

F. 12. Tonitruale of an unknown author.

The Tonitruale which we are about to edit is composed of two parts, namely a lunar and a solar part. In describing each individual month, it is preceded by a lunar calendar which has the same source as Geoponics I, 10: Σημείωσις τῶν ἀποτελουμένων ἐκ τῆς πρώτης βροντῆς καθ᾽ ἕκαστον ἔτος μετὰ τὴν τοῦ Κυνὸς ἐπιτολήν. Ζωροάστρου, and in addition a certain anonymous tonitruale edited from a Neapolitan codex by Bassi and Martini in Catal., IV, p. 170 sq.: with these the Berlin tonitruale agrees in a good many passages, and differs plainly in others. Yet a new author's name emerges from this record, for we read that the latter part of the excerpts concerning Taurus, Gemini, Leo, and Libra was drawn from a certain Eudoxus. The same name once existed also in the source of the Neapolitan codex, but has everywhere been altered, as we now clearly learn (cf. l. c., p. 170, 17 in the chapter on Cancer χειμών ἔνδοξος, a remarkable and unusual combination of words; likewise on Libra, p. 171, 14 περίδοξοι χειμώνες, on Scorpio ἔνδοξοι χειμώνες, 35 on Aquarius χειμώνες ἔνδοξοι; p. 171, 1 on Leo κατὰ τῶν ἐνδόξων i.e. κατὰ τὸν Εὔδοξον). I have no doubt, therefore, that the archetype exhibited the doctrine of Eudoxus not only for those seven signs but for all of them.It seems probable that these were attributed to that most celebrated astronomer of the 4th century, who was known to later generations as having written a calendar drawn from Ps.-Geminus, Ptolemy, and other works. — Cf. also what we discussed below in the excerpts from codex 26 concerning Ps.-Eudoxus or rather Eudoxus as the author of a similar calendar.

It is apparent that the second part of the Berlin thunder-treatise was taken either from Lydus or from a source of Lydus. For it agrees almost word for word with the thunder-treatise which Wachsmuth rightly attributed to Vicellius in the edition of the book De ostentis (cf. Prolegomena, p. xxvii and the edition itself p. 57 sqq.). But it is regrettable that the new text, truncated in many places according to the whim of the writer, rarely comes to the aid of the obscured tradition of Lydus. I have made use throughout of the thunder-treatise edited by Bassus and Martinius from the Neapolitan codex of Vicellius in Lydus L; N; Geoponica = G.

1 χειμώνα P. Rising of the Goat: Capella according to Pliny, according to Caesar, rises in the morning on 8 May (according to Euctemon 30 Apr., according to Eudoxus 1 May). Čapoç add. 2 γίνονται om. B. 4 δις scr.] δύο codd. δὶς add. Ἀρκτοῦροι codd. 5 Στέφανοι P. Before Δελφίς in P an obscure word at the end of the line: ἑξη (=ἐξ ὁμοίου?). Ὑάδες om. B. 6 ἕψας καὶ ἑσπέρας codd. K. δ. δ. om. P. 7 ἅπαξ καὶ P. προτρυγη-τής P. ἡμέρας videtur eos.

Ἀπρίλιος. Σελήνης οὔσης ἐν τῷ Κριῷ ἐὰν βροντήσῃ, θόρυβόν τινα σημαίνει κατὰ τὴν χώραν ἐκείνην καὶ ἄνθρωπος δόκιμος τελευτήσει καὶ πόλις ἐρημωθήσεται καί τινες ἐπὶ τῆς ἀνατολῆς φθαρήσονται καὶ λιμὸς ἔσται, ὅπου βρονταί, καὶ φθορὰ καὶ θρεμμάτων ἀπώλεια.

Εἰ δὲ Ἡλίου ὄντος ἐν Κριῷ βροντήσει καὶ οὐ βρέξει, ἐπὶ Βρετανίαν, Γαλατίαν, Γερμανίαν, Κοίλην Συρίαν, Ἰουδαίαν, Ἰδουμαίαν πτῶσις ἀνθρώπων ἔσται· θόρυβοί τε κατὰ πόλεις καὶ πάγοι καὶ αὐχμοὶ καὶ τῶν φυτῶν ἀκαρπία καὶ διαφερόντως τῶν ἀρρένων, ὅτι ἄρρεν ζῴδιον ὁ Κριός.

Μάϊος. Σελήνης οὔσης ἐν Ταύρῳ ἐὰν βροντήσῃ, ἔσται φθορὰ σίτου καὶ κόπος τῇ χώρᾳ ἐκείνῃ· δῶρα δὲ ἐν βασιλικῇ αὐλῇ καὶ εὐθηνία καὶ εὐφροσύνη ἔσται καὶ εἰς τοὺς πέριξ τόπους καὶ εἰς τοὺς τῆς ἀνατολῆς ἀνθρώπους. αἱ δὲ κατὰ γαστρὸς ἔχουσαι γυναῖκες κινδυνεύσωσιν ὡς ἐπὶ τὸ πλεῖστον. Εὔδοξος δέ φησιν ὅτι βασιλέων ἢ ἀπώλειαν ἢ θλίψιν σημαίνει καὶ ὅτι μαλακίαι καὶ νόσοι καὶ ὀσπρίων ἀπώλεια ἔσται, τετραπόδων δὲ ἐπιγονή· καὶ πρὸς δυσμὰς νόσοι καὶ ἐν βασιλικῇ αὐλῇ χαρὰ γενήσεται· ὕστερον δὲ βροχὴ μεγάλη.

Τοῦ δὲ Ἡλίου ὄντος ἐν Ταύρῳ εἰ βροντήσει, ἔνδειαν τῶν ἐπιτηδείων προσδοκητέον καιροί τε ἐνδεεῖς· καὶ πολὺς ἐκ τῆς στενώσεως καὶ πρὸς θάλασσαν πόλεμος παραστήσεται ἐπί τε τῶν Κυκλάδων καὶ παραλίων τῆς Μικρᾶς Ἀσίας, Κύπρου δὲ καὶ Μηδίας καὶ Περσίδος αὐτῆς μάλιστα· καὶ γὰρ Ἀφροδίτης ταῦτα, ἐπεὶ καὶ μαλακώτερα τὰ τοιαῦτα ἔθνη.

Ἰούνιος. Σελήνης οὔσης ἐν Διδύμοις εἰ βροντήσῃ, ἔσονται ἀγῶνες καὶ νόσοι περὶ τοὺς ἀνθρώπους καὶ θάνατος εἰς ἐνίους αὐτῶν· φθορὰ δὲ τοῖς ὀρεινοῖς καὶ πεδινοῖς καὶ ἡ χώρα εὐφορήσει τῆς μεσογείας· Ἀράβων δὲ ἀπώλεια. κατὰ δὲ Εὔδοξον χειμῶνες πολλοὶ καὶ εὐφορίαι, ἀφάνεια δέ τινος ἡγεμόνος· καὶ περὶ τὴν οἰκουμένην φθορὰ καὶ ἑρπετῶν ἀπώλεια.

Τοῦ δὲ Ἡλίου ὄντος ἐν Διδύμοις <εἰ> βροντήσῃ, ὑγρῶν μὲν καὶ ξηρῶν καρπῶν ἀφθονίαν ἐλπιστέον· ἀνδρὸς δὲ δυνατοῦ ἀθρόαν ἀπόπτωσιν· Ὑρκανία δὲ καὶ Ἀρμενία καὶ Αἴγυπτος ἡ κάτω παρὰ τὰς ἄλλας χώρας ἀτυχήσωσι, διαφερόντως δὲ ἄνδρες· ἀρρενικὸν γὰρ ζῴδιον οἱ Δίδυμοι καὶ ἀνθρωποειδὲς καὶ φίλιον.

Ἰούλιος. Σελήνης οὔσης ἐν Καρκίνῳ εἰ βροντήσῃ, εὐφορία

2 ἐκείνην : scil. ὅπου βρονταί. 5 ante Εἰ rubro in cod. : ⓢ ἐὰν. 7 θόρυβόνται cod. ἀχμοί cod. 10 σιτοφορία N. 13 longe aliter N. 14 εὔδοξον cod. 19 πολεῖς cod.; fort. post στενώσεως καὶ transponendum et scrib.: καιροί τε ἐνδεεῖς ἐκ τ. στεν.· καὶ πόλεσι πρὸς θάλασσαν κτλ. : sic fere Lydus. στενώσεως scil. σίτου. 21 Μικρᾶς Ἀσίας L : μίας κασίας cod. 22 Ἀφροδίτη τα(ῦ τ') cod. 27 Ἄραψι λιμός N sub Tauro, sed G quoque sub Geminis. 28 ἀφανία cod. 29 ἑρπετῶν ἀπώλεια etiam N. 32 plures terrae in L. 34 τὸ ζῴδιον cod.

April. When the Moon is in Aries, if it thunders, it signifies some disturbance in that region, and a distinguished man will die, and a city will be desolated, and some people in the east will be destroyed, and there will be famine where the thunder occurs, and destruction and loss of livestock.

But if, when the Sun is in Aries, it thunders and does not rain, there will be a fall of men upon Britain, Galatia, Germania, Coele-Syria, Judaea, and Idumaea; and there will be disturbances throughout the cities, and frosts and droughts, and barrenness of plants, and especially of the males, because Aries is a male sign.

May. When the Moon is in Taurus, if it thunders, there will be destruction of grain and hardship in that land; but gifts at the royal court and abundance and rejoicing will come, both in the surrounding regions and among the peoples of the East. Women who are with child will for the most part be in danger. Eudoxus, however, says that it signifies either the destruction or the affliction of kings, and that there will be weakness, diseases, and the loss of legumes, but an increase of four-footed animals; and toward the west there will be diseases, and in the royal court there will be joy; afterward, a great rainfall.

When the Sun is in Taurus, if it thunders, a shortage of necessities is to be expected, and times of want; and great war from the strait and toward the sea will arise concerning the Cyclades and the coastal regions of Asia Minor, and most especially Cyprus, Media, and Persia itself; for these belong to Venus, since such peoples are also of a softer nature.

June. When the Moon is in Gemini, if it thunders, there will be struggles and diseases among people and death for some of them; destruction for those in the mountains and plains, yet the inland country will be fruitful; and there will be destruction of Arabs. According to Eudoxus, there will be many storms and abundant harvests, the disappearance of some ruler, destruction throughout the inhabited world, and the perishing of reptiles.

When the Sun is in Gemini, if it thunders, an abundance of moist and dry fruits is to be hoped for; but a sudden fall of a powerful man; Hyrcania, Armenia, and Lower Egypt will fare worse than other lands, and especially men; for Gemini is a masculine sign, human in form and friendly.

July. If it thunders when the Moon is in Cancer, there will be abundance

2 there : scil. where they thunder. 5 ante El rubro in cod. : Th if. 7 noisy incod. ahmoi cod. 10 wheat harvest N. 13 longe aliter N. 14 εύδοχον cod.n19 πολεῖς cod. fort. post stenosis and transponendum et scrib.: tenses tending from t. sten. and a city by the sea, etc.': sic fere Lydus of stenosis

scil. of wheat. 21 Asia Minor L : one cassia cod. 22 Venus of cod.n27 Arapsi limos N sub Tauro, sed G quoque sub Geminis. 28 extinction cod.n29 loss of reptiles etiam N. 32 plures terrae in L. 34 τὸ ζῴδιον cod.

ἔσται σίτου καὶ τὰ γεννήματα εὐφορήσει· ἀνομβρία δὲ ἔσται εἰς τὰς ἀρχὰς τοῦ χειμῶνος. ὕστερον δὲ πνεύσουσιν ἄνεμοι καὶ ὄμβριοι γενήσονται καὶ τὰ γεννήματα μεθήσονται. ἀκρὶς δὲ φανήσεται καὶ οὐδὲν βλάψει καὶ θάνατος ἔσται βοῶν καὶ μάλιστα περὶ τὸν Μάρτιον μῆνα καὶ
5 Ἀπρίλιον· καὶ χειμῶνες ὀλίγοι καὶ καρύων εὐφορία· καὶ ἐθνῶν μεγάλων τῶν ἀπὸ τοῦ νότου ἀπώλειαν καὶ ἡγεμόνος τινὸς ἐπιφάνειαν.

Τοῦ δὲ Ἡλίου ὄντος ἐν Καρκίνῳ εἰ βροντήσῃ, ὁμοῦ μὲν τῶν πάντων δαψίλειαν· τοῦ δὲ ἀέρος ξηρότης ἔσται· νόσοι τε φρικώδεις <καὶ> πυρεκτικαὶ κινδύνου ἐγγὺς <ἐπὶ> Βιθυνίας καὶ Φρυγίας ὅλης, Κολχικῆς,
10 Νικομηδείας, φρῖκαι δὲ τῷ θήλει διαφερόντως. φθαρήσονται δὲ καὶ τὰ ἐνάλια καὶ μάλιστα τὰ ὀστρακώδη· καὶ γὰρ θῆλυ τὸ ζῴδιον καὶ τῆς Σελήνης κυρίως οἶκός ἐστιν ὁ Καρκίνος.

Αὔγουστος. Σελήνης οὔσης ἐν Λέοντι εἰ βροντήσῃ, ἔσται σίτου καὶ τῶν λοιπῶν καρπῶν εὐφορία εἰς <τοὺς> πλείστους τόπους καὶ
15 σύρρευσις ὕλης. καὶ κνησμοί, λειχῆνες καὶ ὄλεθρος τοῖς ἀνθρώποις, ἔκφευξις δὲ σφαγῶν καὶ κινδύνων. κατὰ δὲ Εὔδοξον οὐ πολλοὶ ὄμβροι, ἀλλὰ καὶ ὀσπρίων ἀπώλεια· ἡγεμὼν δέ τις κατασταθήσεται.

Τοῦ δὲ Ἡλίου ὄντος ἐν Λέοντι <εἰ> βροντήσῃ, θόρυβον ἐξαίσιον τοῖς πράγμασι καὶ φθορὰν ἐκ τῶν θηρίων τοῖς καρποῖς ἀπειλεῖ ἐπί τε
20 Ἰταλίας καὶ Φρυγίας· οὐχ ἥκιστα ταραχθήσονται οἱ ἄνδρες, ὅτι ἄρρεν ζῴδιον ὁ Λέων.

Σεπτέμβριος. Σελήνης οὔσης ἐν Παρθένῳ εἰ βροντήσῃ, βασιλέων ὡς ἐπὶ τὸ πλεῖστον ἀπώλειαν σημαίνει καὶ οἱ παρὰ ῥόγαν ἀπολοῦνται· καὶ ὄμβροι πολλοὶ κατὰ τὴν ἀνατολὴν καὶ εἰς πόλεις τινὰς
25 λιμὸς καὶ νόσος καὶ κατὰ θάλασσαν κίνδυνοι· τοῖς δὲ δυτικοῖς τόποις εὐφορία κριθῆς. ἡ δὲ πρώτη σπορὰ ὑπὸ ἐρυσίβης βρωθήσεται· καὶ ἄνεμοι πολλοὶ καὶ νόσοι καὶ λιμοί.

Τοῦ δὲ Ἡλίου ὄντος ἐν Παρθένῳ <εἰ> βροντήσῃ, φθορὰ ζῴων ἔσται, ἁρπαγαί τε ὑπὸ τῶν ἐθνῶν καὶ μάλιστα παρθένων, ἐπεὶ καὶ θῆλυ
30 τὸ ζῴδιον· ταῦτα δὲ οὐ πανταχοῦ γενήσονται, ἀλλ' ἐπὶ Ἑλλάδος καὶ Κρήτης, Μεσοποταμίας καὶ Συρίας.

2 πεύσουσιν cod. 4-5 Μάρτ. κ. Ἀπρ. : sic etiam G. 5 χειμῶνες ὀλίγοι : χειμὼν δὲ ἔνδοξος (*sic*) N. καρίων cod. 8 καὶ add. 9 κινδύνους cod. ἐπὶ add. ex Lydo. 10 Νικομηδείας - διαφερόντως : Νουμιδίας Καρτάπων (*sic*) καὶ Ἀφρικῆς ταῖς θηλείαις διαφερόντως προσπεσοῦνται L. 11 ὀστρακώδη : nam conchae cum Luna crescunt. 14 πλήτους cod. (ἐν τῇ ὀρεινῇ G). σύρρευσις καὶ cod. 15 λιχῶνες cod. 16 ὄμροι cod. 17 ἀπάλια cod. 20 aliae regiones pro Φρυγίας L. 22 Σεπτέβριος cod. 23 ἀπώλεια cod. οἱ παρὰ ῥόγαν = stipendiarii ; cf. praeter Cangium etiam Wessely, *Wiener Stud.*, 24, 146 (ῥώγας in papyro s. VII) et Preger, *Script. Orig. Constantinop.*, II, p. 325. 29 ἐθνῶν : πολεμίων L. 30 ταῦτα δὲ οὐ πανταχοῦ γενήσονται, ἀλλ' : vides scripturam codicis C a Wachsmuthio in Lydo perperam repudiatam esse (ubi legas οὐχ ἁπανταχοῦ δὲ ταῦτα συμβήσεται, ἀλλ' ἐπὶ Ἑλλάδος).

of grain and the crops will be abundant; but there will be a lack of rain at the beginning of winter. Later, however, winds will blow and rains will come, and the crops will be released. Locusts will appear but will cause no harm, and there will be a death of cattle, especially around the month of March and April; and winters will be mild and nuts will be abundant; and the destruction of great nations from the south and the appearance of some prominent leader.

And if it thunders when the Sun is in Cancer, there will be abundance of all things at once; but the air will be dry; and chilling and feverish diseases will come dangerously close to Bithynia and all of Phrygia, Colchis, and Nicomedia, and chills especially among women. The sea creatures will also perish, especially the shelled ones; for Cancer is a feminine sign and is properly the house of the Moon.

August. If thunder occurs when the Moon is in Leo, there will be an abundance of grain and other fruits in most ⟨places⟩, and a confluence of matter. Also itching, lichens, and destruction for people, but an escape from slaughters and dangers; according to Eudoxus, there will not be much rain, but also a loss of legumes; and a certain ruler will be appointed.

If thunder occurs when the Sun is in Leo, it threatens extraordinary tumult in affairs and destruction of crops by wild animals, affecting Italy and Phrygia; men will be disturbed not least of all, because Leo is a masculine sign.

September. If thunder occurs when the Moon is in Virgo, it signifies for the most part the destruction of kings, and those on stipends will perish; and much rain in the east, and in certain cities famine and disease and dangers at sea; for the western regions an abundance of barley, but the first sowing will be devoured by rust; and many winds and diseases and famines.

If thunder occurs when the Sun is in Virgo, there will be destruction of animals, and plundering by the nations, especially of maidens, since the sign is also feminine; and these things will not happen everywhere, but in Greece and Crete, Mesopotamia, and Syria.

2 πεύσουσιν cod. 4–5 Μάρτ. κ. Απρ.: sic etiam G. 5 χειμώνες ὀλίγοι: χειμὼν δὲ ἔνδοξος (sic) N. καρίων cod. 8 kai add. 9 κινδύνους cod. ἐπὶ add. ex Lydo. 10 Νικομηδείας – διαφερόντως: Νουμιδίας Καρτάπων (sic) καὶ Ἀφρικῆς ταῖς θηλείαις διαφερόντως προσπεσούνται L. 11 ὀστρακώδη: nam conchae cum Luna crescunt. 14 πλήτους cod. (ἐν τῇ ὀρεινῇ ?). σύρρευσις καὶ cod. 15 λιχῶνες cod. 16 ὄμβροι cod. 17 ἀπόλεια cod. 20 aliae regiones pro Φρυγίας L. 22 Σεπτέβριος cod. 23 ἀπώλεια cod. οἱ παρὰ ῥόγαν = stipendiarii; cf. praeter Cangium etiam Wessely, Wiener Stud., 24, 146 (ῥώγας in papyro s. VII) et Preger, Script. Orig. Constantinop., II, p. 325. 29 ἐθνῶν: πολεμίων L. 30 ταῦτα δὲ οὐ πανταχοῦ γενήσονται, ἀλλ᾽: one can see that the reading of codex C was wrongly rejected by Wachsmuth in Lydus (where one reads οὐχ ἁπανταχοῦ δὲ ταῦτα συμβήσεται, ἀλλ᾽ ἐπὶ Ἑλλάδος).

Ὀκτώβριος. Σελήνης οὔσης ἐν Ζυγῷ εἰ βροντήσῃ, πόλεμος ἔσται μέγας καὶ λιμοὶ καὶ σφαγαὶ καὶ νόσοι καὶ πλήμμυρα πηγῶν καὶ ὄμβροι ὡς ποταμοὶ καὶ καρπῶν εὐφορία· θάνατος ἀνδρῶν καὶ γυναικῶν· καὶ τὰ ζῷα πολύγονα ἔσονται· ἐπὶ δὲ τὰ τέλη τοῦ χρόνου ἀπολοῦνται. κατὰ δὲ Εὔδοξον χειμῶνας γενέσθαι καὶ ποταμοὺς ῥυῆναι καὶ τοῖς δυτικοῖς λιμὸν καὶ περίστασιν τῆς οἰκουμένης καὶ αἰγῶν καὶ ὑῶν ἀπώλειαν καὶ ἑρπετῶν καὶ κυνῶν λύσσαν καὶ μετάθεσιν ἀνθρώπων.

Τοῦ δὲ Ἡλίου ὄντος ἐν Ζυγῷ <εἰ> βροντήσῃ, θορύβους καὶ στάσεις βλαβερὰς τῷ δήμῳ δηλοῖ. καὶ ἄμπελοι βλαβήσονται· καὶ γυναικῶν βλάβη καὶ ἀνδρῶν πλέον καθάψεται, ἐπεὶ καὶ ἄρρεν ζῴδιον ὁ Ζυγός.

Νοέμβριος. Σελήνης οὔσης ἐν Σκορπίῳ εἰ βροντήσῃ, ἔσται λιμὸς καὶ λοιμὸς ἐν τῇ χώρᾳ· τὰ δὲ ἄγρια πληθυνθήσονται· χειμὼν δὲ ἔσται καὶ ἄνεμοι πολλοὶ καὶ σφοδροὶ νυκτὸς ἔσονται καὶ κακὸν ταῖς παραλίαις πόλεσιν· ἐὰν δὲ ἄνεμοι καὶ συστροφαὶ ἀνέμων εἰς ὅλον τὸν μῆνα γένωνται, βιασμοὶ καὶ νόσοι ἔσονται τοῖς ἀνθρώποις.

Τοῦ δὲ Ἡλίου ὄντος ἐν Σκορπίῳ εἰ βροντήσῃ, ἀνὴρ δυνάστης ἀστοχήσει ἐκ τοῦ τόπου· ἀφθονία δὲ ἔσται σίτου ἐπί τε Συρίας καὶ Κασπίας καὶ Μαυρητανίας, τὸ δὲ θῆλυ γένος τῶν ζῴων κακωθήσεται καὶ διαφεροντως ἐπὶ τῶν εἰρημένων τόπων· θῆλυ γάρ ἐστι <τὸ> ζῴδιον.

Δεκέμβριος. Σελήνης οὔσης ἐν Τοξότῃ εἰ βροντήσῃ, εὐετηρία ἔσται καὶ πολυομβρία ἐπωφελὴς καὶ γέννημα πολὺ καὶ τῶν μετεώρων εὐφορία καὶ αὔξησις θρεμμάτων καὶ νόσων † μετεωρία καὶ τὰ φαῦλα διαλυθήσονται.

Τοῦ δὲ Ἡλίου ὄντος ἐν Τοξότῃ <εἰ> βροντήσῃ, τοῖς Περσῶν βασιλεῦσι κίνδυνον καὶ τῷ ἔθνει αὐτῶν· ἡ δὲ Κελτικὴ καὶ ἡ Σπανία ταραχθήσονται καὶ διαφεροντως τοῖς ὅπλοις, ἐπεὶ καὶ ἄρρεν ζῴδιον ὁ Τοξότης.

Ἰανουάριος. Σελήνης οὔσης ἐν Αἰγόκερῳ εἰ βροντήσῃ, ἔσονται ὄμβροι πολλοὶ καὶ ὠφέλιμοι καὶ πολλὴ νόσος ἔσται ἐν τῇ χώρᾳ καὶ τὰ ὄσπρια ὀλίγον βλαβήσονται καὶ ἀκρὶς βλάψει· εὐφορία δὲ ἔσται σίτου· καὶ βασιλέως καὶ στρατοπέδων κίνησις. ὕστερον δὲ σίτου <καὶ> ἐλαίου φθορά.

Τοῦ δὲ Ἡλίου ὄντος ἐν Αἰγόκερῳ εἰ βροντήσῃ, ἀχλὺς ἔσται παχεῖα ὡς ἀώρους τοὺς καρποὺς ἐναπομαρανθῆναι τοῖς φυτοῖς, καὶ ἄποιος ὁ

1 Ὀκτόμβριος cod. 2 πηγῶν : πληγῶν G et N. 3 fort. ἀφορία (φθορά N et G). 7 ἀπώλεια cod. 11 βαρύ cod. : ἄρρεν recepi ex L. 13 ἄγρια] πετεινά G. 20 διαφερόντων cod. τὸν εἰρημένον τόπον cod. τὸ add. 23 καὶ ἐπωφελεῖς cod. τῶν μετεώρων i. e. τῶν ὀρεινῶν τόπων (ἐν τῇ ὀρεινῇ σίτου εὐφορίαν Geop.). 24 μετεωρία corrupt um propt er μετεώρων quod ant ecedit (v. 2); fuit ἀπαλλαγή vel sim. 27 οἱ δὲ Κελτικ oi cod. 28 τὸ ζῴδιον cod. 30 Capricornum om. N. 31 πολύ cod. 34 καὶ add. 36 ἄποιος cod.

October. If there is thunder while the Moon is in Libra, there will be a great war and famines and slaughters and diseases and flooding of springs and rains like rivers and abundance of fruits; death of men and women; and the animals will be prolific; but towards the end of the period they will perish. According to Eudoxus, winters will occur and rivers will overflow and for the western peoples famine and distress of the inhabited world and destruction of goats and pigs and madness of reptiles and dogs and migration of people of people.

If there is thunder while the Sun is in Libra, it signifies disturbances and harmful factions for the people. And vines will be harmed; and harm will affect women and men even more, since Libra is also a masculine sign.

November. If there is thunder while the Moon is in Scorpio, there will be famine and plague in the land; wild animals will multiply; and there will be winter and many winds, and strong winds will occur at night, and it will be bad for coastal cities; and if winds and whirlwinds of winds occur throughout the entire month, acts of violence and diseases will befall people.

If there is thunder while the Sun is in Scorpio, a powerful man will be displaced from his position; and there will be abundance of grain in Syria and Caspia and Mauretania, but the female kind of animals will suffer harm and especially in the aforementioned regions; for it is a feminine sign.

December. When the Moon is in Sagittarius, if it thunders, there will be prosperity and abundant beneficial rainfall, plentiful produce, and fertility of the highlands, and an increase of livestock, and a clearing away of diseases † and the bad things will be dissolved.

When the Sun is in Sagittarius, if it thunders, there will be danger for the kings of the Persians and for their people; and Celtica and Spain will be thrown into turmoil and especially by arms, since Sagittarius is also a masculine sign.

January. When the Moon is in Capricorn, if it thunders, there will be many beneficial rains, and there will be much sickness in the land, and the legumes will be somewhat damaged and locusts will cause harm; but there will be abundance of grain; and there will be movement of a king and armies. Afterwards, however, destruction of grain <and> oil.

When the Sun is in Capricorn, if it thunders, there will be a thick mist such that the fruits wither prematurely on the plants, and the

1 Ὀκτόμβριος cod. 2 πηγών : πληγών G et N. 3 fort, ἀφορία (φθορά N et Gi). 7 ἀπώλεια cod. 11 βαρύ cod. : ἄρρεν recepi ex I,. 13 ἄγρια πετεῖνά G. 20 δια - φερόντων cod. τὸν εἰρημένον τόπον cod. τὸ add. 23 καὶ ἐπωφελεῖς cod. τῶν μετεώρων i. e. τῶν ὀρεινών τόπων (ἐν τῇ ὀρεινὴ σίτου εὐφορίαν Geop.). 24 μετεωρία corruptum propter μετεώρων quod antecedit (v. 2); fuit ἀπαλλαγή vel sim. 27 οἱ δὲ Κελτικοί cod. 28 τὸ ζῴδιον cod. 30 Capricornum om. N. 31 πολύ cod. 34 καὶ add. 36 ἄπιος cod.

οἶνος ἔσται· διαφερόντως δὲ ταῦτα συμβήσεται ἐπί τε Μακεδονίας, Θρᾴκης, Ἰλλυρίδος καὶ τῆς ἄνω Ἰνδικῆς· καὶ γὰρ αὗται ὑπὸ τὸν Αἰγόκερών εἰσι. ταραχαὶ δὲ καὶ φόβοι ταῖς θηλείαις τῶν ζῴων λογικῶν τε καὶ ἀλόγων γενήσεται, ὅτι θῆλυ τὸ ζῴδιον.

5 Φεβρουάριος. Σελήνης οὔσης ἐν Ὑδροχόῳ εἰ βροντήσῃ, ἔσται βασιλέων κίνησις καὶ ἔκλειψις καὶ πόλεμος καὶ νόσος ὀλίγοις ἀνθρώποις ἐν τῷ τόπῳ ἐκείνῳ. ὁ σῖτος εὐφορήσει ἐν ἐνίοις τόποις· τῶν δὲ ὀσπρίων ὀλίγα βλαβήσονται· τῶν δὲ λοιπῶν καρπῶν φθορὰ καὶ σπανισμὸς ὄμβρων καὶ τιμωρία πολλὴ καὶ σπανία σίτου.

10 Τοῦ δὲ Ἡλίου ὄντος ἐν Ὑδροχόῳ <εἰ> βροντήσῃ, ἀφθονίαν σίτου ἕξουσιν Ὀξιανοί, Σαυρομάται, Ἀραβία Μικρά, Αἰθιοπία. Ὑδροχόῳ γὰρ ἀνάκεινται αἱ χῶραι. πτῶσις δὲ ἀνθρώπων καὶ ἀρρένων ζῴων ἔσται ἐκεῖσε, ὅτι ἄρρεν τὸ ζῴδιον.

Μάρτιος. Σελήνης οὔσης ἐν Ἰχθύσιν ἐὰν βροντήσῃ, ἔσται 15 πολυομβρία καὶ τῶν μετεώρων φθορὰ καὶ σίτου καὶ οἴνου φθορὰ καὶ αἰγῶν <ἀπώλεια> καὶ νόσος εἰς ἀνθρώπους· ὕστερον δὲ εὐφορία πολλὴ τοῦ γεννήματος· φόβος δὲ καὶ ταραχὴ ἐν τῇ πόλει ἐκείνῃ· ἐὰν δὲ ἐκ δευτέρου βροντήσῃ, ὠφέλιμον ἔσται.

Τοῦ δὲ Ἡλίου ὄντος ἐν Ἰχθύσι <εἰ> βροντήσῃ τυχὸν ἐν ἡμέρᾳ, 20 ἀμητὸς ἔσται γεννημάτων ἀφθονώτατος, οἵ τε ὑγροὶ καρποὶ οὐχ ἥκιστα ἐπιδώσουσιν ἐπί τε τῆς καθ' ἡμᾶς Λυδίας, Κιλικίας, Παμφιλίας· τὰ δὲ θηλυκὰ τῶν ζῴων καὶ λογικῶν καὶ ἀλόγων σκυθρωπάσει, ὅτι θηλυκὸν τὸ ζῴδιον.

[F. 15v.] Ἑρμοῦ τοῦ Τρισμεγίστου περὶ σεισμοῦ[1].

25 Ἀπρίλιος. Ἡλίου ὄντος ἐν Κριῷ ἐὰν σεισμὸς γένηται ἡμέρας οὔσης, οἱ γειτνιῶντες τῶν βασιλέων ἀλλήλοις ἐπιβουλεύσονται· καὶ αἱ γειτνιῶσαι πόλεις ταραχθήσονται μεγάλως καὶ ὕβρεις καὶ φόνους

2-3 ὑπὸ τὸν Αἰγόκερων secundum Ptolemaei geographiam astrologicam.

6 <οὐκ> ὀλίγοις? 9 σπανία οἴτου scripsi : σπασίτε cod. 11 Οὐξιανοί cod. Ὑδροχόῳ : ex Ptolem. doctrina. 15 τῷ cod. 16 ἀπώλεια add. 19 ἰχθύσις cod. τυχῶν cod. 20 καρποί] καὶ αρποὶ cod. 21 τὰς cod. : τῆς scr. ex Lydo; quamquam de τε dubito. Πανφιλίας cod. 22 σκυθρωπάσαι cod. 27 ὕβεις A : ὕβρις καὶ φθόνος ἥξει B.

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[1] Hoc capitulum cum carmine Hermetico sive Orphico de terrae motibus saepius (e. g. Abel, *Orphica*, p. 141 sqq.) impresso artissime cohaerere eiusque partim paraphrasin esse elucet; quae tamen adeo passim uberior est ut nesciam utrum ex alio fonte suppleta an ad pleniorem carminis formam facta sit. Vestigia sermonis biblici occurrere memoratu dignum. Edidi ex cod. 25 (Berolin. Phill. 1574), f. 15v = A. Fere idem capitulum sed Septembri initium faciente inveni in cod. 28 (= Berolin. gr. qu. 16), f. 277v sub nomine Leonis Sapientis (cf. supra p. 65). Hunc

there will be wine; and these things will occur especially in Macedonia, Thrace, Illyria, and upper India; for these regions also fall under Capricorn. Disturbances and fears will arise among the females of rational and irrational animals, because the sign is feminine.

5 February. When the Moon is in Aquarius, if it thunders, there will be a movement and eclipse of kings, and war and disease among few people in that region. Grain will be abundant in certain places; but a few of the legumes will be damaged; and of the remaining fruits there will be destruction and a scarcity of rains and great punishment and a shortage of grain.

When the Sun is in Aquarius, if it thunders, the Oxiani, Sarmatians, Lesser Arabia, and Ethiopia will have an abundance of grain. For these regions are assigned to Aquarius. But there will be a fall of men and male animals there, because the sign is masculine.

March. When the Moon is in Pisces, if it thunders, there will be much rain and destruction of crops in the air and destruction of grain and wine and loss of goats and disease among people; but afterwards there will be great abundance of produce; and fear and turmoil in that city; but if it thunders a second time, it will be beneficial.

When the Sun is in Pisces, if it happens to thunder during the day, there will be a most abundant harvest of produce, and the moist fruits will thrive especially in our region of Lydia, Cilicia, and Pamphylia; but the females among the animals, both rational and irrational, will be sorrowful, because the sign is feminine.

[F. 15v.] On Earthquakes, by Hermes Trismegistus.[1]

25 April. When the Sun is in Aries, if an earthquake occurs during the day, neighboring kings will plot against one another; and neighboring cities will be greatly disturbed and will experience outrages and murders 2-3 under Capricorn according to Ptolemy's astrological geography. 6 «not a few? 9 σπανία οἴτου scripsi : σπασίτε cod. 11 Οὐξιανοί cod. Aquarius: from Ptolemy's doctrine. 15 τῷ cod. 16 απώλεια add. 19 ἰχθύσις cod. τυχῶν cod. 20 καρποί] καὶ αρποί cod. 21 τὰς cod. : της scr. ex Lydo; quam- quam de τε dubito. Πανφιλίας cod. 22 σκυθρωπάσαι cod. 27 Ὀβεις A : ὕβρις καὶ φθόνος ἥξει B.

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1 It is evident that this chapter is most closely connected with the Hermetic or Orphic poem on earthquakes, which has been printed many times (e.g. Abel, Orphica, p. 141 sqq.), and is in part a paraphrase of it; yet the paraphrase is in so many places more expansive that I cannot tell whether it was supplemented from another source or was made to conform to a fuller form of the poem. It is worth noting that traces of biblical language occur. I edited from cod. 25 (Berolin. Phill. 1574), fu 15' - A. I found nearly the same chapter but beginning with September in cod. 28 (= Berolin. gr. qu. 16), f. 277' under the name of Leo the Wise (cf. above p. 65). This

ἔξουσι· καὶ ἀνὴρ ἔνδοξος ἀπολεῖται, καὶ οἱ περὶ αὐτὸν κινδυνεύσουσι. ὄμβροι δὲ πολλοὶ ἔσονται· καὶ οἱ καρποὶ καὶ τὰ δένδρα εὐφορήσουσι. ἐὰν δὲ ἐν νυκτὶ γένηται ὁ σεισμός, ἀντιλογίαι ἔσονται περὶ τοὺς δήμους καὶ ἀντιλογίαι τοῦ ὄντος τυράννου· οἱ γὰρ στρατηγοὶ αὐτοῦ ἀποστήσονται ἀπ' αὐτοῦ ἐναντία αὐτῷ φρονοῦντες καὶ τῷ ἰδίῳ βασιλεῖ ἀντιλέγοντες· τάραχος δὲ περὶ τοὺς δήμους καὶ ἀκαταστασίαι· οἱ δὲ περὶ τὴν δύσιν οἰκοῦντες τύραννοι ἀπολοῦνται· καὶ ὄμβροι πολλοὶ γίνονται· ὁ δὲ σπόρος πληθυνθήσεται. ἐν Αἰγύπτῳ δὲ λιμὸς ἔσται καὶ τοῦ Νείλου ἔκλειψις γενήσεται.

Μάϊος. Ἡλίου ὄντος ἐν Ταύρῳ εἰ σεισμὸς ἐν ἡμέρᾳ, πόλεων καὶ χωρῶν ταραχαὶ καὶ πόλεμοι ἔσονται· καὶ οἱ ὑπερέχοντες ἀπολοῦνται· καὶ οἱ πένητες πλουτήσουσι καὶ προβιβασθήσονται· οἱ δὲ κατὰ τὴν δύσιν οἰκοῦντες βλαβήσονται. καὶ πᾶσῃ τῇ γῇ εὐφορία ἔσται. ἡ δὲ πόλις, ἐν ᾗ γένηται ὁ σεισμός, πολλὰ ἀγαθὰ ἕξει· καὶ πᾶσα νόσος καὶ ὀργὴ θεοῦ ἐκφεύξεται ἐξ αὐτῆς. εἰ δὲ ἐν νυκτί, εἰρήνην δηλοῖ ἐν ἐκείνῳ τῷ τόπῳ καὶ διεστραμμένων μετάστασιν καὶ πολλῶν ἀγαθῶν ἐπιβολήν· καὶ οἱ ὄμβροι καὶ τὰ γεννήματα πληθυνθήσονται· καὶ ἡ χώρα ἐκείνη ἀντιστήσεται τοῖς ἐχθροῖς· καὶ τὰ ὄρνεα τοῦ ἀέρος πληθυνθήσονται.

Ἰούνιος. Ἡλίου ὄντος ἐν τοῖς Διδύμοις εἰ σεισμὸς ἐν ἡμέρᾳ γένηται, οἱ βασιλεῖς ἄτιμοι ἔσονται καὶ οἱ ἡγεμόνες καταβιβασθήσονται καὶ ἀπολοῦνται καὶ φῆμαι μεγάλαι ἔσονται καὶ τὸ γέννημα πολὺ ἔσται. νυκτὸς δὲ εἰ γένηται, μετοικισμοὶ καὶ στάσεις καὶ κατὰ τόπους δρομαὶ καὶ αἰχμαλωσίαι· ἀλλὰ καὶ οἱ τόποι ἐκεῖνοι ἐν καλοῖς ἔσονται καὶ ἐν φήμαις μεγάλαις ὕστερον· καὶ οἱ ὄμβροι τοῦ ἔτους τούτου βραδύνωσι γενέσθαι.

4 ἀντιλογία A. ὄντως A. γὰρ om. B. 5 αὐτῷ B] αὐτοῦ A. 5-7 τῷ - γίνονται A] καὶ τῷ οἰκείῳ βασιλεῖ αὐτῶν τὰ ὅμοια τούτῳ λέγουσιν· ἔριδες δὲ καὶ ἀκαταστασίαι ἔσονται ἐπὶ τοὺς δήμους· ὁ δὲ ἐπὶ τὴν δύσιν οἰκῶν τύραννος ἀπολεῖται· καὶ ὄμβροι πολλοὶ περὶ τὸν τότε χρόνον γενήσονται B. 9 Νείλου A : Ἡλίου B solito signo. 12 ὑπερβηβασθήσονται B (sed infra item προβιβ.). 12-13 οἱ - οἰκοῦντες A] οἱ κατοικοῦντες τῇ δύσει B. 13 πᾶσα A. 13-16 ἔσται - ἐπιβολὴν A] ἔσται. νυκτὶ δὲ ἐὰν γένηται, πολλὰ ἀγαθὰ σημαίνει καὶ πᾶσαν νόσον καὶ ὀργὴν θεοῦ ἐκφεύξεται ἐξ αὐτῆς καὶ εἰρήνην πολλὴν δηλοῖ ἐν ἐκείνῳ τῷ τόπῳ καὶ πολλῶν ἀγαθῶν ἐπιβολή B. 14 πᾶς A. πᾶσα νόσος καὶ ὀργὴ θεοῦ : cf. e. g. Num. XVI, 46; Ps. 77 [78], 31. 18 ἀέρος A] οὐρανοῦ B (cf. Genes. IX, 2, etc.). 21 post ἀπολοῦνται in B : καὶ οἱ ἐν τέλει προβιβασθήσονται καὶ οἱ περὶ τὸν ῥῆγα ἀπολοῦνται· καὶ φῆμαι κτλ. 22-25 μετοικισμοὶ ἔσονται κατὰ τόπους καὶ κατὰ δρόμους αἰχμαλωσίαι· ἀλλ' οἱ τόποι ἐκεῖνοι ἐν καλοῖς ἔσονται· καὶ φῆμαι μεγάλαι καὶ μετεωρισμοί· καὶ οἱ ὄμβροι τοῦ αὐτοῦ ἔτους βραδύνουσι B. 22 στάσις A. 23-24 ἐμ φήμαις A.

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codicem saec. XVII non contuli. Iterum invenitur eadem paraphrasis in cod. 26 (Berolin. Phill. 1577) f. 147 = B; inscribitur Σεισμολόγιον Ὀρφέως; incipit a mense Septembri. Varias lectiones non nisi graviores exscripsi.

they will have; and a distinguished man will perish, and those around him will be in danger. There will be many rains; and the fruits and the trees will bear abundantly. But if the earthquake occurs at night, there will be disputes among the people and disputes concerning the reigning tyrant; for his generals will revolt against him, holding opinions contrary to him and contradicting their own king; and there will be turmoil among the people and instability; and the tyrants dwelling in the west will perish; and many rains will occur; and the harvest will be multiplied. But in Egypt there will be famine, and a failure of the Nile will come to pass.

May. When the Sun is in Taurus, if an earthquake occurs during the day, there will be turmoil and wars in cities and regions; and the powerful will perish; and the poor will become wealthy and be elevated; but those who dwell in the west will be harmed. And there will be abundance throughout all the land. The city in which the earthquake occurs will have many blessings; and every disease and the wrath of God will flee from it. But if it occurs at night, it signifies peace in that place and the removal of the corrupt and the onset of many good things; and the rains and the harvests will multiply; and that land will stand firm against its enemies; and the birds of the air will multiply. June. When the Sun is in Gemini, if an earthquake occurs during the day, kings will be dishonored and rulers will be brought low and will perish, and great rumors will arise and the harvest will be abundant. But if it occurs at night, there will be relocations and civil strife and flights and captivities in various places; yet those places will afterward be in good standing and great repute; and the rains of that year will be late in coming.

4 ἀντιλογία A. ὄντως A. γὰρ om. B. 5 αὐτῷ B] αὐτοῦ A. 5–7 Τῷ – γίνονται A] καὶ τῷ οἰκείῳ βασιλεῖ αὐτῶν τὰ ὅμοια τούτῳ λέγουσιν· ἔριδες δὲ καὶ ἀκαταστασίαι ἔσονται ἐπὶ τοὺς δήμους· ὁ δὲ ἐπὶ τὴν δύσιν οἰκῶν τύραννος ἀπολεῖται· καὶ ὄμβροι πολλοί περὶ τὸν τότε χρόνον γενήσονται B. 9 Νείλου A : Ἡλίου B solito signo. 12 ὑπερβηβασθήσονται B (sed infra item προβιβ.). 12–13 οἱ – οἰκοῦντες A] οἱ κατοικοῦντες τῇ δύσει B. 13 πᾶσα A. 13–16 ἔσται – ἐπιβολὴν A] ἔσται. νυκτὶ δὲ ἐὰν γένηται, πολλὰ ἀγαθὰ σημαίνει καὶ πᾶσαν νόσον καὶ ὀργὴν θεοῦ ἐκφεύξεται ἐξ αὐτῆς καὶ εἰρήνην πολλὴν δηλοῖ ἐν ἐκείνῳ τῷ τόπῳ καὶ πολλῶν ἀγαθῶν ἐπιβολὴ B. 14 πᾶς A. πᾶσα νόσος καὶ ὀργὴ θεοῦ : cf. e. 8. Num. XVI, 46; Ps. 77 [78], 31. 18 ἀέρος A] οὐρανοῦ B (cf. Genes. IX, 2, etc.). 21 post ἀπολοῦνται in B : καὶ οἱ ἐν τέλει προβιβασθήσονται καὶ οἱ περὶ τὸν ῥῆγα ἀπολοῦνται· καὶ φῆμαι κτλ. 22–25 μετοικισμοί – ἔσονται κατὰ τόπους καὶ κατὰ δρόμους αἰχμαλωσίαι· ἀλλ᾽ οἱ τόποι ἐκεῖνοι ἐν καλοῖς ἔσονται· καὶ φῆμαι μεγάλαι καὶ μετεωρισμοί· καὶ οἱ ὄμβροι τοῦ αὐτοῦ ἔτους βραδύνουσι B. 29 στάσις A. 23–24 ἐν φήμαις A.

I did not collate the codex from the 17th century. The same paraphrase is found again in cod. 26 (Berolin. Phill. 1577) f. 147 = B; it is entitled Seismologion of Orpheus; it begins with the month of September. I have transcribed variant readings only when they are of greater significance.

Ἰούλιος. Ἡλίου ὄντος ἐν Καρκίνῳ εἰ ἐν ἡμέρᾳ σεισμὸς γένηται, βαρβάρων κίνησις ἔσται καὶ στάσις καὶ ἀπόγνωσις καὶ κακούργων πτῶσις· ἄρχων ἀπόλλυται καὶ περὶ αὐτὸν πολλοὶ ἄνθρωποι πεσοῦνται· καὶ πολεμήσει ἔθνος ἐπ' ἔθνος· καὶ τὸ γέννημα πληθυνθήσεται. εἰ δὲ
5 νυκτός, φέρει κακότητα τῇ πόλει ἐκείνῃ καὶ βαρβάρων ἀγεννῶν ἐπανάστασιν· τοῖς περιφανεστάτοις πλουσίοις ζημίαν καὶ ἀπραγίαν, πολλάκις δὲ καὶ ξενιτείαν κακήν· ἀλλ' οἱ ἀρξάμενοι κακῶς ἀπολοῦνται. καὶ οἱ ὄμβροι βραδεῖς ἔσονται ἐν ἀρχῇ τοῦ ἔτους· περὶ δὲ τῷ τέλει πολυομβρίαν· καὶ τὸ γέννημα ἔσται πολύ· καὶ ἀκρὶς πολλὴ φανήσεται· καὶ
10 φαντασία μεγάλη ἔσται τοῖς τόποις ἐκείνοις.

Αὔγουστος. Ἡλίου ὄντος ἐν Λέοντι εἰ σεισμὸς ἐν ἡμέρᾳ γένηται, λύπαι καὶ πένθη καὶ κλαυθμοὶ ἔσονται ἐν ἐκείνῳ τῷ τόπῳ καὶ στοναχαὶ καὶ θλίψεις· τὰς δὲ πόλεις καὶ τὸν λαὸν ἅπαντα καθέξει· καὶ νόσος ἔσται τοῖς ἀνθρώποις καὶ πόλεις μεγάλαι ἐρημωθήσονται· καὶ ἱερὸν
15 μέγα κατασπασθήσεται· καὶ τὰ δένδρα πληγήσονται καὶ ἡ σταφυλὴ πίῃ τὸν οἶνον αὐτῆς· καὶ ὀργὴ ἔσται κατὰ ἄνθρωπον. εἰ δὲ ἐν νυκτί, τὰ μικρὰ ζῷα ἀπολοῦνται· αἱ δὲ πηγαὶ τῶν ὑδάτων ἀνθήσουσι· καὶ οἱ ὄμβροι τοῦ ἔτους αὐξυνθήσονται· καὶ τὸ γέννημα πληθυνθήσεται· καὶ καλὰ ἔσται τῇ πόλει ἐκείνῃ.

20 Σεπτέμβριος. Ἡλίου ὄντος ἐν Παρθένῳ εἰ ἐν ἡμέρᾳ ὁ σεισμὸς γένηται, πόλεμοι ἔσονται καὶ μάχαι· καρπῶν ἀπόθλιψις ἔσται καὶ στενοχωρία καὶ ἀφορία· καὶ φόβος πολὺς ἔσται τοῖς ἀνθρώποις καὶ φῆμαι μεγάλαι· καὶ ὄμβροι πολλοί. εἰ δὲ νυκτός, οἱ περὶ τὸν ἄρχοντα κινδυνεύσουσιν ἐπαναστάντες κατ' ἀλλήλων· καὶ πολλὴ νόσος τοῖς ἀνθρώποις
25 ἔσται· καὶ τὰ πλοῖα τῆς θαλάσσης κινδυνεύσουσι καὶ ἀπολοῦνται.

Ὀκτώβριος Ἡλίου ὄντος ἐν Ζυγῷ εἰ ἐν ἡμέρᾳ γένηται ὁ σεισμός, πόλεμοι ἔσονται καὶ μάχαι καὶ καταπτώσεις καὶ σύριγγες· καὶ πολλοὺς πεσόντας βιαίως γαῖα καλύψει. καὶ οἱ περὶ τὸν ἄρχοντα ἀπολοῦνται· καὶ ἡ θάλασσα ἐλαττωθήσεται· καὶ ὄμβροι πολλοί· καὶ τὰ
30 γεννήματα πληθυνθήσονται. εἰ δὲ νυκτός, καρπῶν φθορὰν καὶ στενο-

2-4 ἀπόγνωσις κακούργων· πτῶσις ἀρχόντων καὶ ἀπώλεια· καὶ ἔθνος κατὰ ἔθνους ἀναστήσεται καὶ τὸ γέννημα καταβιβασθήσεται B. 5 φράζει κακότητα carm. v. 24. βαρβάρων ἐθνῶν (fort. recte) ἀποκίνησιν σὺν τοῖς περιφανεστάτοις αὐτῶν, ζημίαι δὲ καὶ εὐπραγίαι, πολλάκις δὲ καὶ ξενιτεῖαι καὶ ὄμβροι βραδ. ἔσ. καὶ τὰ μικρὰ ζῷα ἀπολοῦνται· καὶ φαντασία πολλὴ ἔσται ἐν τοῖς τόποις ἐκείνοις B. 5-6 ἀνάστασιν carm. v. 26. 12 λύπη B. κλαυθμός B (κλαυθμοί etiam in carm. v. 29). 12-13 στοναχαί B] συνοχαί A. 13 ἅπαντα om. A : λαὸν ἅπαντα carm. v. 29. 13-14καὶ νόσοι ἔσονται ἐπὶ τ. ἀ. B. 16 ποιεῖ τὸ ὕδωρ αὐτῆς B. ἔσται κατὰ τὸν (lacuna c. X litterar.) B. 18 τοῦ ἔτους B : τούτων A. 21 πόλ. - μάχαι om. B. καρποὺς καταβλάψει carm. v. 33. 21-22 ἔσται καὶ διαφώνησις κ. στεν. B. 22 ἐν τοῖς B (item infra 24). 23 οἱ περὶ τὸν τόπον ἄρχοντες κινδυνεύσουσιν B. 27-28 ἔσονται κ. πτώσεις κ. μάχαι κ. πολλοὺς πεσόντας (πεσοῦντας A) γαῖα καλύψει κ. ὑπὸ τῶν ἀρχόντων B. 27 κατάπτωσις καὶ σύριγγοι A (fistulas dicit). 28 γαῖα καλύψει = carm. v. 38.

July. When the Sun is in Cancer, if an earthquake occurs during the day, there will be a stirring of barbarians and sedition and despair and the fall of evildoers; a ruler perishes and many people around him will fall; and nation will wage war against nation; and the harvest will be multiplied. But if at night, it brings misfortune to that city and an uprising of base barbarians; loss and inactivity to the most distinguished wealthy men, and often also a wretched sojourn in foreign lands; but those who began wickedly will perish. And the rains will be late at the beginning of the year; but toward the end there will be heavy rain; and the harvest will be abundant; and many locusts will appear; and a great spectacle will occur in those regions.

August. When the Sun is in Leo, if an earthquake occurs during the day, there will be sorrows and mourning and weeping in that place, and groanings and afflictions; and it will seize the cities and all the people; and there will be disease among men and great cities will be laid waste; and a great temple will be torn down; and the trees will be struck and the vine will drink its own wine; and there will be wrath against man. But if at night, the small animals will perish; and the springs of water will flow abundantly; and the rains of the year will increase; and the harvest will be multiplied; and there will be good things for that city.

September. When the Sun is in Virgo, if the earthquake occurs during the day, there will be wars and battles; there will be a crushing scarcity of crops and distress and barrenness; and great fear will come upon people and great rumors; and much rain. But if at night, those around the ruler will be in danger, rising up against one another; and great sickness will come upon people; and the ships of the sea will be in danger and will perish.

October. When the Sun is in Libra, if the earthquake occurs during the day, there will be wars and battles and collapses and hollow underground passages; and the earth will cover many who have fallen violently, and those around the ruler will perish; and the sea will diminish; and much rain; and the harvests will be multiplied. But if at night, destruction of crops and distress—

24 despair of criminals; the fall of rulers and their destruction; and nation will rise against nation and the harvest will be brought low B. 5 it foretells the evil of barbarian nations (perhaps correctly) the removal of the most prominent among them, along with losses and prosperity, and often also sojournings abroad, and late rains will come, and the small animals will perish; and there will be much apparition in those places B. 5–6 uprising carm. v. 26. 12 grief B. lamentation B (also κλαυθμοὶ in carm. v. 29). 13 ἅπαντα om. A: λαόν ἅπαντα carm. 16 it makes its water B. 18 of the year B: of these A. 21 pol. - makhainom. B. fruits damage carm. v. 33. 21-22 be and dissensions k.nkarpus destroy carm. v. 33. 21-22 there are disagreements k.nsten. B.22 ἐν τοῖς B (item infra 24). 23 the rulers of the place are in danger22 ἐν τοῖς B (item infra 24). 23 the rulers of the land will be in danger B. 27-28 there will be etc. falls etc. battles etc. many falling (falling A) ngaia cover Mr. from the rulers B. 27 falls and syringes A (fistulasndicit). 28 earth to cover = carm. v. 38.

13.13 tonachai B] synochai A-on 29.13-14 and diseases are on v. d. B. ἐσταινὑσταινατὰ ταν (lacuna c. X litterar.) B. 18 of

χωρίαν καὶ λιμὸν δηλοῖ καὶ σωμάτων ἀνθρωπίνων ἐλάττωσιν· καὶ ἀκρὶς φανήσεται καὶ καταφθερεῖ τὰ γεννήματα· καὶ ὄμβροι πολλοὶ ἔσονται, βραδεῖς δέ· τὰ δὲ δένδρα πάντα ἀστοχήσουσιν.

Νοέμβριος. Ἡλίου ὄντος ἐν Σκορπίῳ εἰ σεισμὸς γένηται ἐν ἡμέρᾳ, γένηται εἰρήνης σημεῖα πρόδηλα καὶ ἀπὸ δυσχερῶν πολέμων εὐφροσύνας τοῖς βροτοῖς <δηλοῖ>. ὄμβροι δὲ πολλοὶ ἔσονται καὶ τὸ γέννημα αὐξυνθήσεται· καὶ πολλὴ χαρὰ ἔσται τοῖς ἀνθρώποις· τὰ δὲ βρέφη καὶ τὰ μεγάλα ζῷα ἀπολοῦνται. εἰ δὲ νυκτὸς γένηται ὁ σεισμός, εἰρήνην πάλιν δηλοῖ καὶ ἀπὸ δυσχερῶν πολέμων εὐφροσύνας. τὰ ἔργα δὲ μάταια καὶ κακομαχίαι ἀνδρῶν· τὸ δὲ γέννημα ἐλαττωθήσεται. καὶ τὰ ζῷα τῆς θαλάσσης αὐξυνθήσονται· καὶ ὄμβροι πολλοὶ ἔσονται.

Δεκέμβριος. Ἡλίου ὄντος ἐν Τοξότῃ εἰ ἐν ἡμέρᾳ σεισμὸς γένηται, τῆς πόλεως ἐκείνης ἢ τοῦ ἔθνους ἐκείνου τοῦ βασιλέως τὴν τιμὴν καὶ τὰ σκῆπτρα αὐτοῦ οἱ μετ' αὐτοῦ ἀφέντες φυγῇ χρήσονται καὶ ἀναχωρήσουσιν εἰς ἄλλους τόπους καὶ παρ' ἄλλῳ βασιλεῖ ῥογευθήσονται· καὶ ἄλλοι τὴν βασιλείαν αὐτοῦ σπεύσωσι διαδέξασθαι· καὶ ναοὶ ἐρημωθήσονται· καὶ τὰ ἄγρια ζῷα ἀπολοῦνται. εἰ δὲ νυκτός, ἀπὸ μαχῶν καὶ πολέμων πολλοὺς θανάτους ἔσεσθαι σημαίνει, πόλεων δὲ καὶ ἐθνῶν καὶ βασιλέων παραλλαγήν· πάλιν τὰ σκῆπτρα καταλιπόντα ἀπὸ τῆς ἰδίας πατρίδος φεύγοντα εἰς ἄλλους ἀφίστασθαι τόπους· καὶ ἄλλος τὴν βασιλείαν αὐτῶν διαδέξεται καὶ ναοὶ μεγάλοι ἐρημωθήσονται. καὶ ὄμβροι βραδεῖς· καὶ τὰ γεννήματα ζητηθήσονται· καὶ τὰ ἄγρια ζῷα ἀπολοῦνται· ὕστερον δὲ πάντα διορθωθήσονται· καὶ ἠρεμήσουσιν αἱ πόλεις.

Ἰανουάριος. Ἡλίου ὄντος ἐν Αἰγόκερῳ εἰ ἐν ἡμέρᾳ σεισμὸς γενήσεται, καρποφορία πολλὴ ἔσται· καὶ αἱ πηγαὶ πληθυνθήσονται· καὶ ὄμβροι πολλοὶ ἔσονται καὶ τὰ δένδρα εὐφορήσουσιν καὶ εὐθηνία πολλὴ ἔσται. εἰ δὲ ἐν νυκτὶ γένηται, ἐμφύλιος πόλεμος ἔσται μέγας καὶ στάσις δήμων πολλὴ καὶ φόνοι καὶ δάκρυα καὶ στεναγμοὶ κατὰ τόπον· καὶ πόλεις ἐρημωθήσονται· καὶ ταραχθήσονται οἱ ἐν θαλάσσαις· καὶ ὁ χειμὼν μέγας ἔσται· καὶ τὰ δένδρα εὐφορήσουσιν· καὶ τὰ γεννήματα πληθυνθήσονται.

2 καταφθείρει B. 5 εἰρήνης : haec dissentiunt a carm. v. 40. πρόδηλα A] μηνύει B. 6 εὐφροσύνην B. δηλοῖ add. 9 πάλιν B] πολλήν A. ἀπὸ δυσμῶν δυσχερῶν πολέμων εὐφροσύνην B. 10 ἔργα μάταια = carm. v. 40. μάταια καὶ γῆς ταραχὴ καὶ κακουχία ἀνδρῶν B. 13-15 τ. π. ἐ. οἱ ἄρχοντες τὰ τίμια καὶ τὰ σκῆπτρα αὐτῶν ἀφέντες φυγῇ χρήσονται, μᾶλλον τὸ ἔθνος, καὶ ἀναχωρεῖ εἰς ἄ. τ. B. 16 αὐτῶν B. σπεύσουσι δέξασθαι B. 16-17 ἐρημ. καὶ ὄμβροι βραδεῖς ἔσονται καὶ τὰ γεννήματα ζητηθήσονται κ. τ. ἄ. ζ. ἀ. B. 17-18 ἀπὸ πολέμων καὶ μάχης πολλοὶ θανατωθήσονται B. 18-21 πόλεων - διαδέξεται] καὶ εἰς ἄλλους τόπους φυγῇ χρήσονται καὶ ἡ βασιλεία διαδεχθήσεται B. 19 παραλλαγή A. 19-20 σκῆπτρα - φεύγοντα = carm. v. 49 sq. 24 Γενάρις A. 25 καρποφορά B. καρποφθόρος ἔσται carm. v. 55; igitur fort. καρποφθορία scrib.; sed infra τὰ δένδρα εὐφορήσουσι. 27 ἐμφύλια καὶ μέγας πόλεμος ἔσται B. 27-28 πόλεμον καὶ δάκρυα ... καὶ στάσιν carm. v. 54 sq. 28 τόπον A] πόλιν B. 29 ἐν τῇ θαλάσσῃ B.

it signifies barrenness and famine and a diminishing of human bodies; and locusts will appear and will destroy the crops; and there will be many rains, but slow; and all the trees will fail to bear fruit.

November. If an earthquake occurs during the day while the Sun is in Scorpio, it produces clear signs of peace and portends joy for mortals after difficult wars; there will be many rains and the harvest will increase; and there will be great rejoicing among men; but infants and large animals will perish. If, however, the earthquake occurs at night, it again signifies peace and joy after difficult wars. But the undertakings will be futile and there will be fierce quarrels among men; the harvest will diminish. And the creatures of the sea will increase; and there will be many rains. December. If an earthquake occurs during the day while the Sun is in Sagittarius, those who were with the king of that city or that nation will abandon his honor and scepter, take flight, and withdraw to other places, and will receive pay under another king; and others will hasten to succeed to his kingdom; and temples will be deserted; and wild animals will perish. If it occurs at night, it signifies that there will be many deaths from battles and wars, and a change of cities, nations, and kings; again those who have abandoned the scepter will flee from their own homeland and withdraw to other places; and another will succeed to their kingdom and great temples will be deserted.and rains will be slow; and crops will be scarce; and wild animals will perish; but afterwards all things will be set right; and the cities will be at peace.

January. When the Sun is in Capricorn, if an earthquake occurs during the day, there will be great fruitfulness; and the springs will be filled; and there will be much rain and the trees will bear well and there will be great abundance. But if it occurs at night, there will be a great civil war and much civil strife and murders and tears and lamentations in the land; and cities will be desolated; and those at sea will be troubled; and the winter will be severe; and the trees will bear well; and the crops will be plentiful. will be multiplied.

2 καταφθείρει B. 5 εἰρήνης: haec dissentiunt a carm. v. 40. μηνύει B. 6 εὐφροσύνην B. δηλοῖ add. 9 πάλιν B] πολλήν A. δυσχερῶν πολέμων εὐφροσύνην B. 10 ἔργα μάταια = carm. v. 40. γῆς ταραχὴ καὶ κακουχία ἀνδρῶν B. 13-15 τ. π. ε. οἱ ἄρχοντες τά σκήπτρα αὐτῶν ἀφέντες φυγῆ χρήσονται, μᾶλλον τὸ ἔθνος, καὶ ἀναχωρεῖ εἰς ἄ. τ. B. 16 αὐτῶν B. σπεύσουσι δέξασθαι B. 16-17 ἐρημ. καὶ ὄμβροι βραδεῖς ἔσονται καὶ τὰ γεννήματα ζητηθήσονται κ. τ. ά. ζ. d. B. 17-18 ἀπὸ πολέμων καὶ μάχης πολλοὶ θανατωθήσονται B. 18-21 πόλεων - διαδέξεται] καὶ εἰς ἄλλους τόπους φυγῆ χρήσονται καὶ ἡ βασιλεία διαδεχθήσεται B. 19 παραλλαγή A. 19-20 σκήπτρα - φεύγοντα = carm. v. 49 sq. 24 Γενάρις A. 25 καρποφορά B. καρποφθόρος ἔσται carm. v. 55; igitur fort. καρποφθορία scrib.; sed infra τὰ δένδρα εὐφορήσουσι. 27 ἐμφύλια καὶ μέγας πόλεμος ἔσται B. 27-28 πόλεμον καὶ δάκρυα ***καὶ στάσιν carm. v. 54 sq. 28 τόπον A] πόλιν B. 29 ἐν τῇ θαλάσσῃ B.

manifest A] from the west

vain and

precious and the

Φεβρουάριος. Ἡλίου ὄντος ἐν Ὑδροχόῳ εἰ σεισμὸς ἐν ἡμέρᾳ γενήσεται, τοῦ ἡγουμένου τῆς χώρας ἐκείνης πολλὰ σημαίνει κακὰ καὶ πόλεων καὶ ἡγουμένων ἀπώλειαν καὶ ταραχὰς δήμων καὶ κράτος δηλοῖ· καὶ ἡ χώρα εὐφορήσει καὶ μεταβολὴ πολλὴ ἔσται τῇ πόλει· ὕστε-
5 ρον δὲ καλαὶ φῆμαι ἔσονται· καὶ ὄμβροι πολλοί· καὶ τὸ γέννημα πολύ· καὶ ἀνοσία ἔσται. εἰ δὲ νυκτός, στάσιν καὶ ἀνταρσίαν καὶ κακοβουλείαν ἀνδρῶν καὶ ὕβρεις καὶ πόλεων πτώσεις τῶν ἀνηκουσῶν τῷ Ὑδροχόῳ· καὶ οἱ περὶ τὸν ἄρχοντα ὀλοῦνται· καὶ ναοὶ μεγάλοι ἐρημωθήσονται· καὶ τὸ γέννημα πολὺ ἔσται.

10 Μάρτιος. Ἡλίου ἐν Ἰχθύσιν ὄντος εἰ ἐν ἡμέρᾳ σεισμὸς γένηται, ἵππων καὶ βοῶν καὶ ἁπλῶς εἰπεῖν πάντων τῶν τετραπόδων φθορὰ ἔσται· τὰ δὲ ἐσθιόμενα ζῷα αὐξυνθήσεται· καὶ τὸ γέννημα σὺν τοῖς δένδροις εὐφορήσει. εἰ δὲ νυκτὶ γένηται, ἐν πάσαις ταῖς πόλεσι θόρυβοι καὶ μάχαι καὶ στάσις ἀνδρῶν ἔσονται· τόποι πολλοὶ πεσοῦνται καὶ ναὸς
15 μέγας ἐρημωθήσεται· καὶ τοῖς πρὸς ἀνατολὰς οἰκοῦσι νόσος μεγάλη καὶ πολλὴ ἔσται· καὶ τὰ θαλάσσια καὶ ποτάμια ζῷα αὐξυνθήσονται· καὶ πολλοὶ μεταβληθήσονται καὶ ἀπὸ ταραχῶν εἰς ἀγαθὰ ἐλεύσονται.

[F. 145v.] **Ex libro « Persicae inventionis » sive Danielis prophetae apocalypsibus**[1].

20 Τοξότης. Μὴν Δεκέμβριος ἔχει ἡμέρας λα'.

Ἐν ταὐτῷ ἡ γέννησις τοῦ σωτῆρος Χριστοῦ· καὶ λάβε σημεῖον ἐκ τούτου, ὅτι ἐὰν ἡ προαιώνιος αὐτοῦ γέννησις[2] εἰς ἡμέραν κυριακὴν λάχῃ, χειμῶνα δριμὺν δηλοῖ, τὸ δὲ θέρος εὐσυννεφές, πρόβατα δὲ

1 Ὑδροχῷ A. 3 ἀπώλ. καὶ ἐπιβουλαὶ καὶ ταραχαὶ δήμ. B. κράτος = carm. v. 60. 4-5 ὕστερον δὲ A] καὶ B. 6 ἀνοσία ἔσται A] νόσοι ἔσονται ἐπὶ τοῖς ἀνθρώποις B. 6-7 στάσιν καὶ ταραχὴν δηλοῖ καὶ κακοβουλίαν κακίστων ἀνδρῶν καὶ πόλεων πτῶσιν B (sic finitur mensis Februarius). 7 ὕβρεις ex carm. v. 59. 11 βοῶν ... καὶ ἄλλων τετραπόδων φθόρος ἔσται carm. v. 65 sq. 14 μάχαι A] ταραχαί B. στάσις ἀνδρῶν στασιαστῶν B. διάστασις carm. v. 63. 14-15 πεσοῦνται - μέγας om. B. 16-17 καὶ πολλοὶ - ἀγαθὰ] ἄλλος ἔσται ἐπιμελητὴς τῶν πραγμάτων καὶ ἀπὸ ταραχῆς εἰς χαρὰν B. 20 ἔχω ἡμέραν cod. 23 ἐνσύνεφον (*sic*) cod.

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[1] De huius libri contextu cf. supra p. 47. Ficto Danielis prophetae nomine alia quoque vaticinia et apocalypses ornata esse notum ; cf. supra p. 50, 1; Tischendorf, *Apocalyps. apocr.*, p. XXX sqq ; Klostermann, *Analecta zur Septuaginta*, p. 113 sqq.; idem, *Zeitschr. f. alttest. Wiss.*, XV, 147 sqq.; Vassiliev, *Anecdot. graeco-byzant.*, I, 43 sqq.; Harnack, *Gesch. der altchristl. Litteratur*, I, p. 916; Macler, *Revue de l'hist. des relig.*, 25. ann., tom. XLIX (1904), p. 265 sqq. Cf. etiam capitulum p. 173 subsequens.

[2] Ἡ κατὰ σάρκα γέννησις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ auctori (f. 150) in primum Ianuarii diem cadit.

February. When the Sun is in Aquarius, if an earthquake occurs during the day, it signifies many misfortunes for the ruler of that land, and foretells the destruction of cities and rulers, and turmoil and power among the people; and the land will be fertile and there will be great change in the city; but later there will be good news; and much rain; and the harvest will be abundant and there will be freedom from disease. If it occurs at night, it signifies sedition and rebellion and the evil counsel of men and acts of violence and the fall of cities belonging to Aquarius, and those around the ruler will perish; and great temples will be desolated; and the harvest will be abundant.

March. When the Sun is in Pisces, if an earthquake occurs during the day, there will be destruction of horses and oxen and, simply put, all four-footed animals; but edible animals will increase; and the harvest together with the trees will be fruitful. If it occurs at night, in all the cities there will be tumults and battles and strife among men; many places will fall and a great temple will be desolated; and for those dwelling toward the east there will be a great and widespread disease; and sea and river creatures will increase; and many will change and will pass from turmoil into good fortune.

[F. 145°.] From the book "Of Persian Invention" or the Apocalypses of the prophet Daniel [1].

20 Sagittarius. The month of December has 31 days.

In the same place is the birth of Christ the Savior; and take note from this, that if his eternal birth falls on a Sunday, it portends a harsh winter, and the summer will be overcast, and sheep

1 Ὑδροχῷ A. 3 ἀπώλ. καὶ ἐπιβουλαί και ταραχαί δήμ. B. κράτος = carin. τ. 60. 4-5 ὕστερον δὲ A] καὶ B. 6 ἀνοσία ἔσται A] νόσοι ἔσονται ἐπὶ τοῖς ἀνθρώποις B.
6-7 στάσιν καὶ ταραχήν δηλοῖ καὶ κακοβουλίαν κακίστων ἀνδρῶν καὶ πόλεων πτῶσιν B (sic finitur mensis Februarius). 7 ὕβρεις ex carm. v. 59. 11 βοῶν ... καὶ ἄλλων τετραπόδων φθόρος ἔσται carm. v. 65 sq. 14 μάχαι A] ταραχαί B. στάσις ἀνδρῶν στασιαστών B. διάστασις carm. v. 63. 14-15 πεσούνται - μέγας om. B. 16-17 καὶ πολλοὶ - ἀγαθὰ] ἄλλος ἔσται ἐπιμελητὴς τῶν πραγμάτων καὶ ἀπὸ ταραχῆς εἰς χαράν B. 20 ἔχω ἡμέραν cod. 23 ενσύνεφον (sic) cod.

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1 On the content of this book cf. above p. 47. It is well known that other prophecies and apocalypses have also been embellished with the fictitious name of the prophet Daniel; cf. above p. 50, 1; Tischendorf, Apocalyps. apocr., p. XXX sqq.; Klostermann, Analecta zur Septuaginta, p. 113 sqq.; idem, Zeitschr. f. alltest. Wiss., XV, 147 sqq., Vassiliev, Anecdot. graeco-byzant., I, 43 sqq.; Harnack, Gesch. der altchristl. Litteratur, I, p. 916; Macler, Revue de l'hist. des relig., 25. ann., tom. XLIX (1904), p. 265 sqq. Cf. also the chapter following on p. 173.

2 The birth in the flesh of our Lord Jesus Christ falls on the first day of January, according to the author (f. 150).

πολλά, μέλι πολύ, λίπος πολύ, θάνατον δὲ νέων ἀνδρῶν ἐν ταὐτῷ. εἰ δὲ ἐν δευτέρᾳ λάχῃ, ὁ χειμὼν μέσος ἔσται· ἐν δὲ τῷ Ἀπριλίῳ μηνὶ καὶ Μαΐῳ βροχὴ πολλὴ καὶ θέρος ἔννοσον καὶ βλαβερὸν ἐν ταὐτῷ. εἰ δὲ ἐν τρίτῃ λάχῃ, ὁ χειμὼν δριμὺς καὶ εἰς μῆκος, τὸ ἔαρ εὐάερον. εἰ δὲ ἐν τετράδι λάχῃ, ὁ χειμὼν ξηρὸς λίαν, χιὼν πολλή, τὸ ἔαρ ἄνυδρον, θέρος θαλπερὸν καὶ ἰσχνόν· καὶ ἀνθρώπων θάνατος μετὰ νόσου· σίτου καὶ κριθοῦ εὐφορία. εἰ δὲ πέμπτῃ λάχῃ, ὁ χειμὼν γλυκύς, τὸ θέρος θαλπερὸν καὶ ἀνθρώπων θάνατος. εἰ δὲ ἐν παρασκευῇ λάχῃ, ὁ χειμὼν μυσώδης καὶ χειμάρρων φθορὰ καὶ ψῦχος μέγα καὶ νιφετὸς καὶ ὑετός, τὸ ἔαρ μετὰ ὀμματοπονίας· καὶ νηπίων μόρος. εἰ δ' ἐν σαββάτῳ λάχῃ, ὁ χειμὼν δριμὺς καὶ ταραχαὶ ἀνέμων καὶ μάλιστα ἐν τῷ ἔαρι, τὸ θέρος θαλπερόν· σίτου καὶ κριθοῦ σπάνη ἐν ταὐτῷ.

1 θάνατος cod. 5 χείον πολύ cod. 7-8 θαλπερών cod. 7 ἐμ παρασκευῃ cod. 8-9 μικόδης cod. : μυσώδης dubitans scripsi. 11 ἔαρ cod.

much, much honey, much fat, and at the same time death of young men. If it falls on the second, winter will be moderate; in the months of April and May there will be much rain, and summer will be sickly and harmful at the same time. If it falls on the third, winter will be harsh and prolonged, spring will be fair-weathered. If it falls on the fourth, winter will be very dry, with much snow, spring waterless, summer warm and lean; and death of men accompanied by disease, with an abundance of wheat and barley. If it falls on the fifth, winter will be mild, summer warm, and there will be death of men. If it falls on Friday, winter will be foul, with destruction from torrents and great cold and snowfall and rain, spring will be accompanied by eye ailments; and there will be death of infants. If it falls on Saturday, winter will be harsh and there will be turbulence of winds, especially in spring, summer will be warm; and at the same time a scarcity of wheat and barley.

1 death cod. 5 minus a lot of cod. 7-8 thalper cod. 7 ἐμ paraskevῇ cod.n8-9 mikodis cod. : fleshy dubitans scripsi. 11 cod no.

EXCERPTA EX CODICE 26 (Berolin. Phill. 1577)

[F. 71.] Ἐκ τῶν ἀποκαλύψεων τοῦ προφήτου Δανιήλ[1].

ιγ'. Περὶ βροντισμοῦ ἄγαν.

Ἐὰν ἐν τῷ παρόντι μηνὶ βροντισμὸς ἄγαν γένηται, ἔνδειξιν ποιεῖ, ὅτι ἐὰν εἰς τὴν α' ἢ εἰς τὴν δ' ἡμέραν τοῦ παρόντος μηνὸς βροντήσῃ, ὅτι ἄνθρωπος μέγας θανεῖται ἢ ἀφανισθῇ. εἰ δὲ εἰς τὴν ε' ἡμέραν τοῦ παρόντος μηνὸς ἢ εἰς τὴν ς' ἢ εἰς τὴν ζ' βροντισμὸς γένηται, ὅτι οἱ τριστάται καὶ οἱ σατράπαι τῷ αὐτῷ χρόνῳ ἅμα συντριβήσονται· ὀπώρᾳ δὲ σῖτος καὶ κριθὴ καὶ ὄσπριον πολὺ γένηται ἢ καὶ τὰ κλήματα τῆς ἀμπέλου εὐτυχήσουσιν. εἰ δὲ εἰς τὴν η' αὐτοῦ βροντήσῃ, ἡ ὀπώρα ἐν τοῖς δένδροις πληγήσεται. εἰ δὲ εἰς τὴν θ' αὐτοῦ βροντήσῃ, οἱ ἄνθρωποι εἰς ταραχὰς καὶ πάθος ἔσονται· ἡ σπορὰ δὲ καὶ ἡ σταφυλὴ εὖ γένηται. εἰ δὲ εἰς τὴν ι' αὐτοῦ βροντήσῃ, εὐθηνίαν ἄμετρον δηλοῖ, πλὴν δὲ βασιλέως βία ἐντὸς τοῦ κάστρου αὐτοῦ πληγήσεται. εἰ δὲ εἰς τὴν ιβ' αὐτοῦ βροντήσῃ, ἀκρὶς φανεῖται καὶ τὴν σπορὰν βλάψει καὶ αὐτὴ εἰς τιμὴν ἔλθοιε. εἰ δὲ εἰς τὴν ιγ' αὐτοῦ βροντήσῃ, εὖ ἔσται ἐν τούτῳ εἰς τοὺς πάντας ἀνθρώπους, σῖτος δὲ καὶ κριθὴ εὐτυχήσουσιν. εἰ δὲ εἰς τὴν ιδ' αὐτοῦ βροντήσῃ, ἡ βασιλεία τῶν αὐτῶν μερῶν εἰς ἔξοδον πολλὴν ἔλθοιεν οὕτως ὅτι καὶ τὰ βεστιάρια αὐτοῦ εὐχερεθήσεται. εἰ δέ εἰς τὰς ιε' βροντήσῃ, ἀκρὶς φανεῖται, ζημίαν δὲ τόσην οὐ ποιήσει. εἰ δὲ εἰς τὴν ις' αὐτοῦ βροντήσῃ, ἔνδειξιν ποιεῖ ὅτι μέχρι καὶ τελειώσεως τοῦ παρόντος μηνὸς ἐὰν βροντήσῃ, τὰ πάντα εἰς καλὸν καὶ συμφέρον ἔσονται ἐν παντὶ κόσμῳ. [f. 71v] οἱ δὲ μαθηματικοὶ οὕτως ἔφασαν, ὅτι ἐὰν βροντήσῃ καὶ ἡ Σελήνη εἰς αὖξος λάχῃ, γνώρισον ὅτι ἄνεμον καὶ ὑετὸν καὶ ὑγρασίαν δηλοῖ ἐν αὐτῷ τῷ χρόνῳ· εἰ δὲ εἰς ἀπόχυσιν λάχῃ, γίνωσκε ὅτι τὸν ἐπιόντα χρόνον ταῦτα πληρωθήσονται[2].

6 τὰς ς' et τὰς ζ' cod. 7 τριστάται: « τρίτης μοίρας ἄρχοντες » Lexic. Cyrilli; cf. Cangius s. v.; IV Reg. 7, 2. 13 μία cod.: corr. Cumont. 15 αὐτή i. e. ἡ σπορά. 17 sq. hic prophetae verba non intellego; ἔξοδος videtur = sumptus.

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[1] De Danielis apocalypsibus cf. supra p. 171, 1. Hasce apocalypses eiusdem officinae esse quam eas quarum frustulum supra p. 171 sq. ex cod. 25 edidimus consensus rerum et verborum probat. — F. 69 in hoc tractatu τὰ μέρη τῆς Βαβυλωνίας occurrunt.

[2] Sequitur versus supra p. 51 in Catalogo exscriptus : Ὅτε εὐπλοεῖς κτλ.

EXCERPTS FROM CODEX 26 (BEROLIN. PHILL. 1577)

[F. 71.] From the Revelations of the Prophet Daniel.

13. On Exceptionally Heavy Thunder.

If in the present month there is exceptionally heavy thunder, it gives indication that: if it thunders on the 1st or the 4th day of the present month, a great man will die or disappear. If thunder occurs on the 5th day of the present month, or on the 4th or the 7th, then the commanders and the satraps will be struck down together at the same time; and there will be an abundance of fruit, wheat, barley, and legumes, and the branches of the vine will thrive. If it thunders on the 8th of that month, the fruit on the trees will be struck. If it thunders on the 9th of that month, men will be in turmoil and suffering; but the sowing and the grapes will fare well. If it thunders on the 10th of that month, it indicates immeasurable plenty, but the king will be struck by violence within his own fortress. If it thunders on the 12th of that month, locusts will appear and will damage the crop and it will come to be valued. If it thunders on the 13th of that month, all will be well for all people, and wheat and barley will thrive. If it thunders on the 14th of that month, the kingdom of those same regions will come into great expenditure, so much so that even its treasuries will be depleted. If it thunders on the 15th, locusts will appear, but will not cause as much damage.If it thunders on the 16th of that month, it gives indication that if it continues to thunder until the end of the present month, all things will be for the good and benefit of the entire world. [f. 71v] The astrologers have said that if it thunders and the Moon falls in her waxing phase, know that it signifies wind and rain and moisture at that very time; but if it falls in her waning phase, know that these things will come to pass in the coming season.

6 τὸ δ' εἰ τας ζ' cod. 7 tristata: third-class rulers Lexic. Cyrilli; ncf. Cangius s. v. ; IV Reg. 7, 2. 13 one cod. : corr. Cumont. 15 she i. e. the sowing.n17 sq. hic prophetae verba non intellego ? exit videtur sumptus.

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1 On the apocalypses of Daniel, cf. above p. 171, 1. That these apocalypses belong to the same workshop as those of which a fragment was edited above p. 171 sq. from cod. 25 is proven by the agreement of their subject matter and wording. F. 69 in this treatise τὰ μέρη τῆς Βαβυλωνίας occurs.

* The following verse is transcribed above p. 51 in the Catalogue: "Οτε ευπλοεῖς κτλ.

Ps.-Apollonius Tyanaeus de horis diei et noctis.

Opusculi quod sequitur inscriptionem impudenter fictam esse neminem negaturum esse certissimum : quamquam non prorsus desunt quae ut haec quoque in lucem prodamus suadere videantur. Primum enim luculentius syncretismi quem vocant exemplum me usquam legisse non memini, perlectoque huius opusculi exordio minus miraberis Georgium Syncellum (I, p. 646, ed. Bonn.) haec narravisse de Imperatore Vespasiano : τὸν γὰρ πρεσβύτατον υἱὸν Τίτον τὸν πρὸς Ἰουδαίους πόλεμον ἐκτελέσαντα καταλιπὼν αὐτὸς εἰς τὴν Ἑλλάδα παραγίνεται, ὡς Ἕλληνες μυθεύουσιν, ἐφ' οἷς ἠκηκόει παρὰ τοῦ Τυανέως Ἀπολλωνίου περὶ τοῦ Χριστοῦ τῆς βασιλείας καὶ τῶν λοιπῶν εὐδοκιμήσεων κατὰ τὴν Αἴγυπτον συντυχὼν αὐτῷ ἐξ Ἰνδῶν καὶ Βραχμάνων ἐπανελθόντι τῶν ἐκεῖσε Γυμνοσοφιστῶν. Deinde formam huius opusculi cum aliis scriptis Apollonio suppositis Arabice tantum servatis concinere quae ad p. 175, 10 adnotavi demonstrant. Denique mysticam de singulis diei et noctis horis doctrinam hic ab Apollonio explicatam ad verbum congruere cum libello quodam qui inscribitur " Testamentum Adami " sive " Poenitentia Adami " sive " Apocalypsis Adami " memoratu dignum. Quem librum e Gnosticorum fabrica processisse vidit E. Renan, *Journ. Asiat.*, 5. ser., t. II (1863), p. 427 sqq. Primus eum integrum edidit Car. Bezold, *Das Arabisch-Aethiopische Testamentum Adami* (*Oriental. Studien Theod. Nöldeke zum 70. Geburtstag gewidmet*, p. 893 sqq.). Quem virum doctissimum meum in usum et Aethiopici et Arabici textus versionem germanicam summa comitate confecisse grato animo profiteor. Quae autem esset huius Testamenti vis in religione Islamitica, Goldziher (*Archiv f. Relig.-Wiss.*, IX, 301 sq.) nuperrime clare exposuit. Eandem doctrinam Apollonio cuidam μαθηματικῷ in codicibus Graecis tribui iam a. 1892 demonstravit M. Rh. James (*Texts and Studies*, II, 2, p. 121), codice Paris. gr. 2419, f. 247' usus (cf. etiam quae Gaulminus ad Pselli de daemon. operat. ex eodem fortasse codice exscripsit, v. Cedrenus, ed. Migne, II, p. 846, 70; 853, 91). Nunc codice Berolinensi inspecto quis fuerit ille Apollonius " mathematicus " nobis exploratum. — Testamentum ipsum Adami graecum usurpavit Cedrenus (p. 9, ed. Paris.); nova frustula graeca ex cod. Paris. gr. 2316, f. 324 ed. R. Reitzenstein, *Poimandres*, p. 258. Neque tamen a magis medii demum aevi Apollonio Tyanaeo haec addicta esse putandum; quam suspicionem exordium tractatus infra editi refellit, quod fictum esse puto iam paulo ante Eusebii opus illud adversus Hieroclis λόγον φιλαλήθη de Philostrati vita Apollonii scriptum ; cf. Euseb., l. c., p. 407, 27 in Philostr. ed. Kayser (ed. min.), vol. I αὐτίκα τῶν νῦν εἰσιν οἱ περιέργους μηχανὰς τῇ τοῦ ἀνδρὸς ἀνακειμένας προσηγορίᾳ κατειληφέναι λέγουσιν et Ps.-Iustin. quaest. et respons. ad orthodox. (s. IV exeuntis sive V ineuntis) 24 : τὰ Ἀπολλωνίου τελέσματα ... θαλάττης ὁρμὰς καὶ ἀνέμων φορὰς καὶ μυιῶν καὶ θηρίων ἐπιδρομὰς ὡς ὁρῶμεν κωλύουσι; quae mire cum nostro opusculo p. 176, 12 concordant; cf. etiam Anastasium " magnum " Antiochenum apud Cedrenum, I, p. 432 citatum (I. Miller, *Philolog.*, LI, 581

Ps.-Apollonius of Tyana on the hours of day and night.

No one will deny that the title of the following short work is a shameless forgery, and that is absolutely certain — although there is no complete lack of considerations that seem to advise us to bring even this work to light. For first of all, I do not recall having read anywhere a more striking example of what is called syncretism, and after reading the opening of this short work you will be less surprised that Georgius Syncellus (I, p. 646, ed. Bonn.) related the following about Emperor Vespasian: τὸν γὰρ πρεσβύτατον υἱὸν Τίτον τὸν πρὸς Ιουδαίους πόλεμον ἐκτελέσαντα καταλιπών αὐτὸς εἰς τὴν Ἑλλάδα παραγίνεται, ὡς Ἕλληνες μυθεύουσιν, ἐφ᾽ οἷς ἡκηκόει παρὰ τοῦ Τυανέως. Απολλωνίου περὶ τοῦ Χριστοῦ τῆς βασιλείας καὶ τῶν λοιπῶν εὐδοκιμήσεων κατὰ τὴν Αἴγυπτον συντυχών αὐτῷ ἐξ Ινδῶν καί Βραχμάνων ἐπανελθόντι τῶν ἐκεῖσε Γυμνοσοφιστών. Next, that the form of this short work agrees with other writings falsely attributed to Apollonius preserved only in Arabic is demonstrated by what I noted at p. 175, 10. Finally, it is worth noting that the mystical doctrine about the individual hours of day and night here expounded by Apollonius agrees word for word with a certain booklet entitled "Testament of Adam" or "Penitence of Adam," or "Apocalypse of Adam." That this book proceeded from the workshop of the Gnostics was seen by E.Renan, Journ. Asiat., 5. ser., t. II (1863), p. 427 sqq. The first to edit it in full was Car. Bezold, Das Arabisch-Aethiopische Testamentum Adami (Oriental. Studien Theod. Nōldeke zum 70. Geburtstag gewidmet, p. 893 sqq.). I gratefully acknowledge that this most learned scholar, with the greatest kindness, prepared for my use a German translation of both the Ethiopic and the Arabic text. As for the influence of this Testament in the Islamic religion, Goldziher (Archiv f. Relig.-Wiss., IX, 301 sq.) has recently explained it clearly. That the same doctrine is attributed in Greek manuscripts to a certain Apollonius μαθηματικός was already demonstrated in 1892 by M. Rh. James (Texts and Studies, II, 2, p. 121), using cod. Paris. gr. 2419, f. 247' (cf. also what Gaulminus transcribed on Psellus's de daemon. operat. from the same codex perhaps, v. Cedrenus, ed. Migne, II, p. 846, 70; 853, 91). Now, having examined the Berlin codex, it has become clear to us who that Apollonius the mathematician was. The Testament of Adam itself in Greek was used by Cedrenus (p. 9, ed. Paris.); new Greek fragments from cod. Paris. gr. 2316, f. 324 were edited by R. Reitzenstein, Poimandres, p. 258.Nor, however, should it be thought that these things were attributed to Apollonius of Tyana only by the more recent magicians of the Middle Ages; a suspicion which the opening of the treatise edited below refutes, since I believe it was composed shortly before that work of Eusebius against the Aóyov œilalýðŋ of Hierocles concerning the Life of Apollonius by Philostratus; cf. Euseb., 1. c., p. 407, 27 in Philostr. ed. Kayser (ed. min.), vol. I αὐτίκα τῶν νῦν εἰσιν οἱ περιέργους μηχανὰς τῇ τοῦ ἀνδρὸς ἀνακειμένας προσηγορίᾳ κατειληφέναι Aéyovσiv and Ps.-Justin. quaest. et respons. ad orthodox. (s. IV exeuntis sive V ineuntis) 24: τὰ ᾽Απολλωνίου τελέσματα... θαλάττης δρμὰς καὶ ἀνέμων φορὰς καὶ μυιῶν καὶ θηρίων ἐπιδρομὰς ὡς ὁρῶμεν κωλύουσι; which agree remarkably with our short work p. 176, 12; cf. also Anastasius "the Great" of Antioch cited in Cedrenus, I, p. 432 (I. Miller, Philolog., LI, 581

sq.) : μέχρι νῦν ἔν τισι τόποις ἐνεργοῦσι τὰ ἀποτελέσματα (infra p. 175, 8) ἱστάμενα τὰ μὲν εἰς ἀποτροπὴν ζῴων τετραπόδων καὶ πετεινῶν βλάπτειν δυναμένων ἀνθρώπους, τὰ δὲ εἰς ἐποχὴν ῥευμάτων ποταμοῦ ἀτάκτως φερομένου κτλ. (cf. infra p. 176, 11). Sed posterioris quoque aevi Graecos doctrinam de horis ab Apollonio Tyanaeo repetivisse testis est Quazwinius inter Arabum geographos s. XIII notissimus, ex quo haec descripsit et vertit Leclerc, *Journ. Asiat.*, VI, 14 (1869), p. 129 : " Parmi les merveilles de Constantinople est une horloge où „ l'on voit autant de portes qu'il y a d'heures. A chaque heure sort un person- „ nage qui reste dehors tout le temps de cette heure, puis au moment d'une „ autre heure il rentre et il en sort un autre. Les Grecs disent que c'est l'œuvre „ du sage Balinas (= Apollonius Tyanaeus). „ Cf. etiam Eilh. Wiedemann, *Beiträge z. Gesch. der Naturwissenschaften*, V, Sitzgsber. d. Physik-Medicin. Societät zu Erlangen, XXXVII (1905), p. 412. — De libris Apollonii ab Arabibus adhibitis, cf. etiam Silvestre de Sacy, *Not. et Extr.*, IV, 1, p. 116 ss. (Liber Apollonii [Belini] " De Secretis naturae „ saec. VI in Syriacam inde in Arabicam linguam versus est, ex Arabica vero in Latinam saec. XII, ut videtur; cf. Nau, *Revue de l'Orient chrétien*, 1907, p. 99 ss.); Steinschneider, *Zeitschr. d. deutsch. morgenländ. Ges.*, XLV, 439 sqq.

In codice Berolinensi abbreviaturis solitis semper scripta sunt nomina sacra velut θς, κς, Ις Χς οὐνς ἀνος; eadem linea supra scripta voces quoque barbarae ut in papyris distinguuntur. Accentus ubi in cod. desiderantur et ipse omisi. — Nonnullis locis litterae fere evanidae vel alioqui lectu difficiles sunt.

[F. 72v.] Βίβλος σοφίας καὶ συνέσεως ἀποτελεσμάτων Ἀπολλωνίου τοῦ Τυανέως.

Ὃς ἔγραψε καὶ ἐδίδαξε Σούστουμον Θάλασσον τὸν αὐτοῦ μαθητὴν λέγων αὐτῷ οὕτως· υἱὲ ἄκουσόν μου· καὶ ἀποδείξω σοι μυστήριον σοφίας τὸ πολλοῖς ἄγνωστον καὶ ἀγνώριστον καὶ ἀπόκρυφον περὶ καιρῶν καὶ χρόνων ὡρῶν ἡμερῶν τε καὶ νυκτῶν, ἔτι ὀνομασίας καὶ ἐνεργείας αὐτῶν καὶ σοφίας ἀληθινῆς τῆς ἐν αὐταῖς ἀποκεκρυμμένης· καὶ ἀποκαλύψω σοι τῆς ἐκ θεοῦ δοθείσης μοι γνώσεως τὰ ἀποτελέσματα, δι' ὧν στοιχειοῦνται πάντα ὅσα ἐποίησεν ὁ θεὸς ἐπὶ τῆς γῆς. ἰδοὺ γὰρ τέσσαρας βίβλους τιμιωτέρας χρυσῶν καὶ λίθων πολυτελῶν ἐκτίσαμεν· μίαν μὲν ἀστρονομίας, ἑτέραν δὲ ἀστρολογίας, τρίτην σχο-

3 σούστουμον (*sic*) : nomen sine dubio corruptum ; an Πούστουμος (Πουστούμιος Dittenberger, *Syll.*, *Inscr.*, II, 724)? Θάλασσος : " Thalissus „ s. Thayousous in opere a Sacy et Nau (p. 101) excerpto. 10 Eodem modo loquitur " Balinas „ i. e. Apollonius in " libro talismanum „ Arabice servato ; cf. Leclerci versionem, l. c., p. 124 : " Écoute mes dernières volontés. Je t'apprendrai une science sublime „ qui vaut mieux que l'or et l'argent, qui m'a soumis les princes et les grands et „ qui m'a été donnée par Dieu „ ; cf. etiam Nau, l. c., p. 101 : " Ego Apollonius in praestigiis admirandus „. 11 ἐκτισα μ' B(erolinensis). μίαν : in B suprascripti numeri α', deinde β' γ' δ'.

sq.) : μέχρι νῦν ἔν τισι τόποις ἐνεργοῦσι τὰ ἀποτελέσματα (infra p. 175, 8) ἱστά- μενα τὰ μὲν εἰς ἀποτροπὴν ζῴων τετραπόδων καὶ πετεινῶν βλάπτειν δυνα- μένων ἀνθρώπους, τὰ δὲ εἰς ἐποχὴν ρευμάτων ποταμοῦ ἀτάκτως φερομένου κτλ. (cf. infra p. 176, 11). But that the Greeks of a later age also traced the doctrine of the horae back to Apollonius of Tyana is attested by Qazwini, the most famous among the Arab geographers of the 13th century, from whom Leclerc transcribed and translated the following passage, Journ. Asiat., VI, 14 (1869), p. 129: "Among the wonders of Constantinople is a clock in which one sees as many doors as there are hours. At each hour a figure emerges and remains outside for the duration of that hour, then at the moment of another hour it goes back in and another comes out. The Greeks say that this is the work of the wise Balinas (= Apollonius Tyanaeus)." Cf. also Eilh. Wiedemann, Bei- träge z. Gesch. der Naturwissenschaften, V, Sitzgsber. d. Physik-Medicin. Societat zu Erlangen, XXXVII (1905), p. 412. — On the books of Apollonius used by the Arabs, cf. also Silvestre de Sacy, Not. et Extr., IV, 1, p. 116 ss. (Liber Apollonii [Belini] * De Secretis naturae saec.VI was translated into Syriac and thence into Arabic, and from Arabic into Latin in the 12th century, apparently; cf. Nau, Revue de l'Orient chrétien, 1907, p. 99 ss.); Steinschneider, Zeitschr. d. deutsch. morgenländ. Ges., XLV, 439 sqq.

In the Berlin codex, the sacred names are always written with the usual abbreviations, such as θς, κς, Τς Χς οὖνς ἀνος; barbarian words are also distinguished by a line written above them, as in the papyri. Where accents are missing in the codex, I have omitted them as well. In some places the letters are nearly faded or otherwise difficult to read.

[F. 72.] The Book of Wisdom and Understanding of the Astrological Predictions of Apollonius of Tyana.

Who wrote and taught Soustoumos Thalassos, his disciple, speaking to him thus: Son, hear me; and I will reveal to you a mystery of wisdom, unknown to many, unrecognized and hidden, concerning seasons and times, hours, days and nights, and furthermore their names and operations, and the true wisdom concealed within them; and I will disclose to you the outcomes of the knowledge given to me by God, through which all things that God made upon the earth are governed by their elements. For behold, we have composed four books more precious than gold and costly stones: one of astronomy, another of astrology, a third of scho-

3 σούστουμον (sic): the name is without doubt corrupt; perhaps Πούστουμος (Πουστούμιος Dittenberger, Syll., Inscr., II, 794)? Θάλασσος: *Thalissus, or Thayousous in the work excerpted by Sacy and Nau (p. 101). 10 "Balinas," i.e., Apollonius, speaks in the same manner in the "book of talismans, preserved in Arabic"; cf. Leclercq's translation, l. c., p. 124: "Listen to my last wishes. I will teach you a sublime science worth more than gold and silver, which has made princes and great men submit to me and which was given to me by God"; cf. also Nau, l. c., p. 101: "I, Apollonius, in

11 built (Berolinensis). μίαν : in B superscribed

remarkable for his illusions ..

numbers a', then β' γ' δ'.

λαστικὴν καὶ τετάρτην πασῶν οὖσαν τιμιωτέραν ἐν ᾗ τὰ μεγάλα καὶ φοβερά ἐστι σημεῖα καὶ ἐξ ἴσης τεράστια καὶ μυστήρια· λέγω δὴ τὴν περὶ στοιχειώσεως τῶν ὑπὸ τοῦ θεοῦ δημιουργηθέντων καὶ ὁρωμένων κτισμάτων, ἵνα ὁ μεταχειριζόμενος εἰ βούλεται, <....> ἐπιτετευγμένως καὶ εὐστόχως τὰ τοιαῦτα τεράστια διαπράττεσθαι. πάσης ἀπέχεσθαι πονηρᾶς πράξεως, μάλιστα δὲ τῆς πρὸς τὰς γυναῖκας ὁμιλίας καὶ συνελεύσεως. ἀλλὰ γὰρ οὐδὲ γυναικὶ ὀφείλει ὑπηρέτιδι χρῆσθαι πρὸς τὰς τοιαύτας ἐνεργείας, ἐπειδὴ παράλογα ἀπ' αὐτῶν πολλὰ ἀποβαίνειν πεφύκασι· εἰ γὰρ τύχοι ἐν ἐμμήνοις οὖσα, τὰ δένδρα ἐν οἷς ἂν πλησιάσῃ ξηραίνονται, καὶ βρύσιν ὕδατος ποιοῦσι βλάπτεσθαι <καὶ> ἄνω καὶ ἐκτὸς στρομβεῖσθαι καὶ φέρεσθαι. χρὴ οὖν ὡς εἴρηται ἀκριβῶς τὰ τοιαῦτα παραφυλάττεσθαι, εἴγε ὅλως τις ἐθέλει ὑπὸ τὸν τῆς Ἀνάγκης ζυγὸν ἀγαγεῖν πάντως τὰ ὄντα ἐπὶ τῆς γῆς, δένδρα λύων καὶ ὄρνεα καὶ θηρία καὶ ἑρπετὰ καὶ ἀνέμων πνοὰς καὶ ποταμῶν ῥοὰς δέων. ὧν ταύτην τὴν ἐπιστήμην ἀκριβῶς μεταχειριζόμενος ὀνομασίας λέγει καὶ ὀνομάζει τοῦ μεγάλου καὶ παντεξουσιάζοντος θεοῦ, ἁρμοζούσας ἑκάστῳ καιρῷ καὶ χρόνῳ, καθὼς μέλλει τὰ τοιαῦτα ὑποτελεῖν· τοῖς γὰρ μετὰ τῶν τοιούτων ὀνομάτων παρακαλοῦσι καὶ δεομένοις εὐήκοος γίνεται. τὰς τοιαύτας δὲ ὀνομασίας ἐν τῇ τοιαύτῃ βίβλῳ συνερμηνεύσω. [ΙC' XC' ΘC' KC'] Ὁ δὲ μέλλων ἐν Βηθλεὲμ ἐκ τῆς Παρθένου γεννᾶσθαι αὐτὸς μέγας διδάσκαλος γενήσεται καὶ τὸ ἀνθρώπινον γένος σώσει καὶ τοὺς εἰδώλων ναοὺς καταλύσει· τὴν δὲ ἀποτελεσματικὴν ἣν ἐγὼ ποιήσω οὐκ ἀφανίσει, διότι πᾶν ὅπερ ἀπετέλεσα μετὰ τῆς αὐτοῦ δυνάμεως ἀπετέλεσα [f. 73] καὶ ἐστερέωσα· ὁ δὲ ναὸς ὃν ἐγὼ ἐν Τυάνοις ᾠκοδόμησα, ἐν ᾧ καὶ χρυσοῦν στῦλον ἔστησα, οὗτος παρὰ πάντων προσκυνητὸς γενήσεται. προσήκει δή σε προσέχειν τὸν νοῦν καὶ ὅτε βούλει ἐργάσασθαι ἔργον θαυμαστόν, ἵνα ὀνομάζῃς ἑκάστου καιροῦ καὶ χρόνου καὶ Ἡλίου καὶ Σελήνης καὶ ἀνέμων καὶ θαλάσσης ὀνομασίας, Σελήνης

σ' λ'

2 ἔξε B. 4 εἰ βου τι B: suppl. fort. δύνηται. ἐπιτεταγμένως B. 5 ἀπέχεσθαι pro imperativo; ἀπέχεσθαι πάσης ὀφείλει πονηρᾶς πράξεως Paris. 2419, f. 247ᵛ. 7 haec festive et concordant et dissentiunt cum papyro magica Mus. Britann. n. 125, saec. V (p. 123 sqq.) ubi incantamentum quoddam inscribitur: Ἀπολλωνίου Τυανέως ὑπηρέτις (docemur quomodo divinitas quaevis in vetulae speciem conversa ad servitium magi cogatur). 7 τύχοιεν ἐκμήνας cod. Cf. Plin., *N. H.*, VII, 64 (nihil facile reperiatur mulierum profluvio magis monstrificum: sterilescunt contactae fruges etc.); Riess in Wissowa, *Realencycl.*, I, 85 sq. 10 καὶ addidi. 14 ῥιᾶς δέον ὧν ὧν B. 18 καὶ δεομένοις recepi ex Nauii Parisinis; καὶ δ. in B paene evanidum. ἐβήκοος B. 20 sqq. nonne revera hoc "syncretismi" speculum limpidissimum est? Ceterum auctorem Apollonium suum Christo vetustiorem habuisse apparet. ἐν] ἐκ B, sed videtur correctum ex ἐμ. 21 possis <καὶ> αὐτὸς μέγας διδάσκαλος: cf. Euseb. *in Philostrat.*, c. 6 (p. 375, 5 K.). 24 dicere videtur de heroo quod Caracalla (Tyanis ut videtur, cf. Philostrat., I, 5; VIII, 31 fin.) Apollonio exstruxit (Cass. Dio, LXXVII, 18) vel de templo ab Aureliano Apollonii umbrae promisso (Vopisc. *Aurel.*, c. 21), vel de templo Iovis Asbamaei (Amm. Marcell., XXIII, 6, 19).

elastic and fourth, being the most honorable of all, in which there are great and fearful signs, equally portentous and mysterious; I mean the one concerning the elemental constitution of the creatures created and wrought by God, so that the one who handles it, if he wishes, <...> may accomplish such wonders aptly and accurately. To refrain from every wicked deed, especially from intercourse and congress with women. Indeed, he ought not even to use a female servant for such operations, since many irrational effects naturally arise from them; for should she happen to be in her monthly period, the trees she approaches wither, and they cause a spring of water to be harmed and to be twisted and carried upward and outward. One must therefore, as has been said, guard these things carefully, if one truly wishes to bring all things upon the earth under the Yoke of Necessity, loosing trees and binding birds and beasts and reptiles and the blasts of winds and the flows of rivers.he who handles this knowledge with precision speaks and names the appellations of the great and all-powerful God, fitting to each occasion and time, according to how he intends to accomplish such things; for to those who call upon and petition with such names, he becomes ready to listen. Such appellations I will expound in this book. [IC xc' ec' KC'] He who is about to be born in Bethlehem from the Virgin will himself become a great teacher and will save the human race and will destroy the temples of idols; but the astrological art which I shall produce he will not abolish, because everything that I have accomplished I have accomplished with his power and established; and the temple which I built in Tyana, in which I also erected a golden pillar, this shall be venerated by all. It is fitting therefore that you pay attention and whenever you wish to perform a wondrous work, that you name the appellations of each occasion and time and of the Sun and Moon and winds and sea, of the Moon

σ' λ'

2 εξε B. 4 εἰ βου τι B : suppl. fort. δύνηται. ἐπιτεταγμένως B. 5 ἀπέχεσθαι pro imperativo; ἀπέχεσθαι πάσης ὀφείλει πονηράς πράξεως Paris. 2419, f. 247. 7 these passages agreeably both agree and disagree with the magical papyrus Brit. Mus. no. 125, 5th cent. (pp. 123 ff.) where a certain incantation is inscribed: Of Apollonius of Tyana a servant (we are taught how any divinity, transformed into the appearance of an old woman, is compelled into the service of a magician). 7 τύχοιεν ἐκμήνας cod. Gr. Plin., N. H., VII, 64 (nothing is easily found more monstrous among women than menstrual flow: crops wither at the touch, etc.); Riess in Wissowa, Realencycl., I, 85 f. 10 καὶ added by me. 14 ριᾶς δέον ὧν ὧν B. 18 καὶ δεομένοις received from the Parisian manuscripts of Nau; καὶ δ. in B nearly faded. ἐβήκοος B. 20 ff. is this not truly the clearest mirror of "syncretism"? Moreover it is apparent that the author considered his Apollonius older than Christ. ἐν] ἐκ B, but appears corrected from ἐμ. 21 one might read <καὶ> αὐτὸς μέγας διδάσκαλος: cf. Euseb. in Philostrat., c. 6 (p. 375, 5 K.). 24 he appears to speak about the hero-shrine which Caracalla (at Tyana it seems, cf. Philostrat., I, 5; VIII, 31 fin.) built for Apollonius (Cass.Dio, LXXVII, 18) or about the temple promised by Aurelian to the shade of Apollonius (Vopisc. Aurel., c. 21), or about the temple of Jupiter Asbamaeus (Amm. Marcell., XXIII, 6, 19).

καλοσχηματίστου οὔσης πρὸς τοὺς ἀστέρας κατά τε τρίγωνον καὶ ἑξάγωνον, προσθετικῆς οὔσης τοῖς ἀριθμοῖς.

Ἔαρ. Ἀπὸ τῆς ιγ' τοῦ Μαρτίου μηνὸς μέχρι καὶ τῆς ιγ' τοῦ Ἰουνίου λέγεται ἔαρ, οὗτινος ζῴδιά εἰσιν ταῦτα· ♈ ♉ ♊· [ἅτινα καὶ οὕτως
5 Ῥωμαικῶς ὀνομάζονται· Κριὸς Ταῦρος Δίδυμοι·] ὀνομάζεται δὲ οὗτος ὁ καιρὸς Ἰλεκβρουθέν. ἀπὸ τῆς ιγ' τοῦ Ἰουνίου μέχρι τῆς ιγ' τοῦ Σεπτεμβρίου λέγεται θέρος, οὗτινος ζῴδιά εἰσι ταῦτα· ♋ ♌ ♍· ὀνομάζεται δὲ οὗτος ὁ καιρὸς Λιουράν. ἀπὸ τῆς ιγ' τοῦ Σεπτεμβρίου μέχρι καὶ τῆς ιγ' τοῦ Δεκεμβρίου μετόπωρον· οὗτινος ζῴδιά εἰσι ταῦτα·
10 ♎ ♏ ♐· ὀνομάζεται δὲ ὁ καιρὸς οὗτος Ἀμβλμβηρ. ἀπὸ τῆς ιγ' τοῦ Δεκεμβρίου μέχρι καὶ τῆς ιγ' τοῦ Μαρτίου χειμών· καὶ τὰ ζῴδια ταῦτα· ♑ ♒ ♓· ὀνομάζεται δὲ ὁ καιρὸς οὗτος Σαρδαα φέη ἢ Σαρδαφέή.

Περὶ τῶν ὡρῶν τῆς ἡμέρας πῶς καλοῦνται καὶ τί ἔργον ποιεῖ ἑκάστη ὥρα. Ἡ πρώτη ὥρα τῆς ἡμέρας καλεῖται Ἰαέκ· ἐν
15 αὐτῇ τῇ ὥρᾳ ἀγαθόν ἐστι τοῖς ἀνθρώποις προσεύχεσθαι. ἡ β' ὥρα τῆς ἡμέρας καλεῖται Ναουρᾶν· ἐν αὐτῇ τῇ ὥρᾳ εὐχαὶ καὶ ὕμνοι τῶν ἀγγέλων. ἡ τρίτη ὥρα καλεῖται Χαρσιάρω· ἐν αὐτῇ τῇ ὥρᾳ εὐχαριστοῦσιν πάντα τὰ πετεινὰ τὸν θεόν· καὶ ἀποτελεῖται ἐν αὐτῇ πᾶν στοιχεῖον τῶν ὄρνεων. ἡ τετάρτη ὥρα καλεῖται Σλαχνέ· ἐν αὐτῇ τῇ ὥρᾳ εὐχα-
20 ριστοῦσιν πάντα τὰ ποιήματα τὸν θεόν· ἐν ταύτῃ τῇ ὥρᾳ ἀποτελεῖται πᾶν στοιχεῖον ὄφεων καὶ σκορπίων καὶ δρακόντων καὶ τῶν λοιπῶν πάντων ἰοβόλων. ἡ ε' ὥρα καλεῖται Σαγλάτ· ἐν αὐτῇ τῇ ὥρᾳ αἰνεῖ πᾶν ζῷον τὸν θεόν· καὶ ἀποτελεῖται ἐν αὐτῇ τῇ ὥρᾳ πᾶν στοιχεῖον τετραπόδων, λέοντος πάρδου ἄρκτου λύκου καὶ τῶν ὁμοίων. ἡ ς' ὥρα καλεῖται
25 Τῆ ἐχμούλ· ἐν αὐτῇ τῇ ὥρᾳ δυσωποῦσι τὰ Χερουβὶμ ὑπὲρ τοῦ γένους τῶν ἀνθρώπων. Ἡ ζ' ὥρα καλεῖται Βερουκ· ἐν αὐτῇ τῇ ὥρᾳ αἰνοῦσι τὰ τάγματα τῶν ἀγγέλων ἔμπροσθεν τοῦ θεοῦ. <....>. ἡ θ' ὥρα καλεῖται Χαπβρούη <....>. Ἡ ι' ὥρα καλεῖται Βουχοῦν· ἐν αὐτῇ αἰνοῦσι τὰ ὕδατα τὸν θεόν· καὶ πνεῦμα θεοῦ καταβαῖνον ἐπιπολάζει ἐπάνω τῶν

1-2 τρυγόνων καὶ ἑξαγόνων προσθετικοῖς οὖσι B. 4-5 interpolatio Byzantina: ceteri signorum characteres non explicantur. Sed temporum anni quoque initia hic secundum calendarium Byzantinum mutata esse recte adnotat Nau. 6 nomina sacra rubro scripta et linea supra posita distincta sunt. 12 ex duplici nominis forma nomina barbarica in archetypo litteris Hebraicis scripta esse qualia etiam nunc in Paris. 2419 exstant Cumont concludit. 13 sqq. Horarum tabulam ex Testamento Adam ab ipso Aethiopice et Arabice l. c. editam mea causa comiter germanice versam mihi misit Carolus Bezold. Nomina horarum in his versionibus desunt. 16 Ναουρίς in Paris. gr. 2316; cf. Reitzenstein, l. c., p. 258. 17 Οὐχοσιούρ in Paris. 2316. 22 ἰόβολον B. 27 hora octava omissa est: " hora octava eum caelestes lucidi glorificant „ Aeth. et Arab. [Ἡ ὀγδόη ὥρα καλεῖται Βουράν Nau ex Paris. 2316]. 28 lacunam iterum statui (ἐννάτη δέησις καὶ λατρεία ἀνθρώπου Cedrenus); " hora nona serviunt angeli Dei qui stant ante thronum maiestatis eius „ Arab. et sim. Aeth. [ἡ Χαπαυροὺν addit Nau ex codd. Paris.]. 29 καταβαι ἐπὶ πολλαζ(ει) B.

being well-aspected toward the stars both by trine and by sextile, being additive in numbers.

Spring. From the 13th of the month of March up to and including the 13th of June is called spring, whose signs are the following: [which are also thus 5 named in Roman fashion: Aries, Taurus, Gemini;] and this season is called Ilekbrouthen. From the 13th of June until the 13th of September is called summer, whose signs are these: Ω and this season is called Liouran. From the 13th of September until and including the 13th of December is autumn; whose signs are these: 10 - M. - and this season is called Amblmber. From the 13th of December until and including the 13th of March is winter; and the signs are these: and this season is called Sardaaphē or Saraphē.

Concerning the hours of the day, what they are called and what work each hour performs. The first hour of the day is called Iaek; in 15 that same hour it is good for people to pray. The 2nd hour of the day is called Naouran; in that same hour are the prayers and hymns of the angels. The third hour is called Charsiaro; in that same hour all the birds give thanks to God; and in it every element of the winged creatures is brought to completion. The fourth hour is called Sachne; in that same hour all 20 created things give thanks to God; in this same hour every element of serpents and scorpions and dragons and all the remaining venomous creatures is brought to completion. The 5th hour is called Saglat; in that same hour every living creature praises God; and in that same hour every element of four-footed beasts is brought to completion — lion, leopard, bear, wolf, and the like. The 6th hour is called 25 Tē echmoul; in that same hour the Cherubim intercede on behalf of the human race. The 7th hour is called Brouk; in that same hour the orders of angels sing praise before God. <. .. .>. The 9th hour is called Chapbronē <....>. The 10th hour is called Bouchoun; in it the waters praise God; and the spirit of God descending moves upon the surface of the

1-2 being additive of trigons and hexagons B. 4-5 Byzantine interpolation: the remaining character signs are not explained. But Nau rightly notes that the beginnings of the seasons of the year have also been changed here according to the Byzantine calendar. 6 the sacred names are written in red and distinguished by a line placed above. 12 Cumont concludes from the double form of the name that barbaric names were written in the archetype in Hebrew letters, such as still exist now in Paris. 2419. 13 sqq. Carolus Bezold kindly sent me, translated into German for my sake, the table of hours from the Testament of Adam, edited by himself in Ethiopic and Arabic in l. c. The names of the hours are absent in these versions. 16 Ναουρίς in Paris. gr. 2316; cf. Reitzenstein, l. c., p. 258. 17 Οὐχοσιούρ in Paris. 2316. 22 Ιόβολον B. 27 the eighth hour is omitted: "the eighth hour, the heavenly luminaries glorify him," Aeth. et Arab. [Η ὀγδόη ὡρα καλεῖται Βουράν Nau ex Paris. 2316]. 28 I have again posited a lacuna (ἐννάτη δέησις καὶ λατρεία ἀνθρώπου Cedrenus); "the ninth hour, the angels of God who stand before the throne of his majesty

serve, Arab. and similarly Aeth. [ἢ Χαπαυρούν addit Nau ex codd. Paris.]. 29 get off ἐπὶ πολλαζ(ει) B.

ὑδάτων καὶ ἁγιάζει αὐτά· εἰ μὴ γὰρ τοῦτο ἦν, διὰ τοῦ ὕδατος ἂν ἔβλαπτον οἱ δαίμονες τὸ γένος τῶν ἀνθρώπων. ἐν ταύτῃ τῇ ὥρᾳ εἰ ἄνθρωπος καθαρὸς ἄρῃ ὕδωρ καὶ μίξῃ μετὰ ἁγίου ἐλαίου, πᾶν νόσημα ἰάσεται· καὶ δαιμονῶντας [f. 73v] καθαρίσει καὶ ἀπελάσει δαίμονας. ἡ ια' ὥρα καλεῖται Σημβροῦ· ἐν αὐτῇ τῇ ὥρᾳ εὐφραίνονται οἱ ἐκλεκτοὶ τοῦ θεοῦ. ἡ ιβ' ὥρα καλεῖται Δακνειοῦν· ἐν αὐτῇ εὐπρόσδεκταί εἰσιν αἱ εὐχαὶ τῶν ἀνθρώπων πρὸς θεόν.

Περὶ τῶν ιβ' ὡρῶν τῆς νυκτός. Ἡ α' ὥρα τῆς νυκτὸς καλεῖται Σουχουλούμ· ἐν αὐτῇ αἰνοῦσιν οἱ δαίμονες τὸν θεόν· καὶ ἐν αὐτῇ οὔτε ἀδικοῦσιν οὔτε κολάζουσι μέχρι ἂν ἡ δέησις αὐτῶν τελειωθῇ. ἡ β' ὥρα τῆς νυκτὸς καλεῖται Βεπτερούλ· ἐν αὐτῇ αἰνοῦσιν οἱ ἰχθύες τὸν θεόν καὶ πᾶν εἴ τί ἐστιν ἐν τοῖς ὕδασιν. ἡ γ' ὥρα τῆς νυκτὸς καλεῖται Ταχράν· ἐν αὐτῇ τῇ ὥρᾳ αἰνοῦσιν οἱ δράκοντες τὸν θεὸν καὶ τὸ τοῦ πυρὸς βάθος καὶ πάντα ὅσα εἰσὶν κατωτέρω, ἃ ἡ ἀνθρωπίνη φύσις νοῆσαι ἢ ἐξειπεῖν οὐ δύναται. ἐν αὐτῇ τῇ ὥρᾳ ὀφείλει ποιεῖν στοιχείωσιν ἀποτελεσμάτων εἰς δράκοντάς τε καὶ ὄφεις καὶ περὶ πυρός. ἡ δ' ὥρα τῆς νυκτὸς καλεῖται Ἀγχέλ· ἐν αὐτῇ τῇ ὥρᾳ διέρχονται οἱ δαίμονες ἐν τοῖς μνήμασι καὶ οἷος ἄνθρωπος διέλθῃ ἐκεῖ, βλαβήσεται καὶ φόβον καὶ φρίκην λήψεται ἐκ τῆς τῶν δαιμόνων φαντασίας· ἡ δ' αὐτὴ ὥρα ἐπιτελεῖ ἐπί τε (sequuntur 23 signa cryptographica) καὶ εἰς πᾶν (13 signa). ἡ ε' ὥρα τῆς νυκτὸς καλεῖται Κοσγάρ· ἐν αὐτῇ τῇ ὥρᾳ αἰνοῦσι τὰ ἐπάνω τοῦ οὐρανοῦ ὕδατα τὸν θεὸν καὶ τὰ ποιήματα αὐτοῦ. ἡ ς' ὥρα τῆς νυκτὸς καλεῖται Ζερούς· ἐν αὐτῇ τῇ ὥρᾳ δέον ἡσυχάζειν καὶ ἀναπαύεσθαι· ἔχει γὰρ <οὐ> μικρὸν φόβον. ἡ ζ' ὥρα τῆς νυκτὸς καλεῖται Μαχλουχ· ἐν αὐτῇ τῇ ὥρᾳ ἀναπαύονται πάντα τὰ ζῷα καὶ οἱ ἄνθρωποι ὑπνοῦσι· ταύτῃ δὲ τῇ ὥρᾳ ἐὰν ἁρπάσῃ ἄνθρωπος ὕδωρ καὶ λάβῃ αὐτὸ ἱερεὺς καὶ μίξῃ μετὰ ἁγίου ἐλαίου καὶ ἁγιάσῃ αὐτὸ καὶ ἀλείψῃ ἀσθενοῦντα, ἂν ἀγρυπνῇ, παρευθὺ τῆς νόσου ἀπαλλαγήσεται.

1 ἁγιάζει B. μή in B legend. vid., non μήν. 2-4 eadem in Arab. et Aethiop. 3 ἄρει et μίξει B. 9 Δουχαλείμ Paris. 2316. 11 καλεῖται δὲ Πέλουρ Paris 2316. 13 cum Arab. consentit: "ignis qui sub profundo est" (paulo alit. Aethiop.). 14 "hac hora nemo loqui potest" Aeth. et Arab. 17 Prorsus diversa de hora quarta apud Aeth. et Arab. ("Seraphim deum magnificant" Aeth.; in Arab. addita quaedam de Adami poenitentia). 20-21 quae post τε sequuntur usque ad finem huius horae maximam partem cryptographice exarata sunt; methodum nusquam inveni neque ipse adhuc perspexi. Signis quibusdam (scil. 5.-10.) manu 1 suprascriptum Μιχαίλ, deinde (post πᾶν): ἐναντίον. Sed scriptor ipse certe voce Μιχαήλ erravisse videtur: nam Gaulmini codex haec praebet: ἐν ᾗ ὀφείλει πᾶς ἐνεργεῖν ἐπὶ μαγικοῦ καὶ παντὸς γοητικοῦ πράγματος; in fine igitur legendum in cod. B καὶ εἰς πᾶν vel γοητικὸν vel ἐναντίον πρᾶγμα [ἐν ᾗ ὀφείλει ἐνεργεῖν ἐπί τε ἀγάπην καὶ ἔχθραν καὶ δεσμοὺς καὶ ἐναντίον πρᾶγμα Nau ex Paris. 2316]. 24 apud Arab. et Aeth. nubes timore plenae deum adorant. οὐ supplevi. 26 οἱ ἄνθρωποι: τὰ ὕδατα Aeth. et Arab. 27 ἁγιάσῃ B. αὐτοῦ in B exstare videtur. 28 παρὼθῇ (s. παράθῃ) B: παρευθὺ recepi ex Gaulmini codice.

of the waters and sanctifies them; for if this were not so, the demons would harm the human race through water. In this hour, if a pure man draws water and mixes it with holy oil, he will heal every disease; and he will cleanse the demon-possessed [f. 73] and drive out demons. The 11th hour is called Sembroû; in that same hour the elect of God rejoice. The 12th hour is called Dakneioun; in it the prayers of men to God are well-received.

On the 12 Hours of the Night. The 1st hour of the night is called Souchouloum; in it the demons praise God; and in it they neither do wrong nor inflict punishment until their prayer is completed. The 2nd hour 10 of the night is called Beptéroul; in it the fish praise God and everything that exists in the waters. The 3rd hour of the night is called Tachran; in that hour the dragons praise God and the depth of fire and all things that are below, which human nature cannot comprehend or express. In that same hour one must perform the consecration of outcomes concerning dragons and serpents and matters of fire. The 4th hour of the night is called Anchel; in that hour the demons pass through the tombs, and any person who passes there will be harmed and will receive fear and dread from the apparition of the demons; that same hour operates upon (followed by 23 cryptographic signs) and upon every (13 signs). The 5th hour of the night is called Kosgar; in that hour the waters above the heavens praise God and His creations. The 6th hour of the night is called Zerouc; in that hour one ought to be silent and to rest; for it holds a little fear.The 7th hour of the night is called Machlouch; in that hour all living creatures rest 25 and people sleep; but in that hour, if a person draws water and a priest takes it and mixes it with holy oil and blesses it and anoints a sick person who is wakeful, he will immediately be freed from his illness.

1 ἀγιάζει B. μή in B appears to read thus, not μήν. 2-4 the same in Arab. and Aethiop. 3 ἄρει and μίξει B. 9 Δουχαλείμ Paris. 2316. 11 καλεῖται δὲ Πέλουρ Paris 2316. 13 agrees with Arab.: "fire which is beneath the deep" (slightly different in Aethiop.). 14 at this hour no one can speak, Aeth. and Arab. 17 Entirely different concerning the fourth hour in Aeth. and Arab. (* Seraphim magnify God, Aeth.; in Arab. certain things added concerning Adam's penitence). 20-21 what follows after Te up to the end of this hour is for the most part written in cryptographic form; the method I have found nowhere nor have I myself yet discerned it. Over certain signs (namely 5-10) by hand 1 is written above Μιχαίλ, then (after πᾶν): ἐναντίον. But the scribe himself certainly appears to have erred in the word Μιχαήλ: for Gaulmin's codex offers this: ἐν ᾗ ὀφείλει πᾶς ἐνεργεῖν ἐπὶ μαγικοῦ καὶ παντὸς γοητικοῦ πράγματος; at the end therefore in cod. B is to be read καὶ εἰς πᾶν vel γοητικόν vel ἐναντίον πρᾶγμα [ἐν ᾗ ὀφείλει ἐνεργεῖν ἐπί τε ἀγάπην καὶ ἔχθραν καὶ δεσμούς καὶ ἐναντίον πρᾶγμα Nau from Paris. 2316]. 24 in Arab. and Aeth. clouds filled with fear worship God. οὐ I have supplied. 26 οἱ ἄνθρωποι: τὰ ὕδατα Aeth. and Arab. 27 ἁγιάσῃ B. αὐτοῦ appears to be present in B. 28 παρώθη (ς.παράθῃ) B: παρευθύ I have adopted from Gaulmin's codex.

<....>. ἡ θ' ὥρα τῆς νυκτὸς καλεῖται Σοφγοῦ. ἡ ι' ὥρα τῆς νυκτὸς καλεῖται Χαλτοῦ. ἡ ια' ὥρα τῆς νυκτὸς καλεῖται Γαλγοῦ· ἐν αὐτῇ ἀνοίγονται αἱ πύλαι τοῦ οὐρανοῦ· καὶ ὁ προσευχόμενος ἐν καθαρᾷ συνειδήσει καὶ καρδίᾳ εὐάκουστος γίνεται· ἐν αὐτῇ τῇ ὥρᾳ περιίπτανται ταῖς πτέρυξι σὺν ἤχῳ οἱ ἄγγελοι καὶ τὰ Χερουβὶμ καὶ τὰ Σεραφίμ· καὶ ἔστιν χαρὰ ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ· ἀνατέλλει δὲ καὶ ὁ Ἥλιος ἐξ Ἐδὲμ ἐπὶ πᾶσαν τὴν γῆν. ἡ ιβ' ὥρα καλεῖται Ἀλσιγκουλ· ἐν αὐτῇ τῇ ὥρᾳ ἀναπαύονται τὰ τάγματα τοῦ οὐρανοῦ καὶ τὰ πύρινα τάγματα.

Αὗταί εἰσιν αἱ ὀνομασίαι τῶν ὡρῶν ὧν ἐποίησεν ὁ θεὸς ἐν ταῖς ζ' ἡμέραις· ταύτας ἔμαθον καὶ ἔλαβον παρὰ θεοῦ καὶ ἐγνώρισα καὶ ἐδήλωσά σοι. [f. 74] τῷ οὖν καλῶς νοήσαντι οὐκ ἀποκρυβήσεται τῶν ὄντων οὐδέν, ἀλλὰ πάντα αὐτῷ ὑποταγήσονται.

Περὶ τῶν εὐλογημένων ὡρῶν τῶν ἡμερῶν· αὗται αἱ ὧραι τῶν ἡμερῶν, ἐν αἷς ὅπερ βούλει ποιεῖσθαι ἔσεται βέβαιον καὶ ἀσφαλές. Οἱ ἄγγελοι οἱ ἐπιστατοῦντες τὰς ζ' ἡμέρας εἰσὶν οὗτοι. ἡ ἡμέρα α' ἤγουν κυριακὴ ἔχει ὥρας ἀγαθὰς τὴν α' β' η' θ'· διοικεῖ δὲ ἐν αὐτῇ ὁ ἄγγελος Μιχαήλ. ἡ ἡμέρα δευτέρα ἔχει ὥρας ἀγαθὰς τὴν α' β' ς'· διοικεῖ δὲ ἐν αὐτῇ ὁ ἄγγελος Οὐριήλ. ἡ ἡμέρα γ' ἔχει ὥρας ἀγαθὰς τὴν α' β' η'· διοικεῖ δὲ ἐν αὐτῇ ὁ ἄγγελος Καταχαήλ. ἡ ἡμέρα δ' ἔχει ὥρας ἀγαθὰς τὴν α' δ'· διοικεῖ δὲ ἐν αὐτῇ ὁ ἄγγελος Ῥαμαήλ. ἡ ἡμέρα ε' ἔχει ὥρας ἀγαθὰς τὴν ε' ς' ζ' η'· διοικεῖ δὲ ἐν αὐτῇ ὁ ἄγγελος Ῥαφαήλ. ἡ ἡμέρα ζ' ἤτοι τὸ σάββατόν ἐστιν ἀργὸν καὶ κατάπαυσις πάσης ἐνεργείας. αὗται αἱ ὧραι τῶν ἡμερῶν εὐλογημέναι εἰσὶ παρὰ θεῷ. ἐπὶ παντὶ οὖν ἔργῳ ὃ θέλεις κατασκευάσαι, φύλασσε ταύτας ὡς φυλάσσεται θησαυρὸς ἐν τῇ γῇ· οἱ γὰρ σοφοὶ ἀπέκρυψαν ταύτας ὡς θησαυρὸν ἐν τῇ γῇ καὶ ἐν τῇ καρδίᾳ αὐτῶν, διότι ἐν αὐτοῖς πνεῦμα

1 hora octava iterum in B omissa; etiam in Aeth. haec tantum : " hora octava terra gramen et viride producit et arbores „, in Arab. haec quoque decurtata; « ἐν ᾗ ἀποτέλεσμα στοιχείων καὶ παντοίων φυτῶν » Gaulminus. [Ἡ ὀγδόη ὥρα τῆς νυκτὸς καλεῖται Ζάνβε· ὀφείλει τῇ αὐτῇ ὥρᾳ ἀποτέλεσμα στοιχειῶσαι περὶ δένδρων καὶ χωραφίων ἀμπελώνων τε καὶ ἐλαιώνων καὶ πάντων τῶν φυτῶν Nau ex Parisinis]. « θ' ἐν ᾗ τελεῖται οὐδέν » Gaulminus. " Decima hora portae caeli sese aperiunt et hac hora preces liberorum fidelium (s. fidelium liberorum meorum) exaudiuntur „ etc. Aeth. et Arab.; item Gaulminus: ἐν ᾗ ἀνοίγονται αἱ πύλαι τοῦ οὐρανοῦ καὶ ἄνθρωπος ἐν κατανύξει γενόμενος εὐήκοος γενήσεται. χ

4 εὐάκουστος potius quam εὐαίνυστος B. 5 συνη B : " galli excitantur ad hoc tempus sono alarum Seraphim „ de decima hora Aeth. et Arab. : de undecima Gaulminus quoque et Nauii Parisini. 6 εἰς Ἐδὲμ Aeth. et Arab. 7 ἄλσινκουλ B. 10-11 ἐδηλώσατο B. 11 τῷ scripsi : τό B. ἀποκρυβήσονται B. τι τῶν B. 15 Cf. Bouché-Leclercq, *Astrol. gr.*, p. 623, 1; Wünsch, *Zaubergerät*, p. 30. τὰς ζ' ἡμέρας : accusativus etiam cum εὐχαριστεῖν, βουλεύειν, ἀπιστεῖν, coniunctus, cf. Jannaris, *Greek Grammar*, p. 325 sq. 16 διηκῆ B. 18 sec. alios Gabriel. 19 alii Samael. 20 τὴν δαδ B (solita abbreviatura pro Δαυὶδ abductus) : α' δ' dubitans scripsi [Nau hunc diem omisit]. alii Raphael. 22 alii Iophiel. 24 ᾧ B. φύλασσαι B. 25 καὶ ἐν τῇ καρδίᾳ αὐτῶν post γῇ, sed expunctum, B.

<...>. The 9th hour of the night is called Sophgou, the 10th hour of the night is called Chaltou, the 11th hour of the night is called Galgou; in it the gates of heaven are opened; and he who prays with a pure conscience and heart is heard; in that very hour the angels and the Cherubim and the Seraphim fly about with their wings with a sound; and there is joy in heaven and on earth; and the Sun rises from Eden over all the earth. The 12th hour is called Alsigkoul; in that very hour the orders of heaven and the fiery orders find rest.

These are the names of the hours which God made in the 7 days; these I learned and received from God, and I made them known and revealed them to you. [1. 74] Therefore, to one who understands well, nothing of all that exists will be hidden, but all things will be subject to him.

Concerning the blessed hours of the days: these are the hours of the days in which whatever you wish to do will be certain and sure. The angels who preside over the 7 days are the following. The 1st day, that is Sunday, has good hours: the 1st, 2nd, 3rd, 9th; and the angel Michael governs it. The 2nd day has good hours: the 1st, 2nd, 6th; and the angel Ouriel governs it. The 3rd day has good hours: the 1st, 2nd, 3rd; and the angel Katachael governs it. The 4th day has good hours: the 1st, 4th; and the angel Ramael governs it. The 5th day has good hours: the 5th, 6th, 7th, 8th; and the angel Raphael governs it. The 7th day, that is the Sabbath, is a day of rest and cessation of all activity. These hours of the days are blessed before God. Therefore, for every work that you wish to undertake, guard these as a treasure is guarded in the earth; for the wise have hidden these like a treasure in the earth and in their hearts, because in them is a spirit

1 The eighth hour again omitted in B; also in Eth. only this: "the eighth hour the earth produces grass and green things and trees" — also abbreviated in Arab.; «ἐν ᾗ ἀποτέλεσμα στοιχείων καὶ παντοίων φυτῶν» Gaulmin. [The eighth hour of the night is called Zanbe; at that same hour it ought to produce an effect concerning trees and fields, vineyards and olive groves and all plants — Nau from the Paris manuscripts]. «θ' ἐν ᾗ τελεῖται οὐδέν» Gaulmin. * The tenth hour the gates of heaven open themselves, and at this hour the prayers of the faithful children (or: of my faithful children) are heard, etc. Eth. and Arab.; likewise Gaulmin: ἐν ᾗ ἀνοίγονται αἱ πύλαι τοῦ οὐρανοῦ καὶ ἄνθρωπος ἐν κατανύξει γενόμενος εὐήκοος γενήσεται.

X 4 εὐάκουστος rather than εὐαίνυστος B. 5 συνη B: the roosters are roused at this time by the sound of the wings of the Seraphim — concerning the tenth hour Eth. and Arab.: concerning the eleventh, Gaulmin as well and Nau's Paris manuscripts. 6 εἰς Ἐδὲμ Eth. and Arab. 7 ἅλσινκουλ B. 10–11 ἐδηλώσατο B. 11 τῷ written by me: τὸ B. ἀποκρυβήσονται B. τι τῶν B. 15 Cf. Bouché-Leclercq, Astrol. gr., p. 623, 1; Wünsch, Zaubergerät, p. 30. τὰς Ζ' ἡμέρας: accusative also used with εὐχαριστεῖν, δουλεύειν, ἀπιστεῖν, cf. Jannaris, Greek Grammar, p. 325 sq. 16 διηκή B.18 according to others, Gabriel. 19 others, Samael. 20 τὴν δαδ B (the usual abbreviation for Δαυίδ, misled): α' δ' written tentatively [Nau omitted this day]. others, Raphael. 22 others, Iophiel. 24 ᵭ B. φύλασσαι B. 25 καὶ ἐν τῇ καρδίᾳ αὐτῶν after γῇ, but expuncted, B.

σοφίας ἐστί· καὶ τὴν βίβλον ταύτην μὴ ἀπιστήσῃς, ἐπειδὴ βαθμοὺς ὁ θεὸς ἑκατέρων ἐποίησεν καὶ μετὰ τοῦ φοβεροῦ καὶ κρυπτοῦ ὀνόματος αὐτοῦ πάντα τελειοῦνται. ἀλλὰ καὶ μετὰ τῶν ὡρῶν τῶν ἀνωτέρω γεγραμμένων ἀπετέλεσα ἀποτελέσματα καὶ οὐκ ἔστι τις περὶ τούτων ἀμφιβολία. καὶ εἰ μὴ ἐγίνωσκον, ὅτι ἀνθρωπίνη φύσις ἐνταῦθα οὐ μένει ἀλλ' ἐν ἄλλῳ κόσμῳ πορεύεται, τὴν ἐμὴν σοφίαν οὐκ ἐφανέρουν τινί, τέκνον ἐμόν, διότι ὑπὲρ χρυσίου καὶ λίθων τιμίων τιμιωτέρα ἐστί. σοὶ δὲ δείξω χάριν τοῦ διαμένειν τὸ μνημόσυνόν μου ἀεί.

Αἱ ὀνομασίαι τῶν ἀγγέλων τῶν δουλευόντων τοὺς δικαίους· Συμπά, Ἰδά, Γαλμαήλ, Ἐνθοὼρ, κεφαλὴ δὲ αὐτῶν ἐστιν τὸ ὄρος Ὑφνηδ· Βερφαήλ, Γουζαήλ, Ἐναμερφαὴλ καὶ ὁ μέγας Ἀββαὴλ καὶ ὁ ἄρχων τῶν πύργων Γαναήλ, Φερφαήλ, Ἀσυναραήλ, Γαβριὴλ καὶ ὁ ἄρχων τῶν πύργων Τελγραδὲχ ἢ Τετραδέχ, Δαναήλ, Τεπταδαήλ, Ἀαβραὴλ καὶ ὁ ἄρχων τῶν πύργων Ἀρκαήλ.

Περὶ τῶν ὀνομάτων τοῦ Ἡλίου ἐν τοῖς τέσσαρσι καιροῖς τοῦ χρόνου· ἔαρ Ἀθερνύφ· θέρος Ἀηχμοῦν· μετόπωρον Ἀποβριομούμ· χειμὼν Φουμαρὶδ ἢ Ἀπαριοῦμ.

Περὶ τῶν ὀνομάτων τῆς Σελήνης τῶν δ' καιρῶν· ἔαρ Ληβανουθάν· θέρος Δηνφύβ· [f. 74v] μετόπωρον Αἰδέχ· χειμὼν Σαρνὰχ ἢ Σαρνάρ.

Τὰ ὀνόματα τῶν τεσσάρων καιρῶν τοῦ χρόνου· ἔαρ Σαχσαούρ· θέρος Ἀμκούρφ· μετόπωρον Μαφθάατελ· χειμὼν Νιαχηνιάμ.

Τὰ ὀνόματα τῆς γῆς τῶν δ' καιρῶν τοῦ χρόνου· ἔαρ Μασιχαβήλ· θέρος Μαδερβιλισταηθέν· μετόπωρον Ναινένθε· χειμὼν Χεμρα.

Τά ὀνόματα τοῦ ἀνέμου τῆς ἀνατολῆς τῶν δ' καιρῶν· ἔαρ Ἀχλιαρή· θέρος Αὐτερά· μετόπωρον Ἀαρίθ· χειμὼν Βελτατουθήλ.

Τὰ ὀνόματα τοῦ βορρᾶ τοῦ ἀνέμου τῶν δ' καιρῶν· ἔαρ Ἀμνύ· θέρος Ἀχριχι· μετόπωρον Βαγλάγ· χειμὼν Συχνσούρ.

Τὰ ὀνόματα τῶν δ' ὀνομάτων τῆς ἄρκτου: ἔαρ Μὲν παμύρ· θέρος Σαπποῦρ· μετόπωρον Ἀνζηρίν· χειμὼν Δαρβοῦν.

Περὶ τῶν δ' ὀνομάτων τοῦ νότου· ἔαρ Μαχδάμ· θέρος Κεσωδούρ· μετόπωρον Μαθηλιάλ· χειμὼν Βεμιχῶ.

2 ἑκατέρων scil. horarum diei et noctis. 4-5 ὁτ^ε^ του (tria signa obscura supra scripta) ἀμφιβαλι^χ^ B (partim ita corrosa ut vix legi possint). 7 χρυσίον B. 9 τοὺς δικαίους B (cf. infra, p. 181, 5 οἱ δουλεύοντες τὸν Δευχαήλ) : εἰς τοὺς δ' καιρούς Paris. 2419 secundum Nauium qui ex duobus Parisinis quae antecedunt valde diverse edidit. De vocabulo καιρός cf. etiam S. Paul., *ad Galat.*, 4, 10 et Reitzenstein, *Poimandr.*, p. 288, 2. 10 ὁ ὄρος B. 12 πύργων : cf. Camateros ed. Weigl, p. 9 ad v. 146. 13 Δαναήλ : i. e. Δανιήλ, cf. Schwab, *Vocabulaire de l'angélologie* (Mém. Acad Inscr. X), Paris. 1897, p. 105, ubi alia quoque nomina invenies (Cumont). 14 ἀαβραήλ B (primum α rubro). fort. Ἀρκαοήλ B. 19 Δηνφύβ sive Δηνθύβ B. 23 νιαχηι et νιάμ versus fine in B separata. 29 post θέρος B scripserat μετόπωρον χειμών, sed delevit.

is of wisdom; and do not distrust this book, since God has established degrees for both, and all things are accomplished through His fearsome and hidden name. But also through the hours written above I have produced results, and there is no uncertainty about these matters. And if I did not know that human nature does not remain here but passes on to another world, I would not have revealed my wisdom to anyone, my child, because it is more precious than gold and precious stones, but to you I will show it, so that my memory may endure forever.

The names of the angels who serve the righteous: Sympa, Ida, Galmael, Enthoōr, and the head of them is the mountain Hyphnēd; Berphaēl, Gouzaēl, Enamerphaēl, and the great Abbaēl, and the ruler of the towers Ganaēl, Pherphaēl, Synaraēl, Gabriel, and the ruler of the towers Telgradekh or Tetradekh, Danaēl, Teptadaēl, Aabraēl, and the ruler of the towers Arkaēl.

Concerning the names of the Sun in the four seasons of the year: spring, Athernuph; summer, Aēchmoun; autumn, Apobriomum; winter, Phoumarid or Aparioun.

Concerning the names of the Moon in the four seasons: spring, Lēbanouthān; summer, Dēnphyb; [f. 74v] autumn, Aidekh; winter, Sarnakh or Sarnār.

The names of the four seasons of the year: spring, Sachsaour; summer, Amkouph; autumn, Maphthāatel; winter, Niakhēiniam.

The names of the earth for the four seasons of the year: spring Masichavēl, summer Maderbilistaēthén, autumn Nainénthē, winter Chemra. 25 The names of the wind of the east for the four seasons: spring Achliarē, summer Auterá, autumn Aarith, winter Beltatouthēl. The names of the north wind for the four seasons: spring Amnú, summer Achrichí, autumn Baglág, winter Sychnsúr.

The names of the four names of the north: spring Mén pamúr, 30 summer Sappúr, autumn Antērín, winter Darbún.

On the four names of the south: spring Macham, summer Kesodúri, autumn Mathēliá, winter Bemicho.

2 ἑκατέρων, i.e., of the hours of day and night. 4–5 ὅτε τοῦ (three obscure signs written above) ἀμφιβαλι* B (partly so corroded as to be barely legible). 7 χρυσίον B. 9 τοὺς δικαίους B (cf. below, p. 181, 5 οἱ δουλεύοντες τόν Δευχαήλ): εἰς τοὺς δ' καιρούς Paris. 2419 according to Nauius, who edited very differently from the two Parisini what precedes. On the word καιρός cf. also S. Paul., ad Galat., 4, 10 and Reitzenstein, Poimandr., p. 288, 2. 10 ὁ ὅρος B. 12 πύργων: cf. Camateri ed. Weigl, p. 9 ad v. 146. 13 Δαναήλ: i.e. Δανιήλ, cf. Schwab, Vocabulaire de l'angélologie (Mém. Acad. Inscr. X), Paris, 1897, p. 105, where other names may also be found (Cumont). 14 ἀααβραήλ B (first a in red). fort. Ἀρκαοήλ B. 19 Δηνφύβ or Δηνθύβ B. 23 νιαχηι εἰ νιάμ separated at line end in B. 29 after θέρος B had written μετόπωρον χειμών, but deleted it.

Περὶ τῶν δ' ὀνομάτων τοῦ δυτικοῦ ἀνέμου· ἔαρ Μαλχβίμ· θέρος Σαπποῦρ· μετόπωρον Ἀριχά· χειμὼν Δαρπούλ.

Οἱ ἄγγελοι οἱ ἐπικρατοῦντες τὴν θάλασσαν· ἔαρ Κλείμ· θέρος Βαχριμή· μετόπωρον Μανδρομίλ· χειμὼν Σχινδάτπερ.

5 Οἱ δουλεύοντες τὸν Δευχαὴλ τὸν πρῶτον· Ἀγριππόνερ, Ῥωμαήλ, Καθαρβιάλ, Ἰσβαήλ, Ἀρχηχνήλ, Χαλδήλ, Χαραυτουνε, Βερμαριήβ, Ἀνηθάχ, Ἀτερουήλ, Ὀρνιαήλ, Ἀρμουτάρ, Ἀβρητούμη, Ἀχναήλ, Ἀλπαρῆ, Χαρινδήλ, Ἀμμοῦρ, Ἠδρουθέ, Ῥεραδὴχ καὶ ὁ ἄρχων τῶν ὀρέων, Ἀβρασάξ.

Eodem tempore quo haec imprimebantur, F. Nau v. d. in Patrologiae Syriacae parte I, tom. II, p. 1363 sqq., haec Ps.-Apolloniana appendicis loco post Testamentum Adami edidit; quorum specimina typographica comiter nobiscum communicavit. Usus est ille quidem codicibus tribus Parisinis gr. 2419, suppl. gr. 1148 qui ex eodem fonte ac noster fluxisse videtur, gr. 2316, et apographo codicis 2419 ab Ism. Bullialdo confecto. Nauium et in introductione et in notis haud raro eadem protulisse vidi quae ipse inveneram. Pauca tamen ex illius editione meum in usum verti, quae omnia disertis verbis indicavi; plura recipere nolui, ne alienis copiis nimis fretus accuratam recensionis Berolinensis imaginem perturbarem. Ex testimoniis a Nauio allatis nihil nisi Philostr., *Vit. Apoll.*, III, 41, hic addere iuvat: unde iam Philostrati temporibus opus quoddam περὶ κλήσεων αἷς θεοὶ χαίρουσι [cf. e. g. Cumont, *Les religions orientales dans le paganisme Romain*, p. 112] Apollonii nomine inscriptum exstitisse cum Nauio concludemus. Praeterea moneo Nauium in codd. Parisinis [praeter cod. suppl. gr. 1148 qui et ipse ut noster pergit in novo tractatu Περὶ μεσημβρινοῦ καὶ μεσονυκτίου] continuationem quoque invenisse, cuius tamen multo maior pars num huc pertineat ipse iure dubitare videtur.

Eudoxi Selenodromium secundum cyclum duodecim annorum.

Hoc " selenodromium " singularem inter dodecaeterides[1] locum obtinet non solum quod Luna (pro Iove) cum duodecim annorum cyclo coniuncta est — qua in re Censorinum 18, 7 (p. 38, 5 Hu.) errasse nunc apparet — sed etiam quod diebus decimo quarto mensis Iunii et vicesimo Iulii eximia quaedam vis attribuitur. Cuius rei rationem facile calendariis graecis (apud Wachsmuthium Lyd., *De ost.*[2])

3 κλειμ : ε dubium in B. 6 Καθαρβιάλ scripsi : καθαρβι$^{\alpha}$ B. χαρδυτουνε B. 8 Ἀμμοῦρ : alterum μ dubium in B. 9 ὀρρέων B. Des. f. 74^{v} infima linea. Sequitur quaternione non finito f. 75 nescio an altera manu scriptum Περὶ μεσημβρινοῦ καὶ μεσονυκτίου (cf. supra p. 52).

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[1] *Catal.*, V, 1, p. 171 sqq.; I. Heeg, *Die angeblichen Orphischen* Ἔργα καὶ ἡμέραι, *Diss.* (Wirceburg., 1907), p. 16 sq.; 70 sq.

On the four names of the west wind: spring Malchbim, summer Sappur; autumn Aricha, winter Darpul.

The angels ruling over the sea: spring Kleim; summer Bachrime; autumn Mandromil; winter Schinauper.

5 Those who serve Deuchaël the first: Agripponer, Romael, Katharbial, Isbael, Archechnel, Chaldel, Charautune, Bermarieb, Anetach, Ateruel, Orniaël, Armutar, Abitume, Achnaël, Alpar, Charindel, Ammur, Ëdrouthe, Pheradech and the ruler of the mountains, Abrasax.

At the same time as this was being printed, F. Nau, an eminent scholar, published in Patrologiae Syriacae part I, vol. II, p. 1363 ff., these Ps.-Apollonian texts as an appendix following the Testament of Adam; he kindly shared with us specimen pages of the typography. He made use of three Parisian codices, gr. 2419, suppl. gr. 1148, which appears to derive from the same source as ours, gr. 2316, and a copy of codex 2419 made by Ism. Bullialdus. I observed that Nau had put forward in both his introduction and his notes not infrequently the same things that I myself had found. I translated a few things from his edition for my own use, all of which I have indicated in explicit terms; I was unwilling to adopt more, lest, relying too heavily on another's resources, I should disturb the accurate image of the Berlin recension. From the testimonies adduced by Nau, nothing but Philostr., Vit. Apoll., III, 41, is worth adding here: from which we will conclude with Nau that already in Philostratus's time some work περὶ κλήσεων αἷς θεοὶ χαίρουσι [cf. e.g. Cumont, Les religions orientales dans le paganisme Romain, p. 112] existed inscribed with the name of Apollonius. Furthermore, I note that Nau in the Parisian codices [except cod. suppl. gr.1148, which itself, like ours, continues in a new treatise Περὶ μεσημβρινοῦ καὶ μεσονυκτίου] also found a continuation, of which, however, he himself seems rightly to doubt whether the far greater part belongs here at all.

Eudoxus's Selenodromium according to the cycle of twelve years.

This selenodromium holds a singular place among the dodecaeterides[1] not only because the Moon (in place of Jupiter) is connected with the cycle of twelve years — in which matter Censorinus 18, 7 (p. 38, 5 Hu.) now appears to have erred — but also because a certain extraordinary significance is attributed to the fourteenth day of the month of June and the twentieth of July. The reason for this matter one will easily understand upon consulting the Greek calendars (in Wachsmuth's Lydus, De ost.)

3 κλειμ : ε doubtful in B. 6 Καθαρβιάλ written by me : καθαρβια B. χαράντουνε B. 8 Ἀμμούρ : the second μ doubtful in B. 9 δρρέων B. Ends at f. 74' bottom line. Following on an unfinished gathering, f. 75 contains, written I know not whether by another hand, Περὶ μεσημβρινοῦ καὶ μεσονυκτίου (cf. above p. 52).

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1 Catal., V, 1, p. 171 sqq.; I. Heeg, Die angeblichen Orphischen Works and Days, nDiss. (Wirceburg., 1907), p. 16 sq. ; 70 sq.

inspectis intelleges : nempe die 20 Iulii Μέτωνι Κύων ἐπιτέλλει ἑῷος (Εὐδόξῳ 22 Iulii), cf. l. c., p. 181; hoc igitur die ex Aegyptiorum more (cf. Censorin. *De die nat.*, 18, 10 et Ginzel, *Handb. d. Chronol.*, I, 187 sqq.) auctor annum (canicularem) incipere docet, cf. infra p. 183, 6 etc. Die autem 14 Iunii Orionis humeros sive gladium oriri putavisse videtur, quamquam Ptolemaei Plinii Clodii calendaria non diem 14 Iunii sed 15, Eudoxi apud Ps.-Geminum (p. 195, 23) 17 Iunii exhibent. Igitur quondam ab Orionis quoque exortu annum coeptum esse quam Rielii sententiam plurimi sprevere (cf. Ginzel, l. c., 219), nunc demum hoc uno testimonio Graeco constare videtur. Caniculae stellam Isidi, Orionis Osiridi Aegyptios addixisse nemo ignorat : quod si haec duo sidera hic coniuncta videmus, id Aegyptium auctorem prodere videtur; ac cum Caniculae sidus multo gravius esset quam Orionis, ex huius exortu pauca vaticinatus est, multa ex illius. Quamvis igitur Aegyptiorum calendario haec niti eluceat, tamen rerum ipsarum pro singulis annis praedictarum delectum minime cum Aegypti natura congruere vidit Cumont. Neque enim vitem Aegyptii potissimum colunt neque ex fontibus sed ex Nilo bibunt neque nivosa premuntur hieme. Itaque in Syria potius terra montuosa et fontibus uberrima hic unice nominata haec scripta esse putandum, unde Augusti temporibus altera quoque dodecaeteris (*Catal.*, II, 139 sqq.) huic magnam partem simillima provenit. Ceterum nescio an etiam prius hoc calendarium scriptum sit; nam Macedones ab indigenis p. 184, 25 accurate separari Cumont recte animadvertit.

" Eudoxium " auctorem fictum vix alium esse atque Eudoxum Cnidium equidem puto; nam etsi Eudoxium nomen proprium interdum occurrere scio (e. g. Theo in *Comment. ad Ptolem. synt.* Eudoxium quendam adloquitur), tamen hic illic in codicibus pro Εὔδοξος Εὐδόξιος me legisse memini; neque alia ratione forma " Audikios " pro " Eudoxos " in Gemini vetusta interpretatione latina intellegi potest (cf. Lyd., *De ost.*, ed. W.. p. 189, 15). Ceterum quod in Berolinensi sequitur capitulum Τοῦ αὐτοῦ Εὐδοξίου τεκμήρια χειμερίου ἀέρος, id in *Geopon.*, I, 3 in marg. Ἀράτου significatur [1].

Idem tractatus etiam in cod. Ital. 18 = Bonon. 3632 legitur, cf. *Catal.*, IV, p. 44, f. 323 : Κατ' Εὐδόξιον καὶ κατὰ Πτολεμαῖον τὸν Αἰγύπτιον καὶ καθ' Ἕλληνας σοφοὺς ἀστροθεάμονας ὀφείλει σκοπεῖν τῇ κ' Ἰουλίου μηνός κτλ.; praecedit f. 314 picta auctoris imago cui subscribitur Ὁ Εὐδόξιος ὁ Αἰγύπτιος ὁ ἀστρονόμος et οἱ μαθηταί. Quem codicem barbarice scriptum inspicere taeduit. B(erolinensis) et ipse neglegenter scriptus est interpunctionis signis passim omissis. — Praeter Apollonii apotelesmata Eudoxii prognostica etiam in codice Paris. suppl. graec. 1148 saec. XVI exstare Cumont mihi scripsit; cf. Nau, l. c., p. 1364 et supra p. 181.

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[1] Non Geoponicorum collectione saec. X instituta, sed vetusto Geoponicorum fonte archetypi librarium usum esse pro certo habeo neque dubito quin Geoponicorum memoria et historia codicibus astrologicis diligentius examinatis multo plenius adumbrari possit. — Geop., p. 9, 1 (Beckh) in cod. Berol. leguntur : καὶ τρυγῶνες (*sic*) ὁλολυγμὸν τρύζουσαι; cetera maximam partem cum Geoponicorum editione impressa congruunt.

upon inspection you will understand: namely, on the 20th of July, for Meton, the Dog Star rises in the morning (Eudox. 22 July), cf. l. c., p. 181; on this day, therefore, according to Egyptian custom (cf. Censorin. De die nat., 18, 10 and Ginzel, Handb. d. Chronol., I, 187 sqq.) the author teaches that the (canicular) year begins, cf. below p. 183, 6 etc. On the 14th of June, moreover, he appears to have believed that the shoulders or sword of Orion rise, although the calendars of Ptolemy, Pliny, and Clodius show not the 14th of June but the 15th, and that of Eudoxus in Ps.-Geminus (p. 195, 23) the 17th of June. Therefore the opinion — once held by Riel but scorned by most (cf. Ginzel, l. c., 219) — that the year was also once begun from the rising of Orion, now at last appears to be established by this single Greek testimony. That the Egyptians assigned the star of the Dog Star to Isis and that of Orion to Osiris is known to everyone; and if we see these two stars joined here, this appears to betray an Egyptian author; and since the star of the Dog Star was of far greater importance than that of Orion, he prophesied little from the rising of the latter and much from the former. Although it is thus clear that these matters rest upon the Egyptian calendar, Cumont saw that the selection of things predicted for individual years by no means agrees with the nature of Egypt.For the Egyptians do not cultivate the vine above all else, nor do they drink from springs but from the Nile, nor are they oppressed by snowy winters. It must therefore be supposed that these writings were produced rather in Syria, a mountainous land abundantly rich in springs, and uniquely named here, from which region, in the time of Augustus, another dodecaeteris also (Catal., II, 139 sqq.) very largely similar to this one originated. Furthermore, I am uncertain whether this calendar was written even earlier; for Cumont rightly observed that at p. 184, 25 the Macedonians are carefully distinguished from the indigenous people.

I personally think that Eudoxius, the fictitious author, is hardly anyone other than Eudoxus of Cnidus; for although I know that the name Eudoxius occasionally occurs as a proper name (e.g., Theon in his Commentary on Ptolemy's Syntaxis addresses a certain Eudoxius), nevertheless I recall having read Eudoxios here and there in the codices in place of Eudoxos; nor can the form Audikios, standing for Eudoxos, be understood in any other way in the ancient Latin interpretation of Geminus (cf. Lyd., De ost., ed. W., p. 189, 15). Furthermore, as for the chapter that follows in the Berolinensis, Τοῦ αὐτοῦ Εὐδοξίου τεκμήρια χειμερίου ἀέρος, it is indicated in Geopon., I, 3 in the margin as belonging to Aratus[1].

The same treatise is also found in cod. Ital. 18 = Bonon. 3632, cf. Catal., IV, p. 44, l. 323: Κατ' Εὐδόξιον καὶ κατὰ Πτολεμαῖον τὸν Αἰγύπτιον καὶ καθ' Ἕλληνας σοφοὺς ἀστροθεάμονας ὀφείλει σκοπεῖν τῇ κ᾽ Ἰουλίου μηνός κτλ.; preceding it on f. 314 is a painted portrait of the author with the inscription Ο Εὐδόξιος ὁ Αἰγύπτιος ὁ ἀστρονόμος and οἱ μαθηταί. I found it tedious to examine this codex, written in a barbarous hand. The Berolinensis itself is also carelessly written, with punctuation marks frequently omitted. Cumont wrote to me that besides the Apollonius apotelesmatica, the Eudoxius prognostica also exist in codex Paris. suppl. graec. 1148, of the 16th century; cf. Nau, l. c., p. 1364 and above p. 181.

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[1] I hold it as certain that the scribe of the archetype made use not of the tenth-century compilation of the Geoponica but of an ancient source of the Geoponica, and I have no doubt that the tradition and history of the Geoponica could be outlined far more fully by a more careful examination of the astrological codices. Geop., p. 9, 1 (Beckh) are read in cod. Berol.: kai τρυγώνες (sic) ὀλολυγμόν τρύζουσαι; the rest agrees for the most part with the printed edition of the Geoponica.

[F. 109.] Τοῦ Εὐδοξίου χειμῶνος προγνωστικά.

Ἰουνίου ιδ' εἰ ἐν τῷ Κριῷ εὑρεθῇ ἡ Σελήνη, ἔσται ἀχλὺς καὶ βρονταὶ καὶ χάλαζαι ταραχαί τε τοῖς δένδροις ἐκ βιαίων πνευμάτων· καὶ ζάλη ἀερία καὶ αὐχμηρὸν τὸ περιέχον ἐκ λοιμικῆς θερμασίας.

Ἰουλίου κ' διαφαινούσης ἡμέρας εἰ ἐν τῷ Κριῷ εὑρεθῇ ἡ Σελήνη, ἄνεμος ἡγήσεται εὖρος τῷ ἐνιαυτῷ καὶ οἱ λοιποὶ ἄνεμοι συμμίξουσι. καὶ ὁ χειμὼν ἀνεμώδης καὶ ψυχρὸς καὶ χιονώδης καὶ ὄμβροι συνεχεῖς· ῥυήσονται αἱ πηγαὶ καὶ οἱ ποταμοὶ πλημμυρήσουσι καὶ τὰ ὕδατα ψυχρὰ ἔσονται καὶ ἡ θάλασσα χειμέριος. μετὰ δὲ τὴν ἐαρινὴν ἰσημερίαν μεταπαρήσεται ὁ ἀὴρ εἰς ὕδατα μαλακὰ καὶ ἔσονται χορτάσματα πολλά· ἡ δὲ γῆ ἐν ᾗ ἵσταται ὕδωρ ἀφανίσει τοὺς καρπούς. ὁ δὲ χρόνος ἕξει γεννημάτων εὐφορίαν καὶ ἐλαιῶν καὶ φοινίκων· οἶνος ὀλίγος μέν, παραμόνιμος δὲ καὶ τῶν τετραπόδων αὔξησις· δεῖ δὲ τὸν σῖτον ἐν Ἡλίῳ καθαίρειν, ἐν δὲ Σελήνῃ ἀσύμφορον. τὸ φθινόπωρον καυματῶδες· τὰ δὲ πεδινὰ τῶν τόπων μᾶλλον καρπώσουσι. τὸν δὲ σπόρον δέον συντελεῖν ἀπὸ τοῦ τέλους τοῦ μηνὸς ἕως ἡμερῶν νς'· ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

[F. 109v.] Ἰουνίου ιδ' εἰ ἐν τῷ Ταύρῳ εὑρεθῇ ἡ Σελήνη, ἔνδεια τῶν ἐπιτηδείων ἔσεται καὶ πλέον τοῦ ἐλαίου· καὶ τὰ σταθμία διδόμενα εὐτελῆ ἔσονται.

Ἰουλίου κ' εἰ ἐν τῷ Ταύρῳ εὑρεθῇ ἡ Σελήνη, ἐν τῷ ἔτει ἡγήσεται ἄνεμος βορρᾶς καὶ οἱ λοιποὶ συμμίξουσιν. ὁ δὲ χειμὼν ἔσται εὔκρατος ἔομβρος ἀνεμώδης ὀλίγον· ὁ σῖτος ἐκ τῶν ὑδάτων βλαβήσεται. ἐν τῷ μέσῳ τοῦ χειμῶνος ἢ καὶ μέχρι τοῦ ἔαρος ἐπικρατήσει ἡ χιὼν καὶ τὸ ψῦχος· τὸ ἔαρ ἔσται κάθυγρον μέχρι τῆς τοῦ καύσωνος ἐπιτολῆς. τὸ θέρος καυματῶδες· τὸ φθινόπωρον ἐπίνοσον καὶ μάλιστα τοῖς νέοις· ὁ οἶνος εὐφορήσει ὁ πρώιμος· βροχαὶ ὀλίγαι, μεγάλαι δὲ γενήσονται καὶ μετὰ ταῦτα θέρμη κρατήσει. αἱ μέλισσαι φεύξονται. βρονταὶ πολλαί. εὐφορία τῶν δένδρων· τῶν ὀρνίθων σπάνις· τοῖς ἵπποις καὶ τοῖς κυσὶ πάθη· καὶ ἀκρὶς ὀλίγη· ἔν τισι τόποις χιὼν καὶ χάλαζα πολλή. ὁ χρόνος δὲ πρὸς τὸ τέλος ἀλλαγήσεται ἐπὶ τὸ κρεῖττον· καὶ σεισμοὶ <ἔσονται>. τὰ πεδινὰ εὐφορώτερα. τὸν δὲ σπόρον δεῖ συντελεῖν ἀπὸ τῆς ε' τοῦ δευτέρου μηνὸς ἄχρι ἡμερῶν ν'· ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

[F. 110.] Ἰουνίου ιδ' εἰ ἐν Διδύμοις εὑρεθῇ ἡ Σελήνη, ἔσται ὁ ἐνιαυτὸς ἀμφίβολος· ἡγήσεται γὰρ ὑγρότης· ἕψεται δὲ ξηρότης. ὁ μὲν σῖτος ἐλάσσων· ὁ δ' οἶνος κρείττων· ἔν τισι δὲ τόποις καὶ ἀφορία· τὸ ἔλαιον πολύ.

Ἰουλίου κ' εἰ ἐν Διδύμοις εὑρεθῇ ἡ Σελήνη, ἐν τῷ ἔτει ἄνεμος ἡγή-

3 ζάλης B. 6 συμίξουσιν B: intransitive positum (et infra saepius). 12-13 παραμόριμος B. 15 καρπεύσουσι B. 19 σταθμία dubitans scr.: σταθμ$^{\alpha}$ B. 31 ἔσονται suppl. 33 μεταδεέστερος (propter μετὰ ταῦτα) B hic et infra novies, quod ubique correxi.

[F. 109.] Winter weather prognostics of Eudoxius.

June 14: if the Moon is found in Aries, there will be mist and thunder and hail, and disturbances to the trees from violent winds; and a stormy turbulence in the air, and the atmosphere will be parched from pestilential heat.

July 20: if at the break of day the Moon is found in Aries, the east wind will prevail throughout the year and the other winds will mingle with it. And winter will be windy and cold and snowy, and rains continuous; the springs will be fed and the rivers will flood, and the waters will be cold and the sea wintry. But after the vernal equinox the air will turn to gentle rains and there will be abundant fodder; yet the land where water stands will destroy the crops. The season will have an abundance of produce, of olives and of dates; wine will be scarce, but lasting, and there will be an increase of four-footed animals; one must thresh grain in sunshine, for doing so by moonlight is unprofitable. Autumn will be scorching; the lowland regions will yield more fruit. Sowing ought to be completed from the end of the month within 56 days, for what comes after that is of lesser quality.

[Γ. 1094.] June 14: if the Moon is found in Taurus, there will be a shortage of necessities, especially of olive oil; and the weights distributed will be of little value.

July 20: if the Moon is found in Taurus, in that year a north wind will prevail and the rest will mingle with it. Winter will be temperate, rainy, and somewhat windy; grain will be harmed by the waters. In the middle of winter and even until spring, snow and cold will prevail; spring will be wet until the rising of the heat. Summer will be scorching; autumn will be sickly, especially for the young; early wine will be abundant; rains will be few but heavy, and after them heat will dominate. Bees will flee. There will be much thunder. Trees will be fruitful; birds will be scarce; horses and dogs will suffer ailments; and there will be few locusts; in some places there will be much snow and hail. But toward the end, the season will change for the better; and there will be earthquakes. The plains will be more fertile. Sowing should be completed from the 5th of the second month over a period of 50 days; for what comes after that will be inferior.

[F. 110.] June 14: if the Moon is found in Gemini, the year will be ambiguous, for moisture will prevail at first, then dryness will follow. Grain will be less; wine will be better; in some places there will also be poor harvests; olive oil will be plentiful.

July 20th: if the Moon is found in Gemini, in that year a wind will pre-

3 Ζάλης B, 6 συμίξουσιν B: intransitive positum (et infra saepius). 12-13 παραμόριμος B. 15 καρπεύσουσι B. 19 σταθμία dubitans scr. : σταθμα B. 31 ἔσον ται suppl. 33 μεταδεέστερος (propter μετὰ ταῦτα B) hic et infra nories, quod ubique correxi.

σεται λίψ· συμμίξουσι δὲ καὶ οἱ λοιποί. ὁ χειμὼν κάθυγρος, ἀνεμώδης· καὶ μεσάζων εὔκρατος, λήγων δὲ παχνώδης καὶ ἀνεμώδης· αἱ χειμασίαι πυκναί. τὸ ἔαρ εὔκρατον καὶ ὀλίγον παχνῶδες· τὸ θέρος εὔπνοον· οἱ γὰρ ἐτήσιοι πνεύσουσιν. οἱ καρποὶ καλοὶ φανέντες ἐν ταῖς ἅλωσι διαψεύσονται καὶ μάλιστα ἐν τῇ Συρίᾳ· τὸ ἔτος εὔθετον τοῖς βοσκήμασι, 5 τοῖς δὲ λοιποῖς τετραπόδοις ἀσύμφορον· ταῖς δὲ μελίσσαις χρήσιμον καὶ ταῖς φυτείαις καὶ κήποις· τοῖς ἀγρίοις τῶν ζῴων φθοροποιόν· ἰχθύων πολυπλήθεια, ὀρνέων φθορά· ναυάγια ἔσονται καὶ βυθισμοὶ τόπων. αἱ κατὰ γαστρὸς ἔχουσαι δυστοκήσουσιν. βροχαὶ μεγάλαι μέν, γαληναὶ δὲ καὶ ὀλίγαι· περὶ τὸ φθινό[f. 110v]πωρον πηγὰς λείψουσιν 10 ὕδατα. καὶ ἔν τισι τόποις καὶ χάλαζα· εὐφορία τῶν δένδρων· σεισμοί τε ἔσονται καὶ κεραυνοί. τὸν δὲ σπόρον δεῖ συντελεῖν ἀπὸ μηνὸς δευτέρου ιγ' ἕως ἡμερῶν να', ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

Ἰουνίου ιδ' εἰ ἐν τῷ Καρκίνῳ εὑρεθῇ ἡ Σελήνη, ὁ ἐνιαυτὸς ἔσται εὐφορώτατος περὶ τοὺς καρποὺς πάντας ξηρούς τε καὶ ὑγρούς. 15

Ἰουλίου κ' εἰ ἐν τῷ Καρκίνῳ εὑρεθῇ ἡ Σελήνη, ἄνεμος ἡγήσεται βορρᾶς· συμμίξουσι δὲ καὶ οἱ λοιποί. ὁ χειμὼν ὑετώδης καὶ χιονώδης, ψυχρός τε καὶ χαλαζώδης· αἱ χειμασίαι πυκναὶ καὶ ἀνεμώδεις. κατὰ τὰς ἀρχὰς τοῦ χειμῶνος κράτησις τῶν ὑδάτων· περὶ δὲ τὸ ἔαρ πλήμμυραι· ἰχθύων πληθύς. τοῖς βοσκήμασιν εὔθετον· δεῖ δὲ φυλάττειν τὸν διονυ- 20 σιακὸν καρπόν. ἀσύμφορον δὲ φυτεύειν ἢ πλέειν. ἀκρίδων πληθύς. τὸ φθινόπωρον κατάπυρον καὶ νοσῶδες, καὶ τοῖς βοσκήμασι γενήσονται ἐκζέσεις. χρὴ οὖν ἐν τῷ ἔαρι ἀπέχεσθαι λαχάνων, οἴνῳ δὲ ἀκηράτῳ χρηστέον· καὶ μάλιστα οἱ νέοι. ἀ[f. 111]σύμφορον δὲ τὸ ἔτος γυναιξὶν καὶ μελίσσαις· καὶ τοῖς Μακεδόσι λίαν ἐναντίον. ἐλαιῶν εὐφορία. τὸ 25 ἔαρ ἔσται χειμέριον. ἡ θάλασσα πλημμυρήσει· ὁ ἀὴρ ἀκαταστασίαν ἕξει μέχρι Πλειάδος ἐπιτολῆς. τὰ πεδία εὐφορήσουσι καὶ οἱ ὀρεινοὶ τόποι. δένδρων εὐφορία. τὸν σπόρον ἄρχεσθαι ἀπὸ μηνὸς δευτέρου δεκάτης ἕως ἡμερῶν νγ'· ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

Ἰουνίου ιδ' εἰ ἐν τῷ Λέοντι εὑρεθῇ ἡ Σελήνη, ὁ ἀὴρ βροντώδης καὶ 30 θυελλώδης, νεφώδης τε καὶ ἀχλυώδης, περιττευούσης τῆς ἐξ ὑπερῴων ὑγρασίας. οἱ μὲν ξηροὶ καρποὶ ἐλαττωθήσονται, οἱ δὲ ὑγροὶ ἐπιτηδεύσουσι.

Ἰουλίου κ' εἰ ἐν τῷ Λέοντι εὑρεθῇ ἡ Σελήνη, ἄνεμος ἡγήσεται βορρᾶς, συμμίξουσι δὲ καὶ οἱ λοιποί. ὁ χειμὼν πρῶτον μὲν ἄνοχος, εἶτα 35 νιφετώδης καὶ ὑδατώδης <καὶ> ψυχρός· ἄνεμοι σφοδροὶ βίαιοι· μεσάζων δὲ εὔκρατος καὶ ὀλίγον κατάψυχρος. τὸ ἔαρ ἐπομβρον· τὸ θέρος ὅμοιον σχεδόν. ἐν τῷ ἔαρι ταῖς πηγαῖς [f. 111v] ὕδωρ λείψει· ὁ καιρὸς ὄψιμος. ὁ οἶνος εἰ καὶ εὐφορήσει βλαβήσεται. τὸ φθινόπωρον νοσῶδες καὶ

2 παχυνώδης B. 20 τὸν male corr. ex τὰς B. 31 ὑπερόων B. 35 ἄνοχος B: ἄνοχλος tentabam, sed cf. infra p. 187, 21. 36 νιφελώδης B. ὑδατώδης ἀ. σφ. β.· ψυχρός cod.; transposui.

vail from the southwest; and the rest of the winds will also mix in. The winter will be very wet and windy; at its midpoint it will be mild, but toward its end frosty and windy; storms will be frequent. Spring will be mild and slightly frosty; summer will have good breezes, for the Etesian winds will blow. The fruits, which appeared fine on the threshing floors, will prove disappointing, especially in Syria. The year will be favorable for grazing animals, but unfavorable for the remaining four-footed beasts; useful for bees, plantings, and gardens; destructive to wild animals. There will be an abundance of fish, but a perishing of birds; shipwrecks will occur and submersions of places. Women with child will have difficult deliveries. Rains will be great but calm and few; around autumn the waters will leave springs dry. In some places there will also be hail; trees will bear abundantly; there will be earthquakes and thunderbolts. Sowing should be completed from the 13th of the second month up to 51 days, for what comes after that will be inferior.

June 14th: if the Moon is found in Cancer, the year will be most fertile in all fruits, both dry and wet. 15

July 20: if the Moon is found in Cancer, the wind will be led by the north wind; the rest will mingle with it. The winter will be rainy and snowy, cold and hailing; the storms frequent and windy. At the beginning of winter there will be a holding back of waters; around spring, floods; an abundance of fish. Favorable for livestock; but one must guard the fruit of Dionysus. Unfavorable for planting or sailing. An abundance of locusts. Autumn will be fiery and sickly, and there will be outbreaks among the livestock. One must therefore abstain from vegetables in spring, and use unmixed wine; especially the young. The year will be unfavorable for women and bees; and very adverse for the Macedonians. Abundance of olives. Spring will be wintry, the sea will flood; the air will be unsettled until the rising of the Pleiades. The plains will be fertile and so will the mountain regions. Abundance of trees. Begin sowing from the second month's tenth day for 53 days; for what comes after is less productive.

June 14: if the Moon is found in Leo, the air will be thundery and stormy, cloudy and misty, with excess moisture from the upper regions. Dry crops will diminish, while moist ones will thrive.

shall be disobedient.

July 20: if the Moon is found in Leo, the wind will be led by the north wind, and the rest will mingle with it. The winter will be first mild, then snowy and rainy and cold; strong and violent winds, but moderate in the middle and slightly cool. Spring will be rainy; summer much the same. In spring the springs will lack water; the season will be late. Wine, even if it yields well, will be damaged. Autumn will be sickly and

2 fat B. 20 tons male corr. ex τὰς B. 31 ὠεπεροον B. 35 Ανοχος Βπἄνοχλος teatabam, sed cf. infra p. 187, 21. 36 cloudy B. watery a. sf. b. cold cod. ; transposui.

καυματῶδες· ἀγαθὸν τὸ ἔτος προβάτοις· τοῖς δὲ λοιποῖς κτήνεσιν οὐκ εὔθετον. τοῖς ἀγρίοις πολυπλήθεια. ἀσύμφορον δὲ χέρσον ἐργάζεσθαι ἢ φυτεύειν, μόνον δὲ ἐκκεντρίζειν. ὁ σῖτος εἰ καὶ εὐφορήσει ἐν ταῖς ἅλωσι, ἀλλ' οὖν ψεύσεται. ἐλαίου ἔσται λεῖψις. ὁ Ἥλιος ζοφώδης ἔσται
5 τὸ πλέον τοῦ χειμῶνος. ταῖς μελίσσαις τὸ ἔτος εὔθετον. ἔσονται δὲ καὶ σεισμοί.

Ἰουνίου ιδ' εἰ ἐν τῇ Παρθένῳ εὑρεθῇ ἡ Σελήνη, ἐγγὺς μὲν ἔσται τοῦ γενέσθαι τὸν ἐνιαυτὸν ἄκαρπον· ὀλίγον δὲ ἐπὶ τοὺς ὑγροὺς καὶ ξηροὺς καρποὺς εὐφορία, τοῖς δ' ἄλλοις πάντη ἀσύμφορος.

10 Ἰουλίου κ' εἰ ἐν τῇ Παρθένῳ εὑρεθῇ ἡ Σελήνη, ἄνεμος ἡγήσεται νότος, συμμίξουσι δὲ καὶ οἱ λοιποὶ. ὁ χειμὼν ἀρχόμενος μὲν ψυχρός, μεσάζων δὲ εὔκρατος καὶ κάθυγρος πάγους ἔχων καὶ νιφώδης μέσως· οἱ ποταμοὶ [f. 112] πλημμυρήσουσιν· τὸ ἔαρ κάτομβρον καὶ τοῖς δένδρεσιν ἐπιβλαβές· ἐν τῷ τέλει αὐτοῦ χάλαζαι. τὸ θέρος ἔπομβρον καὶ
15 νεφῶδες, ὥστε καὶ τὴν συγκομιδὴν τῶν καρπῶν ἐσπουδασμένην εἶναι· τὸ φθινόπωρον ἀνεμῶδες καὶ ὑγρὸν καὶ ὑγιεινόν. ἡ ἄμπελος εἰ καὶ ποσῶς διανθήσῃ, ἀλλ' ἀφορήσει. βουσὶν τὸ ἔτος εὔθετον, κυσὶ δὲ καὶ μελίσσαις φθορά· ἀλλὰ καὶ ταῖς γυναιξὶν ὀξέα πάθη καὶ θάνατοι συμβήσονται. ὁ σῖτος εὐφορήσει· τῶν φοινίκων λεῖψις. οἱ τραχύτεροι
20 τόποι εὐφορήσουσιν. τὸν δὲ σπόρον δεῖ συντελεῖν ἀπ' ἀρχῆς μηνὸς δευτέρου ἕως ἡμερῶν ξ'· ὁ δὲ μετὰ ταῦτα καταδεέστερος.

Ἰουνίου ιδ' εἰ ἐν τῷ Ζυγῷ εὑρεθῇ ἡ Σελήνη, ἔσται ὁ ἐνιαυτὸς εὔφορος περὶ τοὺς ξηροὺς καρπούς, ὑγρὸς δ' ὅμως καὶ ἔπομβρος· καὶ τὰ ζυγῷ διδόμενα τίμια ἔσονται, τὸ δ' ἔλαιον καὶ ὁ οἶνος τιμιώτατον.
25 Ἰουλίου κ' εἰ ἐν τῷ Ζυγῷ εὑρεθῇ ἡ Σελήνη, λὶψ ἡγήσεται ἄνεμος, συμμίξουσι δὲ καὶ οἱ λοιποί. ὁ χειμὼν ὑδατώδης μὲν ἀρχόμενος, <μέσος δὲ> εὔκρατος καὶ ἀνεμώδης, λήγων δὲ κάθυγρος καὶ παχνώδης. τὸ ἔαρ εὔκρατον, ὑγρόν. οἱ καρποὶ εἰ καὶ δειλιάσουσιν, ἀλλ' εἰς τὸ θέρος ἰσχύουσιν. εὐκαίρων [f. 112v] τῶν ὑδάτων γενομένων τὰ πεδία καὶ οἱ
30 βουνοὶ εὐφορήσουσιν. ὁ ὄψιμος οἶνος παραμενεῖ. εὔθετον τὸ ἔτος φυτεύειν πάντα· πλὴν τοῖς βοσκήμασι καὶ τοῖς λοιποῖς τετραπόδοις φθορὰ ἔσται· καὶ ἔχει μὲν ὁ χρόνος βροχήν, ἔχει δὲ καὶ καύσωνας, διὸ καὶ πολλαῖς πηγαῖς λείψει τὸ ὕδωρ εἰς τὸ τέλος τοῦ ἔτους· μᾶλλον δὲ ἐν τῷ θέρει γενήσονται βροχαί. δεῖ τὸν σπόρον συντελεῖν ἀπὸ μηνὸς
35 δευτέρου δεκάτης ἕως ἡμερῶν νβ'· ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

Ἰουνίου ιδ' εἰ ἐν τῷ Σκορπίῳ εὑρεθῇ ἡ Σελήνη, ἔσται ὁ ἐνιαυτὸς ξηρὸς καὶ ὄψιμος ἐπὶ τοῖς καρποῖς, χαλαζώδης τε καὶ ταρακτικός· καὶ λιμὸς γενήσεται καὶ ἀνθρώπων φθορά.

3 ἐκκεντρίζειν videtur = effodere humum. 17 ἀλλὰ φορήσει B; correxi : odit enim Virgo Icarii filia vitem, cf. Orphica ed. Abel, fr. 12. 19 τὸν φινίκων B. 22 in marg. ϡδ' i. e. ni fallor annus ,ϛϡδ' = 1396 p. Chr. n.; cf. supra p. 56, 2. ἐν ιδ' B. 26-27 μέσος δὲ suppl. 27 εὔκρ. ἀνεμ. καὶ B. 28 δειληάσουσιν B.

scorching heat; the year is good for sheep; but not suitable for the rest of the livestock. For wild animals, great abundance. It is unfavorable to work fallow land or to plant, only to graft. The grain, even if it yields well on the threshing floors, will nevertheless disappoint. There will be a shortage of olive oil. The Sun will be gloomy for most of the winter. The year is favorable for bees. There will also be earthquakes.

June 14: if the Moon is found in Virgo, the year will be close to becoming fruitless; there will be a small abundance of moist and dry fruits, but in all other respects it is unfavorable. July 20: if the Moon is found in Virgo, a south wind will lead, and the rest will join in; winter beginning cold, mild and wet in the middle, with frosts and moderately snowy; the rivers will flood; spring rainy and harmful to the trees; at its end, hailstorms. Summer rainy and cloudy, so that the gathering of fruits must be done in haste; autumn windy, wet, and healthy. The vine, even if it blooms to some extent, will be barren. The year is favorable for cattle, but for dogs and bees there will be destruction; and also sharp illnesses and deaths will befall women. Grain will be abundant; a shortage of dates. The rougher regions will be fertile. The sowing must be completed from the beginning of the second month up to the 5th day; what comes after that is inferior.

June 14th: if the Moon is found in Libra, the year will be fertile with regard to dry fruits, yet also wet and rainy; and the goods assigned to Libra will be precious, with olive oil and wine being the most precious. 25 July 20th: if the Moon is found in Libra, the southwest wind will prevail, and the other winds will mingle with it. Winter begins watery, <the middle part> is mild and windy, and the end is very wet and frosty. Spring is mild and moist. The crops, even if they show weakness, will grow strong by summer. When the rains come at the right time, the plains and the 30 hills will be fertile. The late wine will keep. The year is well-suited for planting everything; however, there will be destruction for livestock and the rest of the four-footed animals; and the season has rain, but also heat waves, and for this reason many springs will lack water toward the end of the year; and rains will occur more especially in summer. The sowing should be completed from the 35 second month, tenth day, up to 52 days; for the sowing after that is inferior.

June 14th: if the Moon is found in Scorpio, the year will be dry and late with regard to crops, with hail and disturbances; and there will be famine and destruction of people.

3 eccentric videturn=== effodere humum. 17 but wear B? correxi : oditnenim Virgo Icarii filia vitem, cf. Orphica ed. Abel, fr. 12. 19 tons of dates B. 22 innmarg. d'i. e. ni fallor annus in 14th B. sd' = 1396 p. Chr. n.? cf. supra p. 56, 2.n26-27 medium δὲ suppl. 27 wind and B. 28 be afraid B.

Ἰουλίου κ' εἰ ἐν τῷ Σκορπίῳ εὑρεθῇ ἡ Σελήνη, ἄνεμος ἡγήσεται βορρᾶς, συμμίξουσι δὲ καὶ οἱ λοιποί. ὁ χειμὼν ἀρχόμενος μὲν ψυχρός, χιονώδης καὶ ἀνεμώδης, μεσάζων δὲ θερμότατος. τὸ ἔαρ ὑδατῶδες· οἱ ποταμοὶ ῥευματώδεις. τῶν καρπῶν καὶ κυνῶν καὶ ἀγρίων ζῴων φθορά· τὸ ἔτος εὔθετον πρὸς φυτείας. τὸν διονυσιακὸν καρπὸν δεῖ παραφυλάττειν [f. 113] ὄμβρων καὶ βροντῶν γινομένων. λείψουσιν αἱ πηγαί. ἐλαίου εὐφορία. βουσὶ καὶ προβάτοις ἔσται φθορά. τὸ πλέον τοῦ χρόνου λάμψει ὁ Ἥλιος. χάλαζαι καὶ ἄνεμοι. πλησίον τοῦ θέρους σεισμοὶ ἔσονται. τὸν δὲ σπόρον συντελεῖν ἀπὸ τέλους δευτέρου μηνὸς ἕως ἡμερῶν νε'· ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

Ἰουνίου ιδ' εἰ ἐν τῷ Τοξότῃ εὑρεθῇ ἡ Σελήνη, ἔσται ὑδάτων πλημμυρία, ἀτμοί τε καὶ χαλαζώδεις ὄμβροι· καὶ φθορὰ πετεινῶν καὶ ναυάγια· ἔμπτωσις μὲν τῶν ὑγρῶν καρπῶν, ἀφθονία δὲ τῶν ζῴων.

Ἰουλίου κ' εἰ ἐν τῷ Τοξότῃ εὑρεθῇ ἡ Σελήνη, ἄνεμος ἡγήσεται εὖρος καὶ οἱ λοιποὶ συμμίξουσι. ὁ χειμὼν εὔκρατος, ὑδατώδης, μέσος εὔκαρπος καὶ ἄνεμοι μεγάλοι· οἱ ποταμοὶ πλημμυρήσουσιν. λήγοντος τοῦ χειμῶνος ψῦχος ἐκ τῶν ἀνέμων ἔσται. τὸ ἔαρ νότιον καὶ ἔομβρον, τὸ θέρος ὅμοιον, τὸ φθινόπωρον εὔκρατον. τῶν καρπῶν οἱ πρώιμοι καὶ οἱ ὄψιμοι εὐφορήσουσιν, οἱ δὲ μέσοι ἀφορήσουσι. ὁ ὄψιμος οἶνος κρείττων ἔσται. ἡ θάλασσα χειμέριος. τὰ δένδρα εὔφορα πρὸς φυτείαν. ἀγρίων [f. 113v] ζῴων πληθύς· τοῖς κυσὶ καὶ τοῖς βοσκήμασι φθορά. οὐκ εὔθετον τὸ ἔτος εἰς κήπους ἢ εἰς ἁλωήν. χάλαζαι, σεισμοὶ καὶ βροχαί. χρὴ τὸν σπόρον συντελεῖν ἀπὸ μηνὸς δευτέρου δ' ἕως ἡμερῶν μη'· ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

Ἰουλίου ιδ' εἰ εὑρεθῇ ἡ Σελήνη ἐν Αἰγοκέρωτι, ἔσται ἐομβρία ὡς καὶ τοὺς καρποὺς ἐπὶ τῇ συναγωγῇ ἐμποδίσαι. ἐκ παραδόξου δὲ ἔσται οἴνου καὶ ἐλαίου ἀφθονία. τὸ δὲ κατάστημα τοῦ ἀέρος ἔσται λοιμῶδες.

Ἰουλίου κ' εἰ ἐν τῷ Αἰγοκέρωτι εὑρεθῇ ἡ Σελήνη, ἄνεμος ἡγήσεται βορρᾶς, συμμίξουσι δὲ καὶ οἱ λοιποί. ὁ χειμὼν ἀρχόμενος μὲν εὔκρατος, μεσάζων δὲ κάθυγρος καὶ ψυχρός, λήγων δὲ ἀνεμώδης, οἴνου καὶ ἐλαίου ἀφθονία· ὁ σῖτος μέσως καρπώσει. τὸ ἔαρ κάτομβρον· πάχνη πολλή· ἡ χιὼν ἐπικρατήσει μέχρι Πλειάδος ἐπιτολῆς· τὸ θέρος μετὰ τὸν Κύνα καυσῶδες καὶ ἐπίνοσον· λήγοντος τοῦ θέρους χάλαζαι. μικροῖς ζῴοις ἐπιτήδειος ὁ χρόνος, τοῖς δὲ μεγάλοις ἀσύμφορος· καὶ [f. 114] τοῖς κήποις καλός· χρὴ δὲ τὸν σπόρον συντελεῖν ἀπὸ τέλους τοῦ πρώτου μηνὸς ἕως ἡμερῶν νς'· ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

Ἰουνίου ιδ' εἰ ἐν τῷ Ὑδροχόῳ εὑρεθῇ ἡ Σελήνη, <ἐομβρία> σχεδὸν περὶ τὴν τῶν καρπῶν ἐκδοχήν. ἐλάττους δὲ σὺν αὐτοῖς ἔσονται

3 θερμότητος B. 13 ἔμπτωσις = πτῶσις. 22 ἔτος πρὸς εἰς (*sic*) κήπους ἢ εἰς ἁλίας B. 26 ἐμποδῆσαι B. 31 μέσος καρπήσει B. 34 ὁ χρόνος (sine dubio = annus) B corr. ex τοῖς δέ, quod post χρόνος iterum sequitur. 37 σχεδῶν B; ἐομβρία v. c. supplevi. 38 σὺν αὐτοῖς videtur = praeter fruges.

July 20th: if the Moon is found in Scorpio, the north wind will prevail, and the remaining winds will also mix in. Winter at its beginning will be cold, snowy, and windy, but at its midpoint very warm. Spring will be rainy; the rivers will run fast. There will be destruction of fruits, dogs, and wild animals. The year is well-suited for planting; one must guard the grape harvest when rains and thunder occur. The springs will diminish. There will be an abundance of olive oil. There will be destruction among cattle and sheep. For most of the time the Sun will shine brightly. There will be hail and winds. Near summer there will be earthquakes. One should complete the sowing from the end of the second month for up to 55 days; for what comes after that will be inferior.

June 14th: if the Moon is found in Sagittarius, there will be a flood of waters, vapors, and hail-bearing rains; also destruction of birds and shipwrecks; a failure of moist fruits, but an abundance of animals.

July 20th: if the Moon is found in Sagittarius, the east wind will prevail and the remaining winds will also mix in. Winter will be temperate, rainy, moderately fruitful, with great winds; the rivers will flood. At the end of winter there will be cold from the winds. Spring will be southerly and rainy, summer likewise, and autumn temperate. Among the fruits, the early and the late will be abundant, but the middle ones will be unfruitful. The late wine will be better. The sea will be stormy. The trees will be fruitful and good for planting. There will be an abundance of wild animals; among dogs and livestock there will be destruction. The year will not be well-suited for gardens or vineyards. There will be hail, earthquakes, and rains. One should complete the sowing from the fourth day of the second month for up to 48 days; for what comes after that will be inferior.

July 14: if the Moon is found in Capricorn, there will be heavy rain, so as to hinder the fruits at harvest time. But unexpectedly there will be an abundance of wine and oil. The condition of the air will be pestilential.

July 20: if the Moon is found in Capricorn, a north wind will lead, and the other winds will mingle with it. Winter, when it begins, will be mild, in its middle wet and cold, and at its end windy; abundance of wine and oil; grain will bear fruit moderately. Spring will be rainy, with much frost; snow will prevail until the rising of the Pleiades; summer after the Dog Star will be scorching and sickly; at the end of summer, hailstorms. The season will be favorable for small animals, but unfavorable for large ones; and [f. 114] good for gardens; one must complete sowing from the end of the first month for fifty-six days, for what comes after that is inferior.

June 14: if the Moon is found in Aquarius, there will be <heavy rain>, approximately concerning the expectation of fruits. They will be fewer along with them

3 θερμότητος B. 13 ἔμπτωσις: πτώσις. 22 ἔτος πρὸς εἰς (sic) κήπους ἢ εἰς ἁλίας B. 26 ἐμποδῆσαι B. 31 μέσος καρπήσει B. 34 ὁ χρόνος (sine dubio annus) B corr. ex τοῖς δέ, quod post χρόνος iterum sequitur. 37 σχεδῶν B; ἐπομβρία t. c. supplevi. 38 σὺν αὐτοῖς videtur = praeter fruges.

καὶ οἱ ἰχθύες καὶ μᾶλλον οἱ ποτάμιοι καὶ ὅσοι δὲ θαλάσσης ἐξομοιωθήσονται.

Ἰουλίου κ' εἰ ἐν τῷ Ὑδροχόῳ εὑρεθῇ ἡ Σελήνη, ἄνεμος ἡγήσεται λίψ, συμμίξουσι δὲ καὶ οἱ λοιποί. ὁ χειμὼν ἀρχόμενος μὲν κατάψυχρος, λήγων δὲ ἀνεμώδης· καὶ δι' ὅλου τοῦ χρόνου ἄνεμοι πνεύσουσι πολλοί. τὸ ἔαρ ἔνυγρον καὶ χειμέριον καὶ παχνῶδες, ὥστε καὶ τὰς ἀμπέλους βλαβῆναι· τὸ θέρος εὔπνοον καὶ ἐν τῇ ἀρχῇ ὑδατῶδες· τὸ φθινόπωρον πυρῶδες καὶ νοσῶδες· καὶ ἐν αὐτῷ γενήσονται πνεύματα ὑδατώδη καὶ ἐπιβλαβῆ. οἱ ποταμοὶ πλημμυρήσουσι καὶ ἐκ τῶν ἀνέμων καὶ χειμώνων ἡ θάλασσα ἐξαγριωθῇ. τὰ γεννώμενα εὔτροφα ἔσονται. εὔθετον τὸ ἔτος εἰς φυτείαν [f. 114v] καὶ τοῖς μεγάλοις τῶν τετραπόδων ἐπιτήδειον. τὸν οἶνον ὄψιμον δεῖ τρυγᾶν· σίτου καὶ παντοίου καρποῦ φορά· ἀκρὶς φανήσεται. κεραυνοὶ καὶ σεισμοὶ καὶ ναυάγια καὶ ἀγρίων ζῴων ἀπώλεια· τὸν σπόρον συντελεῖν χρὴ ἀπὸ μηνὸς δευτέρου ε' ἕως ἡμερῶν πεντήκοντα· ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

Ἰουλίου ιδ' εἰ ἐν Ἰχθύσιν εὑρεθῇ ἡ Σελήνη, καρπῶν εὐφορία, τῶν δὲ ξύλων ὁ καρπὸς φθαρήσεται· εἰς θάλασσαν ναυάγια· καὶ ἀγρίων ζῴων πολυπλήθεια.

Ἰουλίου κ' εἰ ἐν Ἰχθύσιν εὑρεθῇ ἡ Σελήνη, ἄνεμος ἡγήσεται βορρᾶς, συμμίξουσι δὲ καὶ οἱ λοιποί. ὁ χειμὼν ἐν μὲν τῇ ἀρχῇ ὑδατώδης, μεσάζων δὲ ἄνοχος καὶ ἀνεμώδης ἢ καὶ χιονώδης. πνεύσουσι δὲ καὶ οἱ ἐτήσιοι ζέφυροι καὶ γενήσεται ὕδατα βλαβερά. τὸ θέρος καυματῶδες, τὸ φθινόπωρον πυρῶδες καὶ ἐπίνοσον καὶ μάλιστα γυναιξὶ καὶ παρθένοις. πάγοι καὶ ὄμβροι ἔσονται μεγάλοι καὶ πολλοὶ [f. 115] καὶ ἡ θάλασσα χειμέριος. εὐφορία τῶν καρπῶν τῆς γῆς καὶ τοῦ οἴνου· τῶν δὲ δένδρων <ὁ καρπὸς> βλαβήσεται ὑπ' ἀνέμων. τὸ θέρος θερμότατον. ὄνοις καὶ ὀρνέοις πτῶσις· τοῖς ἀγρίοις ζῴοις πολυπλήθεια. τὸ ἔτος εὔθετον ταῖς μελίσσαις. αἱ ἐλαῖαι εὐφορήσουσιν. δεῖ δὲ τὸν σπόρον συντελεῖν ἀπὸ μηνὸς δευτέρου ὀγδόης ἄχρις ἡμερῶν ν'· ὁ γὰρ μετὰ ταῦτα καταδεέστερος.

Sextus ὁ ὡροκράτωρ ad regem Philippum quomodo horae ad corporis umbram dimetiantur.

Hoc capitulum idem procul dubio quod a Dionysio Petavio in *Var. Dissertat.*, VII, c. 8, olim adhibitum postea deperditum esse videbatur (cf. Bilfinger, *Die Zeitmesser der antiken Völker, Festschrift z. Jubelfeier des Eberhard-Ludwigs-Gymnasiums zu Stuttgart*, 1886, p. 64). Haec enim de illo tractatu Petavius : « In veteri codice exstat umbrarum distributio per menses singulos et horas ab auctore Graeco descripta, prorsus ad exemplum Palladii, nisi quod una hora [uno pede

1-2 ἐξομοιωθήσονται scil. τοῖς ποταμίοις ἰχθύσι. 10 γενόμενα B. 17 ἡ θάλασσα ναβάγια B. 19 ἐν ἐν B. 21 ἄνοχος cf. supra p. 184, 35. 26 ὁ καρπός supplevi.

and the fish, especially the river fish, and those of the sea, will become similar.

will become similar.

July 20: if the Moon is found in Aquarius, the west wind will prevail, and the other winds will join in. Winter, when it begins, will be very cold, but when it ends it will be windy; and throughout the entire period many winds will blow. Spring will be wet, stormy, and frosty, so that even the vines will be harmed. Summer will have good breezes and at its beginning will be rainy. Autumn will be fiery and disease-ridden, and in it there will be wet and harmful winds. The rivers will flood, and from the winds and storms the sea will grow wild; the things born will be well-nourished. The year will be suitable for planting [f. 114v] and favorable for large four-footed animals. Wine should be harvested late; there will be an abundance of grain and all kinds of fruit. Locusts will appear. There will be thunderbolts, earthquakes, shipwrecks, and destruction of wild animals. The sowing must be completed from the fifth day of the second month for fifty days; for what comes after that will be inferior.

July 14: if the Moon is found in Pisces, there will be an abundance of fruits, but the fruit of the trees will be destroyed; shipwrecks at sea; and a great multitude of wild animals.

July 20: if the Moon is found in Pisces, the north wind will prevail, and the other winds will join in. Winter at its beginning will be rainy, but in its middle it will be mild and windy or even snowy. The etesian zephyr winds will also blow and harmful rains will occur. Summer will be scorching hot, autumn will be fiery and disease-ridden, especially for women and maidens. There will be great and heavy frosts and rains [f. 115] and the sea will be stormy. There will be an abundance of the fruits of the earth and of wine; but the fruit of the trees will be damaged by winds. Summer will be very hot. There will be a die-off of donkeys and birds; wild animals will be plentiful. The year will be favorable for bees. The olive trees will be fruitful. The sowing must be completed from the eighth day of the second month up to fifty days; for what comes after that will be inferior.

Sextus the horoscopus to King Philip on how the hours are measured by the shadow of the body.

This chapter is undoubtedly the same one that had been used by Dionysius Petavius in Var. Dissertat., VII, c. 8, and subsequently appeared to have been lost (cf. Bilfinger, Die Zeitmesser der antiken Völker, Festschrift z. Jubelfeier des Eberhard-Ludwigs-Gymnasiums zu Stuttgart, 1886, p. 64). For Petavius writes the following about that treatise: "In an old codex there exists a distribution of shadows for each month and hour, described by a Greek author, entirely following the model of Palladius, except that by one hour [by one foot

1-2 are assimilated scil. to the river fish. 10 genomena B. 17 ἡ θάλασσαnnavagia B. 19 ἐν ἐν B. 21 anochos cf. supra p. 194, 35. 26 the fruit supplevi.

corr. Bilfinger] plerumque minor est umbrarum modus. Maxima umbra meridiana pedum 8, minima duorum ibi definitur. Sed nihilo magis ratio convenit. Et tamen ad humani corporis mensuram dimensionem illam accomodat umbrarum anonymus iste scriptor. Verum nihilo, ut dixi, felicius ei, quam Palladio calculus procedit. „ Quae omnia optime in capitulum in codice nunc Berolinensi, olim vero Soc. Ies. Claromantano servatum convenire manifestum : nisi quod Sexti auctoris nomen aut a Petavio incuria neglectum aut si quo alio apographo ille usus est ibi omissum fuisse videtur. — Simillima nostro capitulo tabula graeca Tehfac in Nubia (Τάφις s. Θάπις) in templo Aegyptio reperta saeculi V vel VI p. Chr. n. (*CIG*, III, 5038; Bilfinger, *l. c.*, p. 60) necnon epistula Theodori cuiusdam ad Theophilum a Salmasio *Exercitat. Plinian.*, p. 646 E et a Cramero, *Anecd. graec. Paris.*, I, p. 382 in lucem protracta ex cod. Paris. 854, ubi tamen tabula desideratur (repetiit epistulam Bilfinger, *l. c.*, p. 66 sq.). Epistula ipsa partim fere ad verbum cum nostra concordat (inc. Ἰδών σε φιλοτιμούμενον ἐκμαθεῖν τὰς τῶν ὡρῶν κινήσεις, des. ἡ γὰρ δωδεκάτη εἰς ὕψος οὖσα πόδα οὐκ ἔχει). Deinde cf. tabulas a Palladio in opere de re rustica singulorum librorum finibus adnexas, quas in unum congessit Bilfinger, *l. c.*, p. 55 sq.; Bedae, I, 464; II, 130, edit. Basil. (ib., p. 72 sq.); Wandalberti diaconi Prumiensis carmen " ad componendum horologium „ in codice Sangermanensi eidem Bedae attributum (ed. in Suetonii rell. ed. Reifferscheid, p. 300 sqq.; Bilfinger, *l. c.*, p. 73 sqq.) : quae omnia Bilfinger diligenter collegit et sagacissime interpretatus est. — Cf. etiam Diels, *Elementum*, p. 60 sqq.

Quis autem fuerit Sextus ille ὡροκράτωρ, non magis scio quam quis fuerit Philippus ille rex : an Philippum Arabem imperatorem Romanum Sextus ille modice doctus adloquitur ? Ὡροκράτωρ haud procul abesse videtur ab ὡροσκόπος quo vocabulo classem sacerdotum Aegyptiorum quandam significari Clemens Alexandrinus alii testantur (Strom., VI, 4, p. 448, 30, Staehl. : Μετὰ δὲ τὸν ᾠδὸν ὁ ὡροσκόπος, ὡρολόγιόν τε μετὰ χεῖρα καὶ φοίνικα ἀστρολογίας ἔχων σύμβολα, πρόεισιν. Cf. Otto, *Priester und Tempel im hellenist. Aegypten*, I, p. 89).

[F. 117.] Φιλίππῳ τῷ τιμιωτάτῳ βασιλεῖ Σέκστος ὁ ὡροκράτωρ.

Περὶ τὰς τῶν ὡρῶν κινήσεις, κράτιστε βασιλεῦ, φιλομαθέστατον ὄντα σε αἰσθόμενος οὐκ ὀκνήσω ποιῆσαι γινώσκειν. ὁπόταν ἐθέλῃς εἰδέναι τὴν ὥραν ὁποία ἂν ᾖ, ἔνθεν ἐρῶ· ἐν τόπῳ, ᾧ ἂν περιπατῇς, δεῖ 5 μετρεῖν σε τὴν ἑαυτοῦ σκιάν· καὶ ὅπου ἂν εὑρεθῇ τὸ τῆς κεφαλῆς συσκίασμα, τὸν τόπον σημείωσον καὶ ἄρχου ἀφ' οὗ ἵστασαι ἐπιβαίνειν, ἕνα πρὸς ἕνα πόδα· καὶ ἴδε καὶ ὅσους ἂν πόδας ποιήσῃς, ἐπιθεώ-

4 τε ὄντα σε cod. 5 ὁποίαν cod. 6 ὅπου ἐὰν cod. 8 πρὸς ἕνα bis in cod. πόδα : cf. Hesychius s. v. ἑπτάπους σκιά : τοῖς ποσὶν κατεμέτρουν τὰς σκιὰς ἐξ ὧν τὰς ὥρας ἐγίνωσκον.

corr. Bilfinger] the measure of shadows is generally smaller. The maximum midday shadow is defined there as 8 feet, the minimum as two. But the calculation agrees no better for all that. And yet this anonymous writer adapts that measurement of shadows to the measure of the human body. But, as I said, the calculation proceeds no more successfully for him than for Palladius. All of which manifestly agrees excellently with the chapter preserved in the codex now in Berlin, formerly at the Jesuit house at Clermont: except that the name of the author Sextus either was carelessly overlooked by Petavius, or if he used some other copy, it appears to have been omitted there. — A very similar Greek table to our chapter was found at Tehfac in Nubia (Τάφις or Θάπις) in an Egyptian temple of the 5th or 6th century A.D. (COG, III, 5038; Bilfinger, l. c., p. 60), as well as a letter of a certain Theodorus to Theophilus brought to light by Salmasius, Exercitat. Plinian., p. 646 E, and by Cramer, Anecd. graec. Paris., I, p. 382, from cod. Paris. 854, where however the table is lacking (Bilfinger reprinted the letter, l. c., p. 66 sq.). The letter itself agrees partly almost word for word with ours (inc. Ἰδών σε φιλοτιμούμενον ἐκμαθεῖν τὰς τῶν ὡρῶν κινήσεις, des. ἡ γὰρ δωδεκάτη εἰς ὕψος οὖσα πόδα οὐκ ἔχει). See furtherthe tables appended by Palladius at the ends of the individual books in his work on agriculture, which Bilfinger collected together, l. c., p. 55 sq.; Bede, I, 464; II, 130, edit. Basil. (ib., p. 72 sq.); the poem of Wandalbert the deacon of Prüm for composing a sundial, attributed in the Sangermanensis codex to the same Bede (ed. in Suetonii rell. ed. Reifferscheid, p. 300 sqq.; Bilfinger, l. c., p. 73 sqq.): all of which Bilfinger diligently collected and interpreted with great acumen. Cf. also Diels, Elementum, p. 60 sqq.

Who that Sextus the προκράτωρ was, I know no more than who that King Philip was: does that Sextus, moderately learned, address Philip the Arab, the Roman emperor? Ωροκράτωρ seems not far removed from ὡροσκόπος, by which word Clement of Alexandria and others attest that a certain class of Egyptian priests is signified (Strom., VI, 4, p. 448, 30, Staehl.: Μετὰ δὲ τὸν ᾠδὸν ὁ ὡροσκόπος, ὡρολόγιόν τε μετά χεῖρα και φοίνικα ἀστρολογίας ἔχων σύμβολα, πρόεισιν. Cf. Otto, Priester und Tempel im hellenisl. Aegypten, I, p. 89).

[F. 117.] To Philip, the most honored king, Sextus the horokrator.

Concerning the movements of the hours, most mighty king, having perceived that you are most eager to learn, I shall not hesitate to make known to you the following. Whenever you wish to know what the hour is, I shall explain from this point: in whatever place you are walking, you must measure your own shadow; and wherever the shadow of your head falls, mark that spot and begin stepping from where you stand, one foot at a time; and note how many feet you make, and observe

4 τε ὄντα σε cod. 5 ὁποίαν cod. 6 ὅπου ἐὰν cod. 8 πρὸς ἕνα twice in cod. πόδα: cf. Hesychius s. v. επτάπους σκιά: they measured the shadows with their feet, from which they determined the hours.

ρει ἐν τῷ ὀργάνῳ τῶν μακεριῶν, ἐν αἷς ἀναγράφονται οἱ μῆνες· καὶ οὕτως εὑρήσεις καθ' ἕκαστον μῆνα τῆς ἡμέρας τὴν ὥραν. καὶ ὅταν μὲν πρώτη ὥρα, πάντοτε περιττεύειν τῆς δευτέρας πόδας δέκα· ἡ δὲ δευτέρα τῆς τρίτης ὥρας <δ'· ἡ δὲ τρίτη τῆς τετάρτης ὥρας πόδας γ'· ἡ δὲ τετάρτη τῆς πέμπτης ὥρας πόδας> β'. ἡ ε' τῆς ἕκτης πόδα ἕνα· ἡ ἕκτη ὥρα ἰσομερεῖ. καὶ ἀπ' αὐτῆς δὲ πάλιν αὔξουσιν οἱ πόδες καὶ ἡ μὲν ζ' ὥρα αὔξει πόδα ἕνα καὶ ἡ ὀγδόη ἀπὸ τῆς ζ' πόδας β'. καὶ ἡ θ' ἀπὸ τῆς η' αὔξει πόδας γ'· καὶ ἡ [f. 117v] δεκάτη ὥρα ἀπὸ τῆς ἐνάτης αὔξει πόδας δ' καὶ ἡ ἑνδεκάτη ἀπὸ τῆς δεκάτης αὔξει πόδας δέκα· καὶ <ἐν τῇ ιβ'> δύνει ὁ Ἥλιος.

Τοῦ Ἡλίου ὄντος ἐν τῷ Τοξότῃ καὶ ἐν τῷ Αἰγόκερῳ.

ὥρα	α'	πόδες	κη'	ὥρα	β'	πόδες	ιη'
»	γ'	»	ιδ'	»	δ'	»	ια'
»	ε'	»	θ'	»	ς'	»	η'
»	ζ'	»	θ'	»	η'	»	ια'
»	θ'	»	ιδ'	»	ι'	»	ιη'
»	ια'	»	κη'	»	ιβ'	»	0

Τοῦ Ἡλίου ὄντος ἐν Σκορπίῳ καὶ ἐν Ὑδροχόῳ.

ὥρα	α'	πόδες	κζ'	ὥρα	β'	πόδες	ιζ'
»	γ'	»	ιγ'	»	δ'	»	ι'
»	ε'	»	η'	»	ς'	»	ζ'
»	ζ'	»	η'	»	η'	»	ι'
»	θ'	»	ιγ'	»	ι'	»	ιζ'
»	ια'	»	κζ'	»	ιβ'	»	0

Τοῦ Ἡλίου ὄντος ἐν Ζυγῷ καὶ Ἰχθύσιν.

ὥρα	α'	πόδες	κε'	ὥρα	β'	πόδες	ιε'
»	γ'	»	ια'	»	δ'	»	η'
»	ε'	»	ς'	»	ς'	»	ε'
»	ζ'	»	ς'	»	η'	»	η'
»	θ'	»	ια'	»	ι'	»	ιε'
»	ια'	»	κε'	»	ιβ'	»	0

1 μακοιρῶν s. μακαιρῶν in cod., corruptum : μακεριῶν, i. e. lat. maceriarum scripsi; minus conveniunt καιρῶν sive μακροσκίων (scil. στηλῶν). 3 περιττεύειν : nempe λέγε. 4 textum supplevi ex tabularum fide; cf. etiam epistulam Theodori supra citatam, 5 ἕκτης scripsi : τρίτης cod. 7-8 ἀπὸ τῆς ἀπὸ τῆς cod. 9-10 ἐν τῇ ιβ' supplevi. 17 πόδες α' in fine cuiusque tabulae cod. : correxi (signum 0 in Ptolemaei codicibus saepe; cf. e. g. *Synt.*, I, 48, H. et Heiberg, *Euclid. opp.*, vol. V, p. xix; Hermes, vol. XXXVIII, p. 345 etc.). 21 πόδες η' scripsi : πόδες ι' cod.

them on the instrument of the makeria, on which the months are recorded; and thus you will find for each month the hour of the day. And when it is the first hour, it always exceeds the second by ten feet; the second exceeds the third hour by ‹4 feet; the third exceeds the fourth hour by 3 feet; the fourth exceeds the fifth hour by› 2 feet. The 5th exceeds the sixth by one foot; the sixth hour is equinoctial. And from it again the feet increase, and the 7th hour increases by one foot, and the eighth exceeds the 7th by 2 feet. And the 9th exceeds the 8th by 3 feet; and the [f. 117] tenth hour exceeds the ninth by 4 feet; and the eleventh exceeds the tenth by ten feet; and at the ‹12th› the Sun sets.

When the Sun is in Sagittarius and in Capricorn.

hour 1st feet 29				hour 2nd feet 38			
»	γ′	»	14th	»	δ′	»	11
»	AND'	»	9'	»	ς′	»	η′
»		»	I	»	η′	»	11
»	I	»	ιδ′	»	ι′	»	ιη′
»	11	»	28	»	12	»	0

The Sun being in Scorpio and in Aquarius.

hour 1st feet and				hour 2nd feet 17'			
»	ω	»	ιγ′	»		»	ι′
»	AND'	»	8'	»	6'	»	ζ′
»	ζ′	»	8'	»	η′	»	ι′
»	I	»	'AND'	»	ι′	»	FROM'
»		»	κζ′				0

The Sun being in Libra and Pisces.

hour 1, 25 degrees				hour 2 feet			me
»	γ′	»	11	»	d'	»	η′
»		»	ς′	»	ς′	»	AND'
»	ζ′	»	ς′	»	η′	»	η′
»			11	»	ι′	»	ιε′
»		»	ke′	»	12	»	0

1 maceriarum s. μακαιρών in cod., corrupted: μακεριών, i. e. lat. maceriarum I wrote; less fitting are καιρῶν or μακροσκίων (scil. στηλών). 3 περιττεύειν: namely λέγε. 4 I supplemented the text from the evidence of the tables; cf. also the letter of Theodore cited above. 5 I wrote Ἕκτης: τρίτης cod. 7-8 ἀπὸ τῆς ἀπὸ τῆς cod. 9-10 ἐν τῇ ιβ' I supplemented. 17 πόδες α' at the end of each table in cod.: I corrected (the symbol 0 in Ptolemy's codices often; cf. e. g. Synt., I, 48, H. et Heiberg, Euclid. opp., vol. V, p. ΣIX; Hermes, vol. XXXVIII, p. 345 etc.). 21 I wrote πόδες η': πόδες ι' cod.

Τοῦ Ἡλίου ὄντος ἐν Κριῷ καὶ ἐν Παρθένῳ.

ὥρα	α′	πόδες	κδ′	ὥρα	β′	πόδες	ιδ′
»	γ′	»	ι′	»	δ′	»	ζ′
»	ε′	»	ε′	»	ς′	»	δ′
»	ζ′	»	ε′	»	η′	»	ζ′
»	θ′	»	ι′	»	ι′	»	ιδ′
»	ια′	»	κδ′	»	ιβ′	»	0

Τοῦ Ἡλίου ὄντος ἐν Ταύρῳ καὶ ἐν Λέοντι.

ὥρα	α′	πόδες	κγ′	ὥρα	β′	πόδες	ιγ′
»	γ′	»	θ′	»	δ′	»	ς′
»	ε′	»	δ′	»	ς′	»	γ′
»	ζ′	»	δ′	»	η′	»	ς′
»	θ′	»	θ′	»	ι′	»	ιγ′
»	ια′	»	κγ′	»	ιβ′	»	0

Τοῦ Ἡλίου ὄντος ἐν Διδύμοις καὶ <ἐν> Καρκίνῳ.

ὥρα	α′	πόδες	κβ′	ὥρα	β′	πόδες	ιβ′
»	γ′	»	η′	»	δ′	»	ε′
»	ε′	»	γ′	»	ς′	»	β′
[f. 118v] »	ζ′	»	γ′	»	η′	»	ε′
»	θ′	»	η′	»	ι′	»	ιβ′
»	ια′	»	κβ′	»	ιβ′	»	0

[F. 118v.] Εὕρεσις ἐν συντόμῳ τοῦ ἡλιακοῦ κύκλου.

Κράτησον τὰ ὀλίγα ἔτη· τυχὸν ἀρτίως ἔτους ,ϛωοζ′ [p. Chr. n. 1372]· κράτησον οὖν τὰ ζ′ μόνα καὶ πρόσθες ἀεὶ καὶ κδ′ καὶ ὕφελον ταῦτα ἐπὶ τῶν κη′ καὶ τὰ ἐναπολειφθέντα ἐστὶν ὁ κύκλος τοῦ Ἡλίου.

Εὕρεσις ἐν συντόμῳ τοῦ σεληνιακοῦ κύκλου.

Κράτησον τὰ ὀλίγα ἔτη ἤγουν ἀπὸ τῶν ,ϛωοζ′ τὰ ζ′ μόνα· καὶ πρόσθες ἀεὶ καὶ ιζ′ καὶ ὕφελον ἐπὶ τῶν ιθ′ καὶ τὰ ἐναπολειφθέντα ἐστὶν ὁ σεληνιακὸς κύκλος.

2 in marg. man. 2 : ἐτηρήθ(η) εἰς τὴν δ′ ὥραν τοῦ Μαρτ(ίου) καὶ εὑρέθησαν εἰς τ(ὴν) κορών(ην) τὸ (leg. τῆς) δ′ (scil. ὥρας) ς′ ἃ λέγ(ει) ζ′. 7 κδ′ scripsi : κα′ cod. 18 γ′ scripsi : ε′ cod. 21 κβ′ scripsi : κζ′ cod. 22 Haec eadem manu scripta non cohaerent cum antecedente tractatu. 23 τυχών cod. 24 et 28 ὕφειλον cod. 25 κη′ : cf. Ideler, *Handb. d. Chronol.*, II, 185; Mentz, *Beiträge zur Osterfestberechnung bei den Byzantinern* (Diss. Regiomont., 1906), p. 90. 28 ιθ′ : Ideler, *Handb. d. Chron.*, II, 192.

The Sun being in Aries and in Virgo.

hour 1 feet 24				hour 2 feet 14			
»	AND'	>>	ι′	» 4		»	ζ′
»	AND'	ᵒ	ϵ′	»	ς′	»	δ′
»	ζ′	1)	AND'	»	η′	}) in	
»	I	»	ι′	»	ι′	»	14th
»	11	»	21st	>>	12′	>>	ο

When the Sun is in Taurus and in Leo.

hour 1st, feet 29th				hour 2nd, feet 13th			
>>	ϒ′	D·9th		»	d'	»	ς′
>>	AND'	»	δ′	»	d'	»	ω
»	WITH'	»	d'	»	8'	»	ς′
»	θ′	»	θ′	>>>	ι′	»	ιϒ′
»	11	»	THIS'	» 12		»	0

When the Sun is in Gemini and in Cancer.

hour 1st, feet 22'				hour 2nd, feet 12'			
»	ϒ′	>>	8'	>> d		»	AND'
ᵒθ		>> c		>>	ς′	»	β′
[f. 118ᵛ] »	ζ′	>>	ϒ′	»	8'	»	ᵒ
»	I	»	8'	»	ι′	> l'	
»	11	»	kv'	»	l'	»	0

[F. 118.] A brief method for finding the solar cycle.

Retain the small number of years; for example, currently the year 6877 [p. Chr. n. 1372]; retain only the 7 and always add 24, then subtract this from 28, and the remainder is the solar cycle.

A brief method for finding the lunar cycle.

Retain the small number of years, that is, from 6877 retain only the 7; and always add 17, then subtract from 19, and the remainder is the lunar cycle.

2 in margin, hand 2: it was observed at the 4th hour of March and they were found at the crow of the 4th hour, the 6th, which he calls the 7th. 7 κδ' as written by me: κα' in the codex. 18 γ' as written by me: €' in the codex. 21 κβ' as written by me: κζ' in the codex. 22 These words written in the same hand are not connected with the preceding treatise. 23 τυχών in the codex. 24 and 28 ύφειλον in the codex. 25 ên': cf. Ideler, Handb. d. Chronol., II, 185; Mentz, Beiträge zur Osterfestberéchnung bei den Byzantinern (Diss. Regiomont., 1906), p. 90. 28 ιθ': Ideler, Handb. d. Chron., II, 192.

[F. 119v.] Περὶ ἀνθρωπίνων ζῳδίων.

Ψήφισον τὰ στοιχεῖα τοῦ ὀνόματος τοῦ ἀνδρὸς καὶ τῆς μητρὸς αὐτοῦ· καὶ ἐν οἵῳ ἀριθμῷ εὑρεθῇ τὰ στοιχεῖα, ἐκεῖνό ἐστι τὸ ζῴδιον. εἰ δὲ πλείω τῶν ιβ' εὑρεθῇ, ὕφελον τὰ δώδεκα καὶ τὰ ἐναπολειφθέντα κράτησον. Εἰ δ' ἐστὶ γυνή, ψήφισον τὸ ὄνομα αὐτῆς καὶ τὸ <τοῦ> πατρὸς αὐτῆς καὶ χρῶ ὡς τὸ πρῶτον.

Ψῆφος προγνωστικός, ὁποῖον ἔσται τὸ μέλλον, ἀγαθὸν κακὸν ἢ μέσον.

Ἀπὸ Μαΐου ὀκτωκαιδεκάτης ἄχρι τῆς ἡμέρας ἧς γίνεται ἡ ἐρώτησις ψηφιστέον· καὶ ὕφελον ἐπὶ τῶν τριάκοντα ἓξ καὶ σκόπει [f. 120] τοὺς παρακειμένους κανόνας· καὶ εἰ μὲν ἐν τῷ πρώτῳ κανόνι λάχῃ ὁ καταλειφθεὶς ἀριθμός, πάνυ καλά· ὁ νοσῶν ζήσει, ὁ ἀπόδημος ἔλθῃ, τὸ γεννηθὲν καλῶς βιώσει, τὸ ἀπολεσθὲν εὑρεθῇ ἐν τάχει καὶ ἁπλῶς πᾶν τὸ ζητούμενον κατὰ τὸν τοῦ ἐρωτῶντος σκοπὸν ἔσται. εἰ δὲ ἐν τῷ δευτέρῳ κανόνι, καλὰ μέν, ἀλλὰ δυσκόλως καὶ βραδέως. εἰ δὲ ἐν τῷ τρίτῳ, πάνυ κακὰ καὶ οὐ κατὰ τὸν τοῦ ἐρωτῶντος σκοπόν.

Κανὼν πρῶτος ἀγαθός.

α' δ' ζ' ι' ιγ' ις' ιθ' κβ' κε' κη' λα' λδ'.

Κανὼν δεύτερος μέσος.

β' ε' η' ια' ιδ' ιζ' κ' κγ' κς' κθ' λβ' λε'.

Κανὼν τρίτος πονηρός.

γ' ς' θ' ιβ' ιε' ιη' κα' κδ' κζ' λ' λγ' λς'.

Ψῆφος ἕτερος προγνωστικὸς τὸν αὐτὸν λόγον ἔχων.

Ψήφισον τὸ ὄνομα τοῦ ἀνθρώπου καὶ τὴν ἡμέραν, ἐν ᾗ ἐρωτᾷς καὶ τὰ ἑπτὰ φωνήεντα καὶ ὅσας ἔχει ἡ Σελήνη <ἡμέρας>· καὶ ἅμα τὰ πάντα ὕφελον ἐπὶ τῶν τριῶν, καὶ εἰ μὲν εὑρεθῇ ἕν, ἀγαθόν, εἰ δὲ δύο, μέσον, εἰ δὲ τρία, κακὸν ἤγουν μὴ κατὰ σκοπὸν τοῦ ἐρωτήσαντος ἢ κατὰ σκοπὸν [ἢ ἐν σκοπῷ] μέν, ἀλλὰ δυσκόλως.

[Des. f. 120; f. 120v vacuum.]

3 ἐκεῖνω cod. 4 ἥφυλον cod. 7 προγνωστικός corrigere nolui in capitulo fortasse barbaro attribuendo. 9 Quare ab 18 die Maii incipiat, incertum: 16 Maii initium aestatis secundum Clodium (Lyd., *De ost.*, p. 134, 5); 20 Maii Suculae exoriuntur (ibid., 10). 10 ὕφειλον cod. 11 παρακεμένους cod. κακώνας cod. 13 ἀποληθέν cod. 14 ἐρωτόντον cod. 25 ἡμέρας suppl. Cumont. ἅμα] ἀμον cod. 26 ἥφειλον cod. τρία cod. 28 ἢ ἐν σκ. inepte repetita uncinis inclusi.

[F. 1197.] On the Zodiac Signs of Humans.

Calculate the numerical values of the letters of the man's name and his mother's name; and whatever number the letters add up to, that is the zodiac sign. If the result is more than 12, subtract twelve and keep the remainder. If it is a woman, calculate her name and her father's name and use it as in the first case.

A prognostic calculation, what the future will be, good, bad, or middling.

From the eighteenth of May up to the day on which the inquiry is made, one must calculate; and subtract from thirty-six and examine [f. 120] the adjacent tables; and if the remaining number falls in the first table, very good: the sick person will live, the traveler will return, the newborn will live well, the lost thing will be found quickly, and in short everything sought will come about according to the intention of the questioner. But if in the second table, good things, but with difficulty and slowly. But if in the third, very bad and not according to the intention of the questioner.

First table: good.

α′ δ′ ζ′ ι′ ιγ′ ις′ ιθ′ κβ′ κε′ κη′ λα′ λδ′.

Second table: middling.

b' e' h' ia' id' iz' k' kg' ks' kth' lv' le'.

Third table: bad.

c' s' i' l' i' e' iin' ka' kd' kz' l' lg' ls'.

Another prognostic calculation having the same rationale.

Calculate the name of the person and the day on which you ask, and the seven vowels and however many days the Moon has; and together subtract all from three, and if one is found, it is good, if two, middling, if three, bad — that is, not according to the intention of the one who asked, or according to intention [or in intention] indeed, but with difficulty.

[Des. f. 120; f. 120v vacuum.]

3 ἐκείνω cod. 4 ἡφυλον cod. 7 προγνωστικός I did not wish to correct, in a chapter perhaps to be attributed to a barbarian. 9 Why it should begin from the 18th day of May is uncertain: 16 May is the beginning of summer according to Clodius (Lyd., De ost., p. 134, 5); 20 May the Suculae rise (ibid., 10). 10 ὑφειλον cod. 11 παρακεμένους cod. κακώνας cod. 13 ἀποληθέν cod. 14 ἐρωτόντον cod. 25 ἡμέρας suppl. Cumont. ἅμα] ἀμον cod. 26 ἤφειλον cod. τρία cod. 28 ἡ ἐν σκ. ineptly repeated, enclosed in brackets.

[F. 139.] Rhetorii Aegyptii excerpta ex Teucro Babylonio de duodecim signis.

Codicis Berolinensis 26 f. 139 a nova manu scriptum incipere tractatum uberrimum de duodecim signis qui inscribitur Ῥητορίου θησαυρὸς συνέχων τὸ πᾶν τῆς ἀστρονομίας supra p. 59 rettuli. Cui capiti succedit alterum de septem planetarum natura (Περὶ τῆς τῶν πλανωμένων ἀστέρων φύσεως κτλ.); quod cum priore arte coniunctum et ab eodem auctore scriptum esse et ex rerum contextu consentaneum est et eo confirmatur quod capitulum statim subsequens Ἐπίλυσις καὶ διήγησις πάντων τῶν προειρημένων eiusdem Rhetorii nomine in multis codicibus (cf. *Catal. Flor.*, p. 141, *Venet.*, p. 58 etc.) signatum est atque illud de duodecim signis.

Quem vero auctorem Rhetorius Aegyptius (de quo v. *Sphaeram* meam, p. 12), qui saec. VI initio vixit (ibid. p. 15) in hoc de XII signis capite potissimum sequeretur, iam pridem didicimus codice Vindobonensi 1 (= philos. gr. 108), s. XVI, f. 249 evoluto, ubi illi capiti haec praescripta sunt: πη'. Περὶ τῶν ιβ' ζῳδίων λοξικὴ κ[ύκλου?] παρὰ φιλοσόφου Ἀγαρινοῦ Τεύκρου τοῦ Βαβυλωνίου κτλ. (cf. *Catal. Vindobon.*, p. 9). Hic quoque illud de septem planetis capitulum statim (f. 256) sequitur, quod utrum item ex Teucro an ex alio quodam auctore Rhetorius excerpserit, diiudicare nondum audeo. Rhetorii autem nomen quamvis a codicis Vindobonensis librario in utriusque capitis inscriptione prorsus omissum sit, tamen ne prius quidem capitulum ex ipso Teucro excerptum esse neque aliunde fluxisse quam ex Rhetorii thesauro l. s. c. p. 13 sqq. certis opinor argumentis cum philologicis tum astronomicis demonstravi. Ceterum non iam dubito quin haud pauca Rhetorius iis quae ex Teucro compilavit aliena admiscuerit; e. g. Ptolemaei nomen in Berolinensi citatum, quamquam in Vindobonensi deest, tamen ab ipso Rhetorio hic prolatum esse pro certo habeo, nam Ptolemaei geographiam astrologicam cum altera quae fortasse ex Nechepsonis et Petosiridis libris a Teucro recepta erat, ab interpolatore nescio quo coniunctam esse equidem vix crediderim; immo Rhetorium ipsum hoc quoque loco ut alibi (cf. *Catal.*, I, 145-154) Ptolemaei Tetrabiblo usum esse consentaneum.

Nihil adhuc neque ex priore capite de duodecim signis neque ex altero de septem planetis impressum erat nisi insignes illi siderum graecanicorum et " barbaricorum " cum zodiaci signis παρανατελλόντων laterculi l. c. p. 16 sqq. a me editi et explicati quos a Teucro Babylonio compositos esse codices non solum Graeci sed etiam Persici et Arabici[1] testantur. Nunc autem promissis staturo et integra illa capitula edituro Francisci Cumont diligentia novum subsidium mihi praesto fuit. Codice enim Romano 15 (= Vaticano gr. 191), s. XIV, f. 232' sqq., haec eadem capitula habentur; quarum paginarum imaginem phototypicam Iosephus Heeg familiaris meus mihi confecit. Atque cum in hoc codice

[1] De his cf. praeter *Sphaeram*, p. 482 sqq.; 491 etiam *Catal.*, V, 1, p. 156.

[F. 139.] Excerpts of Rhetorius of Egypt from Teucer of Babylon on the twelve signs.

In Codex Berolinensis 26, f. 139, written in a new hand, begins a very extensive treatise on the twelve signs, entitled Ρητορίου θησαυρός συνέχων τὸ πᾶν the astrological content, which I cited above on p. 59. To this chapter there succeeds another on the nature of the seven planets (Περὶ τῆς τῶν πλανωμένων ἀστέρων φύσεως κτλ.); that it is closely connected with the former and written by the same author is consistent both with the internal logic of the subject matter and is confirmed by the fact that the chapter immediately following, 'Επίλυσις καὶ διήγησις πάντων τῶν προειρημένων, is marked under the name of the same Rhetorius in many codices (cf. Catal. Flor., p. 141, Venet., p. 58 etc.), just as is that chapter on the twelve signs.

Which author Rhetorius of Egypt (on whom see my Sphaera, p. 12), who lived at the beginning of the 6th century (ibid. p. 15), chiefly followed in this chapter on the XII signs, we learned long ago upon consulting Codex Vindobonensis 1 (= philos. gr. 108), of the 16th century, f. 249, where the following is inscribed before that chapter: πη'. Περὶ τῶν ιβ' Ζωδίων λοξική κύκλου ?] παρά φιλοσόφου Ἀγαρινοῦ Τεύκρου τοῦ Βαβυλωνίου κτλ. (cf. Catal. Vindobon., p. 9). Here too the chapter on the seven planets immediately follows (f. 256), and whether Rhetorius likewise excerpted this from Teucer or from some other author I do not yet venture to determine. Although the name of Rhetorius has been entirely omitted by the scribe of the Codex Vindobonensis in the heading of both chapters, I believe I have demonstrated with solid arguments, both philological and astronomical (l. s. c. p. 13 sqq.), that nonetheless not even the former chapter was excerpted directly from Teucer himself, nor did it flow from any other source than from the thesaurus of Rhetorius. Moreover, I no longer doubt that Rhetorius mixed into the material he compiled from Teucer not a few elements from other sources; e.g.The name of Ptolemy cited in the Berolinensis, although absent from the Vindobonensis, I hold for certain to have been introduced here by Rhetorius himself, for I can scarcely believe that the astrological geography of Ptolemy was combined with another system — perhaps derived by Teucer from the books of Nechepso and Petosiris — by some unknown interpolator; on the contrary, it is consistent that Rhetorius himself also made use of Ptolemy's Tetrabiblos in this passage as elsewhere (cf. Catal., I, 145–154).

Nothing had yet been printed from either the previous chapter on the twelve signs or the other on the seven planets, except for those remarkable tables of Greek and barbarian star names arranged alongside the zodiacal signs, edited and explained by me l. c. p. 16 sqq., which not only Greek but also Persian and Arabic[1] manuscripts attest to have been composed by Teucer of Babylon. Now, however, to fulfill my promises and to publish those complete chapters, I had a new resource at my disposal thanks to the diligence of Franciscus Cumont. For in Codex Romanus 15 (= Vaticanus gr. 191), s. XIV, f. 232′ sqq., these same chapters are found; a phototypic image of those pages was prepared for me by my friend Iosephus Heeg. And since in this codex

* Concerning these, cf. besides Sphaera, p. 482 sqq.; 491 also Catal., V, 1, p. 156.

neque Rhetorii neque Teucri nomen legeretur, — inscribitur enim caput prius Εἰσαγωγὴ συνέχουσα τὸ πᾶν μέρος τῆς ἀστρονομίας, alterum Περὶ φύσεως ... τῶν ζ' ἀστέρων — Krollius in *Catal. Rom.*, V, 2, p. 13, Pauli Alexandrini recensionem posteriorem subesse coniecerat. Quod secus esse paulo post vidit Cumont. Codicem autem Vaticanum saepius cum Vindobonensi quam cum Berolinensi congruere neque tamen Vindobonensem (saec. XVI) ex illo descriptum esse manifestum; Vindobonensis enim multis locis plenior quam Vaticanus bonitate praecellens, qui et ipse multo uberior quam Berolinensis est. Tamen ne hunc quidem in textu constituendo missum facere possumus cum aperte neque a Vaticano neque a Vindobonensi pendeat. Quae autem in Vaticano desunt, maximam partem etiam Berolinensis omisit; sed praeterea textum minus religiose servavit, haud pauca mutavit, finium (ὁρίων) descriptionem, singularum signorum partium enumerationem, decanorum facultates semper neglexit. His igitur tribus codicibus usus textum restitui, primas dans Vindobonensi partes, quem olim Monachii, nunc iterum Herbipoli inspicere mihi licuit. Vindobonensem ut olim in *Sphaera* mea significavi littera T, Berolinensem R; Vaticanus littera V signatus.

Quo tempore unde ortus sit Rhetorius excerptor, iam diximus; de Teucro autem ne nunc quidem plus quam ante hos quinque annos (cf. l. c., p. 5 sqq.) nos scire dolemus [1]. Babylonium eum fuisse praeter syntagmata astrologica etiam Porphyrius (*Isag. in apotel.*, p. 200) et Psellus (π. παραδόξ. ἀναγνωσμ., p. 147, 21 West.) testantur, qui eum τῶν δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ τῶν προσώπων τὰ ἀποτελέσματα composuisse, ex duodecim signis sideribusque cum singulis consurgentibus et decanis multa in variis rerum discriminibus praesidia exhibuisse, decanorum figuras anulis insculpendas descripsisse tradunt. Sed etiam τῶν συναφῶν καὶ ἀπορροιῶν Ἡλίου καὶ Σελήνης καὶ τῶν λοιπῶν ἀστέρων τὰ ἀποτελέσματα καὶ τοῦ ὡροσκόπου καὶ τῶν κλήρων κατὰ Τεῦκρον τὸν Βαβυλώνιον exponenda esse anonymus auctor in Paris. 2420, fol. 48 et 108 docet. Porphyrio antiquiorem esse Teucrum testimonio citato constat; an vero Teucer Babylonius idem sit ac Teucer Cyzicenus rerum scriptor haud ignobilis saec. I p. Chr. n., quod Carolus Mueller aliique suspicati sunt, id pro certo affirmare nondum licet.

Similia de duodecim signis capitula, licet breviora et decurtata, invenies apud Vettium Valentem (cf. *Catal. Venet.*, p. 92 sqq. et editionem Valentis principem a Krollio nunc ferme absolutam p. 5 sqq.), apud Firmicum Maternum (II, 10 " de moribus signorum et natura „, ubi tamen librariorum pigritia plurima perierunt); apud Hephaestionem, I, 1, qui gravissimis in rebus a Rhetorio dissentit; denique apud Paulum Alexandrinum c. 1, ubi planetarum domicilia, altitudines, deiectio-

[1] Excerptum Ὅσοι παρανατέλλουσι τοῖς προσώποις in cod. Vindobon. 10 (= hist. gr. 122), f. 94ᵛ (cf. Kroll, *Catal. Vindobon.*, p. 55) ad verbum concordat cum excerpto Barocciano a me ex cod. Barocciano 94 in *Sphaera*, p. 465 sqq. edito, nisi quod p. 465, 4 legitur διωκεύς pro δισκεύς; 12, πρωοφύλαξ (?); p. 466, 3, δσκοπίματος.

neither the name of Rhetorius nor that of Teucer was read — for the former chapter is entitled Εἰσαγωγὴ συνέχουσα τὸ πᾶν μέρος τῆς ἀστρονομίας, the latter Περί φύσεως ... τῶν Z' ἀστέρων — Krollius in Catal. Rom., V, 2, p. 13, had conjectured that a later recension of Paulus Alexandrinus underlies it. Cumont saw shortly afterward that this was not the case. It is clear that the Vaticanus more often agrees with the Vindobonensis than with the Berolinensis, and yet that the Vindobonensis (16th century) was not copied from the former; for the Vindobonensis is fuller than the Vaticanus in many places and surpasses it in quality, while the Vaticanus is itself much more ample than the Berolinensis. Nevertheless, we cannot set aside even the Berolinensis in constituting the text, since it clearly depends neither on the Vaticanus nor on the Vindobonensis. What is lacking in the Vaticanus, the Berolinensis has for the most part also omitted; but beyond that it preserved the text less faithfully, altered not a few things, and consistently neglected the description of the limits (ὅρων), the enumeration of the parts of individual signs, and the properties of the decans. Using these three codices, therefore, I have restored the text, giving primacy to the Vindobonensis, which I was once able to examine in Munich and recently again in Würzburg.The Vindobonensis, as I indicated formerly in my Sphaera, is marked with the letter T, the Berolinensis with R; the Vaticanus is designated with the letter V.

We have already discussed the origin of the excerptor Rhetorius; regarding Teucer, however, we regret that even now we know no more than we did five years ago (cf. l. c., p. 5 sqq.). That he was a Babylonian is attested not only by the astrological syntagmata but also by Porphyrius (Isag. in apotel., p. 200) and Psellus (π. παραδόξ. ἀναγνωσμ., p. 147, 21 West.), who record that he composed the effects of the decans and of the stars rising alongside them and of the faces, that he set forth many aids in various critical situations from the twelve signs and the stars rising together with each of them and from the decans, and that he described the figures of the decans to be engraved on rings. But the anonymous author in Paris. 2420, fol. 48 and 108 also teaches that the effects of the conjunctions and separations of the Sun and Moon and of the remaining stars, and of the horoscope and of the lots according to Teucer the Babylonian, must be expounded. That Teucer is earlier than Porphyrius is established by the cited testimony; but whether Teucer the Babylonian is the same as Teucer of Cyzicus, a not undistinguished historian of the first century A.D., as Carolus Mueller and others have conjectured, cannot yet be affirmed with certainty.

Similar chapters on the twelve signs, though shorter and abbreviated, are to be found in Vettius Valens (cf. Catal. Venet., p. 92 sqq. and the first edition of Valens by Kroll, now nearly complete, p. 5 sqq.), in Firmicus Maternus (II, 10 "de moribus signorum et natura," where, however, a great deal has been lost through the carelessness of copyists); in Hephaestion, I, 1, who on the most important matters differs from Rhetorius; and finally in Paulus Alexandrinus c. 1, where the domiciles, exaltations, and dejections of the planets are discussed.

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1 Excerptum "Ὅσοι παρανατέλλουσι τοῖς προσώποις" in cod. Vindobon. 10 (= hist. gr. 122), f. 94v (cf. Kroll, Catal. Vindobon., p. 55) ad verbum concordat cum excerpto Barocciano a me ex cod. Barocciano 94 in Sphaera, p. 465 sqq. edito, nisi quod p. 465, 4 legitur diwkeús pro diokeúς; 12, πρwοæύλαE (?); p. 466, 3, όσκοπίπατος.

nes, triangula, corporis membra, mundi thema ut hic explicata, cetera fere omnia ab ipso auctore praetermissa sunt. Ex Rhetorio autem laterculos facultatum duodecim signorum secundum cod. Laurentianum antiquissimum XXVIII, 34 ab Arth. Ludwich editos (Maxim., π. καταρχ., p. 105 sqq., cf. *Catal.*, I, 69) esse excerptos vix negaveris. Additamenta quoque Laurentiana ad Vettium Valentem (ed. *Catal.*, IV, 179 sqq.) in eis partibus (p. 180, 17; 181, 4, 20; 182, 13) ubi in cuius signi tutela membrum quodque corporis ac morbi et vulnerationes sint docemur, ad verbum cum Rhetorio congruere animadvertit Cumont. Itaque aut ex ipso Rhetorio aut ex communi fonte, scil. Teucro, haec cum Valente contaminata esse putandum; nisi potius Valens ipse eodem quo Rhetorius usus fonte haec addidit, quod equidem praeferam propter similia quaedam, quae de planetis tradit (cf. e. g. *Catal.*, II, 89, 29).

Rhetorii excerpta de duodecim signis ex Teucro Babylonio.

T

[πη'. Περὶ τῶν ιβ' ζῳδίων <τοῦ> λοξικοῦ κύκλου παρὰ φιλοσόφου Ἀγαρηνοῦ Τεύκρου τοῦ Βαβυλωνίου· περὶ ὑψωμάτων καὶ ταπεινωμάτων καὶ οἰκημάτων καὶ τριγωνοκρατόρων καὶ ἐναντιωμάτων καὶ τὰ ὅρια τῶν ε' πλανωμένων· καὶ δεκανοὺς γ' εἰς πρόσωπα γ'· καὶ ἕτερα εἰς πλῆθος θαυμάσια· καὶ περὶ ἀνέμων· <καὶ> μοίρας λεπτὰ πρῶτα καὶ λεπτὰ δεύτερα.]

R

Ῥητορίου θησαυρὸς συνέχων τὸ πᾶν τῆς ἀστρονομίας. 5

V

Εἰσαγωγὴ συνέχουσα τὸ πᾶν μέρος τῆς ἀστρονομίας. 10

Ὁ ζῳδιακὸς κύκλος κινεῖται λοξῶς, ἔχων τμήματα ιβ' ἃ καὶ καλεῖται ζῴδια. καὶ πρῶτον μὲν αὐτοῦ τμῆμα ὃ καὶ ζῴδιόν ἐστι Κριός· ὁ δὲ 15 Κριός ἐστι ζῴδιον ἀρσενικόν, τροπικόν, ἐαρινόν, ἰσημερινόν, ἀνωφερές, τετράπουν, χερσαῖον, βασιλικόν, ὀλιγόγονον, εὐμετάβολον, θυμικόν, πυρῶδες, κόσμου μεσουράνημα, αὐξομειωτικόν, ληκτικόν, ἀσελγές, διάπυρον, μελοκοπούμενον, σαρκῶδες, ἀσθενόφθαλμον, λατρῶδες, ἡμίφωνον, ἀνυπότακτον, ἡγεμονικόν, ἀποβλέπον εἰς νοταπηλιώτην. 20

Ἔχει δὲ μοίρας λ', ἡ δὲ μοῖρα λεπτὰ ξ', τὸ δὲ πρῶτον λεπτὸν δευτερόλεπτα ξ' καὶ ἑξῆς ὁμοίως. οἶκος Ἄρεως, ὕψωμα Ἡλίου περὶ

4 λοξική T. Cf. de hac inscriptione interpolata *Sphaera*, p. 5. 14 ἃ καλοῦνται T. 15 πρῶτον μὲν ζῴδιον αὐτοῦ ἐστι Κριός R. ὁ Κρ. T. In marg. inf. T script. man. 2: τόπος γάμου. In marg. ad signa zodiaci mensium nomina adscripsit man. 2 R. 16 ἐαρινόν om. R. 17-20 θυμικὸν - νοταπηλιώτον] κόσμου ὁμοιωτικὸν μελεοκοσπουμένον ληκτικὸν ἀσελγὲς πυρῶδες R. 18 λεκτικόν T. 19-20 διάπυρον - νοταπηλιώτην om. V. 21 μία μοῖρα R. τὸ δὲ ἓν λεπτὸν δευτέρολεπ ξ' V. 22 δεύτερα λεπτὰ T, β' λεπτά R. καὶ ἑ. ὁμ. om. R. οἶκος Κριὸς Ἄρ. R. 22 περὶ om. R.

nes, triangula, corporis membra, mundi thema ut hic explicata, cetera fere omnia ab ipso auctore praetermissa sunt. Ex Rhetorio autem laterculos facultatum duodecim signorum secundum cod. Laurentianum antiquissimum XXVIII, 34 ab Arth. Ludwich editos (Maxim., π. καταρχ., p. 105 sqq., cf. Catal., I, 69) esse excerptos vix negaveris. Additamenta quoque Laurentiana ad Vettium Valentem (ed. Catal., IV, 179 sqq.) in eis partibus (p. 180, 17, 181, 4, 20; 182, 13) ubi in cuius signi tutela membrum quodque corporis ac morbi et vulnerationes sint docemur, ad verbum cum Rhetorio congruere animadvertit Cumont. Itaque aut ex ipso Rhetorio aut ex communi fonte, scil. Teucro, haec cum Valente contaminata esse putandum; nisi potius Valens ipse eodem quo Rhetorius usus fonte haec addidit, quod equidem praeferam propter similia quaedam, quae de planetis tradit (cf. e. g. Catal., II, 89, 29).

Excerpts of Rhetorius on the twelve signs from Teucer of Babylon.

T

[88. On the 12 Signs of the zodiacal cycle, from the philosopher Teucer of Babylon, the Hagarene, concerning exaltations and depressions, domiciles and triplicity rulers, oppositions, and the terms of the seven wandering stars; and three decans corresponding to three faces; and other wondrous things for the multitude; and concerning winds; and degrees, first minutes and second minutes.]

R

The Treasury of Rhetorius, containing the whole of astronomy.

V

An introduction containing the entire part of astronomy.

The Zodiacal circle moves obliquely, having 12 divisions which are also called Signs. And the first of its divisions and Sign is Aries. Aries is a masculine, tropical, vernal, equinoctial, ascending, four-footed, terrestrial, regal, of few offspring, changeable, passionate, fiery, the midheaven of the world, increasing and decreasing, kicking, licentious, ardent, cut into parts, fleshy, weak-eyed, servile, semi-vocal, insubordinate, commanding, looking toward the south-east. It has 30 degrees, each degree 60 minutes, and the first minute 60 second-minutes, and so on likewise. It is the house of Ares, the exaltation of the Sun around

4 λοξική T. Cf. on this interpolated inscription Sphaera, p. 5. 14 & καλοῦνται T. 15 πρῶτον μὲν ζώδιον αὐτοῦ ἐστι Κριός R. ὁ Κρ. T. Written in the lower margin of T by hand 2: place of marriage. The names of the months were added in the margin next to the signs of the zodiac by hand 2 R. 16 ἐαρινόν om. R. 17–20 θυμικόν – νοταπηλιώτον] κόσμου ὁμοιωτικόν μελεο-κοσπουμένον ληκτικὸν ἀσελγές πυρώδες A. 18 λεκτικόν T. 19–20 διάπυρον – notapiliotin om. V. 21 one degree R. τὸ δὲ εἰν τῆς εἰνεῖ ξ' V. 22 second minutes T, second minutes R. and ἀ. sq. om. R. house Aries No. R. 22 about om. R.

μοίρας ιθ', κοίλωμα Κρόνου περὶ μοίρας κα', τρίγωνον ἡμέρας μὲν Ἡλίου, νυκτὸς δὲ Διός, ἐπίκοινος Κρόνος· ἐναντίωμα Ἀφροδίτης. ἔχει δὲ δεκανοὺς γ'· καὶ τῷ μὲν πρώτῳ δεκανῷ παρανατέλλουσιν ἡ Ἀθηνᾶ καὶ ἡ οὐρὰ τοῦ Κήτους καὶ τὸ γ' τοῦ Δελτωτοῦ καὶ ὁ Κυνοκέφαλος ὁ τὰ λύχνα φέρων καὶ ἡ κεφαλὴ τοῦ Αἰλούρου τῆς δωδεκαώρου. τῷ δὲ δευτέρῳ δεκανῷ παρανατέλλουσιν ἡ Ἀνδρομέδα καὶ τὰ μέσα τοῦ Κήτους καὶ ἡ Γοργὼ καὶ τοῦ Περσέως ἡ ἅρπη καὶ τὸ ἥμισυ τοῦ Δελτωτοῦ καὶ τὸ μέσον τοῦ Αἰλούρου τῆς δωδεκαώρου. τῷ δὲ γ' δεκανῷ παρανατέλλουσιν ἡ Κασσιέπεια ἐπὶ θρόνου καθεζομένη καὶ Περσεὺς κατακέφαλα καὶ ἡ κεφαλὴ τοῦ Κήτους καὶ τὸ ὑπόλοιπον τοῦ Δελτωτοῦ καὶ ἡ οὐρὰ τοῦ Αἰλούρου τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Ἄρεως, ὁ δὲ β' Ἡλίου, ὁ δὲ γ' Ἀφροδίτης. ἐπανατέλλει δὲ τούτῳ λαμπρὸς ἀστὴρ ὁ ἐπὶ τοῦ ἐσχάτου Ποταμοῦ μοίρας γ' λεπτῶν ν', νότιος, μεγέθους α', κράσεως Διὸς καὶ Ἀφροδίτης. ἔχει δὲ ὅρια τῶν ε' πλανωμένων ἀπὸ μὲν μοίρας α' ἕως ς' Διός, ἀπὸ δὲ ζ' ἕως ιβ' Ἀφροδίτης, ἀπὸ δὲ ιγ' ἕως κ' Ἑρμοῦ, ἀπὸ δὲ κα' ἕως κε' Ἄρεως, ἀπὸ δὲ κς' ἕως λ' Κρόνου. εἰσὶ δὲ ὑποτεταγμένα κλίματα τῷ ζῳδίῳ· Περσίς· κατὰ <δὲ> Πτολεμαῖον Βρεττανία, Γαλατία, Γερμανία, Παλαιστίνη, Ἰδουμαία, Ἰουδαία. κυριεύει δὲ τοῦ σώματος κεφαλῆς καὶ προσώπου καὶ πάντων τῶν κατὰ τῆς κεφαλῆς γινομένων αἰτίων καὶ συμπτωμάτων, τουτέστιν αἰσθητηρίων, κεφαλαλγιῶν, ἐπισκιασμῶν, ἀποπληξίας, δυσηκοΐας, ἀμαυρώσεως, λέπρας, λειχήνων, μαδαρώσεως, φαλακρώσεως, ἀναισθησίας, τραυμάτων, καὶ ὅσα περὶ τὰς ἀκοὰς καὶ τοὺς ὀδόντας εἰώθασι γίνεσθαι. κυριεύει δὲ καὶ στοιχείων τοῦ α' καὶ τοῦ ν'.

Ἔστι δὲ πλάγιον καὶ φωνῆεν. ἀνατέλλει δὲ ἀπὸ μοίρας α' ἕως τρίτης ὅριον τοῦ ζῳδίου, ἀπὸ γ' ἕως ζ' κεφαλή, ἀπὸ δὲ η' ἕως ι' τράχηλος,

1 περὶ om. R. κύκλωμα VT. Vocabula κοίλωμα et ταπείνωμα (cf. infra saepissime) variant etiam apud Paul. Alexandr. l. c. in eodem capitulo, si editori fides est. μοίραγκα V. 2 ἐπικ. Κρ. om R; Κρόνου T. 3 δὲ om. VT. καὶ om. TV. ἡ om. R. 4 τριγώνου T, cf. *Sphaera*, p. 120. 6 περιανατέλλει T. 7 καὶ γοργόνη R. 10 κατὰ κεφαλῆς R. τὸ om. R. τῶ δελτωτῶ V, τὸ (*sic*) τριγώνου T. 11 αἰλώρου V. 13 λεπτὰ ν' TV] λεπτὰ λ' R. 14 μέγεθος T. ἔχων T. In R pro ἔχει usque ad Κρόνου (v. 17) haec leguntur ἔχει δεύτερα ε' (i. e. δὲ ὅρια ε') κατὰ Πτολεμαῖον καὶ κατὰ Αἰγυπτίους ε' καὶ μοίρας λαμπρὰς καὶ σκιερὰς· καὶ τὰς μὲν λαμπρὰς ὑπετάξαμεν τοῖς ἔμπροσθεν σὺν ταῖς τῶν ἀναφορῶν τῶν κλιμάτων. Atque revera hic ὁρίων ordo secundum Aegyptiorum systema, cf. Tetrab. I, 21, et Bouché-Leclercq, *L'Astrol. gr.*, p. 287. 15 πλανητῶν V. 16 δὲ ante ιγ' om. T. κ' T] κι V. κς' scripsi secundum Ptolemaeum, *Tetrab.*, I, 21 : κε' TV. 17 λα' T. εἰσὶ - ζῳδίῳ rubro T. Περσίς : cf. Hipparchus ap. Hephaest., ed. Engelbrecht, p. 47, 23, et *Sphaera*, p. 296. 17-18 κατὰ Πτολεμαῖον ante Βρεττανία R, om. TV; cf. Ptolem., *Tetrab.*, II, 3, p. 73. 18 Γερμ. RV cum Ptolem.] Ἀρμενία T. 18-19 Ἰουδαία Ἰδουμαία R. 19 καὶ om. R. πρόσωπον T. 20 τῶν om. T. τῆς om. T. κεφαλὴν T. αἰτιῶν V. 22 λειχὴν T, λιχὴν V. 23 παρὰ TR. 24 τὸ α' καὶ τὸ ν' T, τοῦ α' καὶ β R; om. V. Cf. supra p. 53, f. 83. 25-p. 195, 16 om. R. 26 ὅριον hic idem quod " ultima linea " apud Firmic. lib. VIII, cf. *Sphaera*, p. 405. Has nugas ex Nechepsone sumptas esse ex Firmico VIII, 3 discimus, cf. ibid., p. 395. γ' codd. : δ'? ἡ κεφαλή T. δὲ om. T, et infra saepius.

degrees 19, the hollow of Saturn around degree 21, the trigon by day of the Sun, by night of Jupiter, Saturn being common; the opposition of Venus. It has 3 decans: and with the first decan there rise together Athena and the tail of Cetus and the third part of Triangulum and the dog-headed figure carrying the lamps and the head of the Cat of the twelve-hour clock; with the second decan there rise together Andromeda and the middle parts of Cetus and the Gorgon and the harpe of Perseus and the half of Triangulum and the middle of the Cat of the twelve-hour clock. With the third decan there rise together Cassiopeia seated on her throne and Perseus head-downward and the head of Cetus and the remaining part of Triangulum and the tail of the Cat of the twelve-hour clock. And the 1st decan bears the face of Ares, the 2nd of the Sun, and the 3rd of Venus. There rises with it a bright star, the one at the end of the River, at 3 degrees 50 minutes, southern, of magnitude 1, of the mixture of Jupiter and Venus. It has the terms of the 5 planets from degree 1 to 6 of Jupiter, from 7 to 12 of Venus, from 13 to 20 of Mercury, from 21 to 25 of Ares, from 26 to 30 of Saturn.The following climates are assigned to the Zodiac sign: Persia; and according to Ptolemy, Britain, Galatia, Germany, Palestine, Idumaea, Judaea; and it governs the body's head and face and all the causes and symptoms arising in the head, that is, the sense organs, headaches, dimness of sight, apoplexy, hard hearing, dimness of vision, leprosy, lichens, loss of eyebrows, baldness, loss of sensation, wounds, and all such conditions as are wont to occur regarding the ears and teeth. It also governs the elements of the 1st and the 50th.

25 It is oblique and vowel-bearing. It rises from degree 1 to the third boundary of the Zodiac sign, from 3 to 7 is the head, from 8 to 10 is the neck,

1 περί om. R. κύκλωμα VT. The words κοίλωμα and ταπείνωμα (cf. below very frequently) vary also in Paul. Alexandr. 1. c. in the same chapter, if the editor is to be trusted. μοίραγκα V. 2 έπικ. Κρ. om R. Κρόνου T. 3 δὲ omn. VT. και om. TV. ή om. R. 4 τριγώνου T, cf. Sphaera, p. 120. 6 περιανατέλλει T. 7 και γοργόνη R. 10 κατά κεφαλῆς R. το om. R. τῶ δελτωτῶ V, τὸ (sic) τριγώνου T. 11 αἰλώρου V. 13 λεπτά ν' TV] λεπτὰ λ' R. 14 μέγεθος T. ἔχων T. In R pro έχει up to Κρόνου (l. 17) the following is read: έχει δεύτερα ε' (i.e. δὲ ὅρια ε') κατά Πτολεμαῖον καὶ κατὰ Αἰγυπτίους ε' καὶ μοίρας λαμπράς καὶ σκιεράς· καὶ τὰς μὲν λαμπράς ὑπετάξαμεν τοῖς ἔμπροσθεν σὺν ταῖς τῶν ἀναφορῶν τῶν κλιμάτων. And indeed here the order of the terms according to the Egyptian system, cf. Tetrab. I, 21, and Bouche-Leclercq, L'Astrol. gr., p. 287. 15 πλανητών V. 16 δὲ ante l' om. T. κ'T] κι V. κς' written according to Ptolemy, Tetrab., I, 21: κε TV. 17 λα' T. εἰσὶ - Ζωδίῳ in red T. Περσίς: cf. Hipparchus ap. Hephaest., ed. Engelbrecht, p. 47, 23, and Sphaera, p. 296. 17–18 κατά Πτολεμαίον before Βρεττανία R, om. TV; cf. Ptolem, Tetrab., II, 3, p. 73. 18 Γερμ. RV with Ptolem.] Αρμενία T. 18–19 Ιουδαία Ιδουμαία R. 19 και om. R.πρόσωπον T. 20 τῶν om. T. τῆς om. T. κεφαλήν T. αἰτιῶν l. 22 λειχήν T, λιχῆν V. 23 παρὰ TR. 24 τὸ α' καὶ τὸ αἰτιῶν l. 22 λειχήν T, λιχῆν V. ν' T, τοῦ a′ xal ß R; om. V. Cf. above p. 53, f. 83.

25–p. 195, 16 om. R. 26 δριον 25–p. 195, 16 om. R. 26 δριον here the same as "last line," in Firmic. lib. VIII, cf. Sphaera, p. 405. That these trifles were taken from Nechepso we learn from Firmicus VIII, 3, cf. ibid., p. 395. γ' codd.: δ' ? ή κεφαλή T. δέ om. T, and below frequently.

ἀπὸ δὲ ια' ἕως ιγ' στῆθος, ἀπὸ δὲ ιδ' ἕως ιη' ὀσφύς, ἀπὸ δὲ ιθ' ἕως κα' ἰσχία, ἀπὸ δὲ κβ' ἕως κδ' ὀπίσθια, ἀπὸ κε' ἕως κζ' οὐρά, ἀπὸ κη' ἕως λ' πόδες.

Ἀποτελεῖ δὲ ὡροσκοπῶν ἢ τὴν Σελήνην ἔχων ἐπίχροας, ἐπίρρινας, μελανοφθάλμους, ἀναφαλαντίας, σεμνούς, ἐνίσχνους, εὐφυεῖς, λεπτοσκελεῖς, εὐφώνους, μεγαλοψύχους. καὶ τοὺς μὲν ἐν τῷ α' δεκανῷ πρακτικούς, ἀρχοντικούς· καταλιπεῖν δὲ ἢ φεύξεσθαι τὴν πατρίδα καὶ πολλὴν διελθόντα γῆν καὶ θάλασσαν καὶ ἐπὶ ξένης θαυμασθέντα χρόνῳ ἀντιστρέψειν, καὶ πολλοὺς κακώσαντα· πατέρα δὲ οὐκ εὐθάνατον ἕξει ἢ καὶ τὰ πατρικὰ αὐτοῦ διαπεσεῖται· καὶ ἀδελφοὺς ἀποβαλεῖν· καὶ ὀλισθήσεσθαι τὰ κρύφια τοῦ σώματος. τοὺς δὲ ἐν τῷ β' δεκανῷ εὐπόρους μὲν ἔσεσθαι, συνεχῶς δὲ ἐν λύπαις καὶ ἀποβολαῖς καὶ παλιγκτήσεσιν. τοὺς δὲ ἐν τῷ γ' πολυμόχθους, μεταλαμβάνοντας κινδύνων ἢ δεσμῶν. μίσεσι δ' αὐτοὺς ἐᾶσαι τὴν ἰδίαν ἐν νεότητι καὶ ὀψὲ ἐπανελθεῖν καὶ χωρισθήσεσθαι πάλιν· κατὰ δὲ τὸ πλεῖστον ἀτεκνοῦσι.

Δεύτερον ζῴδιόν ἐστι Ταῦρος, θηλυκόν, νυκτερινόν, βόρειον, πλάγιον, ἡμίφωνον, στερεόν, ἐαρινόν, ἡμιτελές, τετράπουν, μελοκοπούμενον, ἄσπερμον, ἀμετάβλητον, χερσαῖον, κόσμου περιποιητικόν, ἀσελγές, ληκτικόν, γεῶδες, οἶκος Ἀφροδίτης, ὕψωμα Σελήνης περὶ μοίρας γ', ταπείνωμα οὐδενός, ἀνατέλλον ἐκ τῶν ὀπισθίων μερῶν, δῦνον ὀρθῶς, οὗ τὸ πλεῖον μέρος ἐν τῷ ἀφανεῖ κόσμῳ κεῖται, ἀποβλέπον εἰς τὸν νότον. ἔχει δὲ μοίρας λ' καὶ τὰ λοιπὰ καθὰ προείρηται ἐπὶ τοῦ Κριοῦ. τρίγωνον ἡμέρας μὲν Ἀφροδίτης, νυκτὸς δὲ Σελήνης, ἐπίκοινος Ἄρης· ἐναντίωμα Ἄρεως. ἔχει δεκανοὺς γ'· καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσιν Ὠρίων ξιφηφόρος καὶ τὸ ἥμισυ τῆς Πλειάδος καὶ ἥμισυ λειψάνου Νεκρᾶς Γυναικὸς καὶ ἡ κεφαλὴ τοῦ Κυνὸς τῆς δωδεκαώρου. Τῷ δὲ β' δεκανῷ παρανατέλλουσιν ὁ Κυνοκέφαλος κατέχων ἄγαλμα γυμνὸν καὶ τὸ Σκῆπτρον καὶ τὸ ἄλλο ἥμισυ τοῦ λειψάνου

π

1 δὲ om. T. 4 ὡροσκο ἡ T. ἐπὶ χροὰς ἐπὶ ῥίνας V ; ἐπίχρως pro ἐπίχροος et ἐπίρρις pro ἐπίρρινος hic secundum μελάγχρως, εὔρις usurpantur. 5 ἐνισχίους codd., corr. 7 δὲ om. T. ἢ T. 8 πατρίδαν T. ξένοις T. 8-9 θαυμασθέντας TV. κακώσαντο T, κακώσαιντο V. 10 ἢ T. 11 ὀλιγοσθήσεται T. 12 μὲν om. T. 13 πάλιν κτήσεσεσιν T, πάλι κτήσεσι V. τοὺς V] τοῦ T. 14 δ' αὖ του ἔᾶσι (*sic*) T, δ' αὐτοῦ ἔασι V. νεότιτα T. 15-16 καὶ ὀψὲ - ἀτεκν. om. T. 17 Τόπος θανάτου in marg. infer. T (man. 2). καὶ τῷ πρῶτον T. ὁ Ταῦρος T. 17-19 νυκτερινὸν - ἄσπερμον T et praeter finem V : στερεὸν ἐαρινὸν ἡμιτελὲς τετράπουν μελεοκοπούμενον κατωφερὲς ὀλιγόγονον R. 18 ἐβρινόν (*sic*) V, βορεινόν T. 18-19 μελεσκοπ. V. 19 ἄσπερμον T] κατωφερὲς ὀλιγόγωνον (*sic*) V (cetera ut in T). 20 ἀσελγαῖς T. λεκτικόν T. γεῶδες om. TV. 21 ταπείνωμα TV] κοίλωμα R. Cf. quae supra p. 195, 1 adnotavi. 21-23 ἀνατέλλον - νότον om. VR. 22 δύνονορθῶν T. 23 δὲ om. R. 23-24 καὶ τὰ λοιπὰ - Κρ. V] καὶ τὰ λεπτὰ - Κριοῦ T ; ἡ δὲ μοῖρα λεπτὰ ξ', τοῦ δὲ λεπτοῦ δεύτερα λεπτὰ ξ' R. 24-25 ἐπικ. Ἄρ. om. R. 25 ἐναντίωμα Ἄρεως om. TV. 26 ὁ Ὠρίων R. ξιφήρης V. 27 λείψανον vid. corr. ex λειψάνου V. 28 δὲ om. V.

from the 11th to the 13th is the chest, from the 14th to the 18th is the loin, from the 19th to the 21st the hips, from the 22nd to the 24th the hindquarters, from the 25th to the 27th the tail, from the 28th to the 30th the feet.

When rising at the horoscope or having the Moon, it produces people with a ruddy complexion, prominent noses, dark eyes, baldness at the temples, dignified, lean, gifted by nature, slender-legged, with fine voices, and magnanimous. Those in the 1st decan are active and commanding, but they will abandon or flee their homeland, and after traversing much land and sea and being admired in foreign lands, they will return in time, having brought harm to many; their father will not have an easy death, or their paternal inheritance will be lost; they will lose brothers; and the hidden parts of the body will slip. Those in the 2nd decan will be prosperous, but will be continually in grief, losses, and reversals. Those in the 3rd decan will be full of toil, encountering dangers or imprisonment. Hatreds will cause them to leave their homeland in youth and to return late and be separated again; for the most part they are childless.

The second sign is Taurus, feminine, nocturnal, northern, oblique, half-voiced, solid, vernal, semi-complete, four-footed, subject to dismemberment, without seed, unchangeable, terrestrial, world-preserving, licentious, kicking, earthy, the house of Aphrodite, the exaltation of the Moon at about the 3rd degree, the depression of none, rising from its hind parts, setting upright, the greater part of which lies in the invisible world, looking toward the south. It has 30 degrees and the rest as previously stated for Aries. The trigon: by day of Aphrodite, by night of the Moon, with Ares as the common participant; the opposition is that of Ares. It has 3 decans; and with the 1st decan rise Orion the sword-bearer and half of the Pleiades and half of the remains of the Dead Woman and the head of the Dog of the twelve-hour period. With the 2nd decan rise the Dog-headed one holding a naked statue and the Scepter and the other half of the remains

1 δὲ om. T. 4 προσκο ή T. ἐπὶ χροὰς ἐπὶ ρίνας V; ἐπίχρως pro ἐπίχροος et ἐπίρρις pro ἐπίρρινος hic secundum μελάγχρως, εὔρις usurpantur. 5 ἐνισχίους codd., corr. 7 δέ om. T1 ή T. 8 πατρίδαν T. ξένοις T. 8-9 θαυμασθέντας TV. κακώσαντο T, κακώσαιντο N. 10 * T. 11 ὀλιγοσθήσεται T. 12 μέν T. om. 13 πάλιν κτήσεσεσιν T. πάλι κτήσεσι N. τοὺς V] τοῦ T. 14 δ' αυ του ἔᾶσι (sic) T, δ᾽ αὐτοῦ ἔασι V. νεότιτα T. 15-16 καὶ ὀψὲ - ἀτεκν. om. T. 17 Τόπος θανάτου in marg. infer. T (man. 2). καὶ τώ πρῶτον T. ὁ Ταῦρος T. 17-19 νυκτερινόν - ἄσπερμον T et praeter finem V: στερεόν ἐαρινὸν ἡμιτελές τετράπουν μελεσκοπούμενον κατωφερές ὀλιγόγονον R. 18 ἐβρινόν (sic) V, βορεινόν T. 18-19 μελεσκοπ. Y. 19 ἄσπερμον T] κατωφερὲς ὀλιγόγωνον (sic) V (cetera ut in T). 20 ἀσελγαῖς T. λεκτικόν T. γεώδες om. TV. 21 ταπείνωμα TV] κοίλωμα R. Cf. quae supra p. 195, 1 adnotavi. 21-23 ἀνατέλλον - νότον om. VR. 22 δύνονορθῶν T. 23 δέ om. R. 23-24 καὶ τὰ λοιπά - Κρ. V] καὶ τὰ λεπτά - Κριοῦ T; ἡ δὲ μοῖρα λεπτά E', τοῦ δὲ λεπτοῦ δεύτερα λεπτά ξ' R. 24-25 ἐπικ. Αρ. om. R. 25 έναντίωμα Ἄρεως om. TV. 26 ὁ Ὠρίων R. ξιφήρης V. 27 λείψανον vid. corr. ex λειψάνου V. 28 de om. V.

τῆς Νεκρᾶς Γυναικὸς καὶ τὰ μέσα τοῦ Κυνὸς τῆς δωδεκαώρου. τῷ δὲ γ' δεκανῷ παρανατέλλουσι τὸ Ἱππικὸν καὶ ὁ Ἡνίοχος καὶ Ἅρμα καὶ Αἴξ βασταζομένη ὑπὸ τοῦ Ἡνιόχου τῇ ἀριστερᾷ χειρὶ καὶ τὰ ὀπίσθια τοῦ Κυνὸς τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Ἑρμοῦ, ὁ δὲ β' Σελήνης, ὁ δὲ γ' Κρόνου. παρανατέλλει δὲ τούτῳ ὁ λαμπρὸς ἀστὴρ τῆς Γοργοῦς μοίρας γ' λεπτῶν κ', βόρειος, μεγέθους β', κράσεως Διὸς καὶ Κρόνου. πάλιν παρανατέλλει τούτῳ ἡ Πλειὰς πᾶσα ἀπὸ μοίρας ς' ἕως η'· αὗται αἱ μοῖραι σινωτικαὶ περὶ τοὺς ὀφθαλμοὺς τυγχάνουσι. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ ἐπὶ τῶν Ὑάδων μοίρας ις' λεπτῶν κ', νότιος, μεγέθους α', κράσεως Ἄρεως καὶ Ἀφροδίτης. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ ἐν τῷ ἄκρῳ ποδὶ τοῦ Ὠρίωνος μοίρας κγ', νότιος, μεγέθους α', κράσεως Διὸς καὶ Κρόνου. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ ἐν τῷ ἡγουμένῳ ὤμῳ τοῦ Ὠρίωνος μοίρας κζ' λεπτῶν μ', νότιος, μεγέθους β', κράσεως Ἄρεως καὶ Ἑρμοῦ. πάλιν παρανατέλλει ὁ λαμπρὸς ἀστὴρ τῆς Αἰγός, ὃ καὶ ὀνομάζομεν <τὸν ἀστέρα αὐτόν>, μοίρας κη' λεπτῶν μ', βόρειος, μεγέθους α', κράσεως Διὸς καὶ Κρόνου. ἔχει δὲ ὅρια τῶν ε' πλανητῶν ἀπὸ μοίρας α' ἕως η' Ἀφροδίτης, ἀπὸ δὲ θ' ἕως ιδ' Ἑρμοῦ, ἀπὸ δὲ ιε' ἕως κβ' Διός, ἀπὸ κγ' ἕως κζ' Κρόνου, ἀπὸ δὲ κη' μέχρι λ' Ἄρεως. εἰσὶ δὲ ὑποτεταγμένα κλίματα ταῦτα· Βαβυλών· Παρθία, Μηδία, Περσίς, Κυκλάδες νῆσοι, Κύπρος, Μικρὰ Ἀσία. κυριεύει δὲ τοῦ σώματος τένοντος καὶ τραχήλου, καταπόσεως, κυρτώσεως, χοιράδων, πνιγμῶν καὶ μυκτήρων· σίνη καὶ πάθη ὀφθαλμῶν. κυριεύει δὲ στοιχείων β' καὶ ξ'.

Ἀνατέλλει δὲ ἀπὸ μοίρας α' ἕως γ' κεφαλή, ἀπὸ δ' ἕως ζ' κέρατα, ἀπὸ η' ἕως ι' τράχηλος, ἀπὸ ια' ἕως ιγ' στῆθος, ἀπὸ ιδ' ἕως ιη' ὀσφύς, ἀπὸ ιθ' ἕως κα' ἰσχία, ἀπὸ δὲ κβ' ἕως κδ' πόδες, ἀπὸ δὲ κε' ἕως κζ' οὐρά, ἀπὸ δὲ κη' ἕως λ' ὄνυχες.

Ἀποτελεῖ δὲ λειοτέρους τῇ χροιᾷ ἔσεσθαι, μεγαλοστόμους δὲ καὶ

1 δὲ om. T. 2 παρατέ$^{\lambda\lambda}$ T. ὁ om. T. ἡι ἴοχος (*sic*) T. ἅρμα] ἅρμα καὶ ὀπίσθια κυνὸς R. 3 τοῦ om. TV. 5 δὲ et ὁ om. TV. τούτων R. 6 γοργόνης R, γοργῶ TV. λεπτά codd. λεπτὰ η' μεγέθους βόρειος δευτέρας R. 7 πάλιν om. R. τούτῳ om. TV, δὲ τούτῳ R. 7-8 μοίρας ς' ἕως μοίρας η' R : μοιρῶν ς' ἕως ὃ η' T : μοιρ. ς' ἕως η' V. 8 καὶ περὶ TV. 9 ἀστὴρ om. R. 10 λεπτὰ V. κ' TV] η' R. α' post κράσεως R. 12 ἔστιν νότιος T, ἐστιν ὁ νότιος V. 13 ὁ om. TV. 14 λεπτῶν om. R. 15 ὁ λαμπρὸς om. T. ἀστὴρ om. R. αἰγὸς ὀνομαζόμενος R. ὃ V; ὃν T; ὃ praetuli (scil. Capellam ipsam stellam praeter sidus nominamus). 15-16 τὸν ἀστέρα αὐτὸν supplevi. 16 λεπτὰ (sic T) om. RV. 16-17 ♂ καὶ ☿ R. 17 ἔχει δε V] ἔχων T. 17-19 Pro ἔχει - Ἄρεως in R haec : ἔχει δὲ ὅρια καὶ μοίρας λαμπρὰς καὶ σκιερὰς καθὼς ὑποτάξομεν ἔμπροσθεν (ut supra p. 195, 14). 19 ἀπὸ κη' V. μέχρι T] ἕως V. εἰσι - ὑπ. TV : ὑποτεταγμένα δὲ τούτῳ R. 20 Βαβυλών : cf. *Sphaera*, p. 296; cetera ex Ptolemaeo, l. c. κοιλάδα T. κοιλάδες V. 21-22 καταπτώσεως TV. 22 πνιγμόν T. 22-23 σίνη καὶ πάθη ὀφθαλμῶν nempe σημαίνει vel ποιεῖ. 23 κυρ. - ξ' T : στοιχείων δὲ αξ' R : κυριεύει δὲ στοιχεῖα (cetera desunt) V. 24-p. 198, 7 om. R. 26 πόδας T. 26-27 δὲ bis om. T. 28 πλειοτέρους TV. χροᾶ (*sic*) T. δὲ om. T.

of the Dead Woman and the middle parts of the Dog of the twelve-hour period. With the 3rd decan there rise together the Cavalry and the Charioteer and the Chariot and the Axle carried by the Charioteer in his left hand, and the hind parts of the Dog of the twelve-hour period. The 1st decan bears the face of Hermes, 5 the 2nd that of the Moon, and the 3rd that of Saturn. Rising together with this decan is the bright star of the Gorgon, at degree 3, minute 20, northern, of magnitude 2, of the blend of Jupiter and Saturn. Again rising together with it is the whole Pleiades from degree 6 to degree 8; these degrees happen to be injurious with regard to the eyes. Again there rises together a bright star, the one upon the Hyades, at degree 16, 10 minute 20, southern, of magnitude 1, of the blend of Mars and Venus. Again there rises together a bright star, the one at the tip of the foot of Orion, at degree 23, southern, of magnitude 1, of the blend of Jupiter and Saturn. Again there rises together a bright star, the one at the leading shoulder of Orion, at degree 27, minute 40, southern, of magnitude 2, of the blend of Mars and Hermes. Again there 15 rises together the bright star of the Goat, which we also call "the star itself," at degree 28, minute 40, northern, of magnitude 1, of the blend of Jupiter and Saturn.It has the terms of the 5 planets from degree 1 to 8 of Venus, from 9 to 14 of Mercury, from 15 to 22 of Jupiter, from 23 to 27 of Saturn, from 28 to 30 of Mars. The following climates are assigned to it: 20 Babylon, Parthia, Media, Persia, the Cycladic islands, Cyprus, Asia Minor. It governs the tendons and neck of the body, swallowing, curvature, scrofulous swellings, choking, and the nostrils; injuries and afflictions of the eyes. It governs elements 2 and 5.

It rises from degree 1 to 3: the head; from 4 to 7: the horns; 25 from 8 to 10: the neck; from 11 to 13: the chest; from 14 to 18: the loins; from 19 to 21: the haunches; from 22 to 24: the feet; from 25 to 27: the tail; from 28 to 30: the hooves.

It produces those who will be smoother in complexion, loud-voiced, and

1 δὲ om. T. 2 παρατελλ T. ὁ om. T. ἡι ἴοχος (sic) T. ἅρμα] ἅρμα καὶ ὀπίσ σθια κυνός K. 3 τοῦ om. TV. 5 δὲ et ο om. TV. τούτων R. 6 γοργόνης R, γοργώ TV. λεπτά codd. λεπτά η' μεγέθους βόρειος δευτέρας R. 7 πάλιν om. R. τούτῳ om. TV, δὲ τούτῳ R. 7-8 μοίρας ς' ἕως μοίρας η' R : μοιρών ς' ἕως δ η' T : μοιρ. ς' ἕως η' V. 8 καὶ περὶ TV. 9 ἀστήρ om. R. 10 λεπτά V. K' TV] η' R. α' post κράσεως R. 12 ἔστιν νότιος T, ἐστιν ὁ νότιος Γ. 13 ὁ om. TV.
α' post κράσεως R. 12 ἔστιν νότιος T, ἐστιν ὁ νότιος Γ. 13 ὁ om. TV.
14 λεπτών om. R. 15 ὁ λαμπρός om. T. ἀστήρ om. R. αἰγὸς ὀνομαζόμενος R. 8 V; 8v T; 8 praetuli (scil. Capellam ipsam stellam praeter sidus nominamus). 15-16 τὸν ἀστέρα αὐτὸν supplevi. 16 λεπτά (sic T) om. RV. 16-17 σ' καὶ * R. 17 ἔχει δὲ ν] ἔχων T. 17-19 Pro ἔχει - Ἄρεως in R haec : ἔχει δὲ ὅρια καὶ μοίρας λαμπρὰς καὶ σκιερὰς καθώς ὑποτάξομεν ἔμπροσθεν (ut supra p. 195, 14). 19 ἀπὸ κη' V. μέχρι T] ἕως V. εἰσι - ὑπ. TV : ὑποτεταγμένα δὲ τούτῳ . 20 Βαβυ-λών : cf. Sphaera, p. 296; cetera ex Ptolemaeo, l. c. κοιλάδα T, κοιλάδες N. 21-22 καταπτώσεως TV. 22 πνιγμόν T. 22-23 σίνη καὶ πάθη ὀφθαλμῶν nempe σημαίνει vel ποιεῖ. 23 κυρ.- E' T: στοιχείων δέ αξ' R : κυριεύει δὲ στοιχεῖα (cetera desunt) V. 24-p. 198, 7 om. R. 26 πόδας T. 26-27 δὲ bis om. T. 28 πλειοτέρους TV. χροᾶ (sic) T. δὲ om. T.

μετωπίας καὶ ὀξύτριχας καὶ βαρυψύχους καὶ ἀπεστραμμένους τῶν οἰκείων. τούτων δὲ τοὺς μὲν ἐν τῷ α' δεκανῷ πολυκινδύνους, πολυδαπάνους, ἀτέκνους, σπαναδέλφους. τοὺς δὲ ἐν τῷ β' δεκανῷ ἀπαιδεύτους, ἐργοπόνους, μοχθηρούς, τὰ πατρικὰ ἀποβάλλοντας καὶ ἀδελφοὺς κτωμένους. τοὺς δὲ ἐν τῷ γ' δεκανῷ σεμνούς, εὐπρε- 5 πεῖς, εὐπόρους, ἐνδόξους, λαμπροβίους, ὕστερον δὲ ἐν φροντίδι καὶ τίσει γενομένους.

Τρίτον ζῳδιόν εἰσι Δίδυμοι, ἀρσενικόν, ἡμερινόν, φωνῆεν, πλάτιον, δίσωμον, ὀλιγόσπερμον, κόσμου κακοδαιμόνημα, νευρῶδες, ἀνθρωποειδές, ἀποβλέπον εἰς τὸν λίβα, οἶκος Ἑρμοῦ, ὕψωμα Ἀναβιβάζοντος 10 περὶ μοίρας ιε', ταπείνωμα Καταβιβάζοντος περὶ μοίρας ιε', ἐναντίωμα Διός, τρίγωνον ἡμέρας μὲν Κρόνου, νυκτὸς δὲ Ἑρμοῦ, ἐπίκοινος Ζεύς. ἔχει δὲ δεκανοὺς γ'. καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσιν Ἡνίοχος καὶ Ἅρμα καὶ Τροχὸς ὑποκάτω τοῦ Ἅρματος καὶ τὸ ἥμισυ τῶν ἐμπροσθίων τοῦ Κυνὸς καὶ ἡ κεφαλὴ τοῦ Ὄφεως τῆς δωδεκαώρου. τῷ δὲ β' δεκανῷ 15 παρανατέλλουσι Λύρα καὶ Ἡρακλῆς καὶ Ὄφις ἐπίδενδρος ὑπὸ τοῦ Ἡρακλέους διωκόμενος καὶ τὰ μέσα τοῦ Ὄφεως τῆς δωδεκαώρου. τῷ δὲ γ' δεκακῷ παρανατέλλουσιν Ἀπόλλων καὶ Λύρα καὶ Κύων καὶ Δελφὶς καὶ τὰ ἐμπρόσθια τῆς Μικρᾶς Ἄρκτου καὶ τὰ ὀπίσθια τοῦ Ὄφεως τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Διός· ὁ δὲ 20 β' Ἄρεως· ὁ δὲ γ' Ἡλίου. παρανατέλλει δὲ αὐτῷ λαμπρὸς ἀστὴρ ὁ μέσος τῶν τριῶν τῆς ζώνης τοῦ Ὠρίωνος μοίρας α', νότιος, μεγέθους β', κράσεως Διὸς καὶ Κρόνου. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ ἐπὶ τοῦ δεξιοῦ ὤμου τοῦ Ὠρίωνος, μοίρας ε' λεπτῶν μ', νότιος, μεγέθους α', κράσεως Ἄρεως καὶ Ἑρμοῦ. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ ἐπὶ 25 τοῦ δεξιοῦ ὤμου τοῦ Ἡνιόχου μοίρας ς' λεπτῶν λ', μεγέθους β', κράσεως Διὸς καὶ Κρόνου. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ τοῦ Κυνὸς μοίρας κα' λεπτῶν μ', μεγέθους α', κράσεως Διὸς καὶ Ἄρεως.

1 μετώπιας T. ἀπεστραμμένου T. 2 δὲ om. T. πολυκύνους TV. 3 δεκανῷ om. TV. 4 εὐπαιδεύτους V. 5 ἀδ. κτωμ. T.] ἀδεκτομένους V. 6-7 καίτισι TV. 8 Δεύτερον T; in marg. man. 2 bis: τόπος ξενιτείας. τρίτον ζῴδια V. εἰσιν om. R. οἱ Δίδ. T. 8-11 ἀρσενικόν - μοίρας ιε' T: ἀρρενικὸν ἐαρινὸν δίσωμον στειρῶδες Κόσμου κακοδαιμόνια ὀστῶδες νεβρῶδες ἀνουειδὲς (*sic*) λογικὸν ἀερῶδες οἶκος Ἑρμοῦ ὕψωμα οὐδενὸς κοίλωμα οὐδενὸς R; ἀρσεν. - δίσωμον V = T, deinde στειρῶδες κόσμου κακοδαιμόνημα ὀστ. νευρ. ἀνοειδὲς λογικὸν ἀερ. βόρειον οἶκος Ἑρμοῦ κτλ. V. 11-12 ἐναντίωμα Δίος om. TV. 12 νυκτερινὸν TV. ἐπίκ. Ζεύς om. R. ὁ Ζεύς T. 13 δὲ om. TV. περιανατέλλ. T (sic saepe). 13-14 καὶ ἅ. κ. τρ. om. R. 14 ὑποκάτου T. ῥύματος R. ἐμπροσθεν R (sic et ὄπισθεν fere ubique pro ἐμπροσθίων et ὀπισθίων). 16 ἡ λύρα TV. ἐπὶ δένδρον R. 16-17 τοῦ bis om. R. 18 ὁ Ἀπ. codd. δελφ V. 20 τοῦ Διός TV. δὲ ante β' om. T. 21 αὐτῷ om. T. 22 μέσον TV. τριῶν R] ζώνων (*sic*) T, τριῶν ζωνῶν V. μοίρα μοίρα (*sic*) μίαν T, μοίραν μίαν V, μοίρας α' ο R. 23 ἐπὶ] ἐν R. 24 τῷ δεξιῷ ὤμῳ codd. λεπτῶν om. V (ut saepius), λεπτῶν μ' om. R. 25-27 πάλιν - Κρόνου om. R. 27 ὁ om. RV. 28 λεπτῶν μ' om. R. μ' T] κ' V.

broad-foreheaded, sharp-haired, heavy-spirited, and estranged from their families. Of these, those in the 1st decan are full of danger, spendthrift, childless, and lacking siblings. Those in the 2nd decan are uneducated, hardworking, wretched, losing their paternal inheritance and acquiring siblings. Those in the 3rd decan are dignified, hand- 5 some, prosperous, distinguished, living brilliantly, but later falling into anxiety and retribution.

The third sign is Gemini, masculine, diurnal, vocal, oblique, bicorporeal, of little seed, the ill-fortune of the cosmos, sinewy, human- shaped, looking toward the southwest, house of Hermes, exaltation of the Ascending Node 10 around the 15th degree, depression of the Descending Node around the 15th degree, opposition of Zeus, trigon by day of Kronos, by night of Hermes, common Zeus. It has 3 decans. With the 1st decan rise co-ascendant the Charioteer and the Chariot and the Wheel beneath the Chariot and the front half of the Dog and the head of the Serpent of the twelve-hour clock. With the 2nd decan 15 rise co-ascendant the Lyre and Hercules and the Serpent in the tree pursued by Hera- cles and the middle parts of the Serpent of the twelve-hour clock, and with the 3rd decan rise co-ascendant Apollo and the Lyre and the Dog and the Dolphin and the front parts of the Little Bear and the hind parts of the Serpent of the twelve-hour clock. The 1st decan 20 bears the face of Zeus; the 2nd of Ares; the 3rd of the Sun. There rises co-ascendant with it a bright star, the middle of the three stars of the Belt of Orion, at degree 1, southern, of magnitude 2, of the temperament of Zeus and Kronos. Again there rises co-ascendant a bright star on the right shoulder of Orion, at degree 5, minutes 40, southern, of magnitude 1, of the temperament of Ares and Hermes.Again there rises co-ascendant a bright star on the 25 right shoulder of the Charioteer, at degree 6, minutes 30, of magnitude 2, of the temperament of Zeus and Kronos. Again there rises co-ascendant a bright star of the Dog, at degree 21, minutes 40, of magnitude 1, of the temperament of Zeus and Ares.

1 μετώπιας T. ἀπεστραμμένου T. 2 δέ om. T. πολυκύνους TV. 3 δεκανῷ om. TV. 4 εὐπαιδεύτους V. 5 ἀδ. κτωμ. T.] ἀδεκτομένους V. 6-7 καίτισι TV. 8 Δεύτερον T; in marg. man. 2 bis: τόπος ξενιτείας. τρίτον ζῴδια V. εἰσιν om. R. οἱ Δίδ. T. 8-11 ἀρσενικόν - μοίρας ιε' T: ἀρρενικὸν ἐαρινὸν δίσωμον στειρώδες Κόσμου κακοδαιμόνια ὀστώδες νεβρώδες ἀνουειδές (δίς) λογικόν αερώδες οἶκος Ερμού ὕψωμα οὐδενὸς κοίλωμα οὐδενὸς R; ἀρσεν. - δίσωμον V = T, deinde στειρώδες κόσμου κακοδαιμόνημα ὀστ. νευρ. ἀνοειδές λογικόν ἀερ. βόρειον οἶκος Ερμού κτλ. V. 11-12 ἐναντίωμα Δίος om. TV. 12 νυκτερινόν TV. ἐπίκ. Ζεύς om. R. ὁ Ζεύς T. 13 δέ om. TV. περιανατέλλ. T (sic saepe). 13-14 καὶ ἄ. κ.

ὁ Ζεύς T. 13 δέ om. TV. περιανατέλλ. T (sic saepe). 13-14 καὶ ἄ. κ.

13-14 καὶ ἄ. κ. τρ. om. R. 14 ὑποκάτου T. ῥύματος R. ἔμπροσθεν R (sic et ὄπισθεν fere ubi- que pro ἐμπροσθίων εἰ ὀπισθίων). 16 ἡ λύρα TV. ἐπὶ δένδρον R. 16-17 του bis om. R. δελφ V. 20 τοῦ Διός TV. δὲ ante β' om. T. 21 αὐτῷ 18 & Ap. codd. om. T.

22 μέσον TV. τριῶν R] ζώνων (sic) T, τριών ζωνών N. μοίρα μοίρα (sic) μίαν T, μοίραν μίαν V, μοίρας α' ο R. 23 ἐπὶ] ἐν R. 21 τῷ δεξιῷ ὡμψ codd. λεπτών om. V (ut saepius), λεπτών μ' om. H. 25-27 πάλιν - Κρόνου om. R. 27 8 om. RV. 28 λεπτών μ' om. R. μ' T] κ' V.

αὖθις παρανατέλλει ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου Διδύμου μοίρας κζ', μεγέθους β', κράσεως Διὸς καὶ Ἑρμοῦ. ἔχει δὲ ὅρια τῶν ε' πλανήτων· Ἑρμοῦ ς', Διὸς ς', Ἀφροδίτης ε', Ἄρεως ζ', Κρόνου ς'. εἰσὶ δὲ ὑποτεταγμένα κλίματα ταῦτα· Καππαδοκία, κατὰ δὲ Πτολεμαῖον
5 Ὑρκανία, Ἀρμενία, Ματτιανή, Κυρηναϊκή, Μαρμαρική, Αἰγύπτου ἡ κάτω χώρα. κυριεύει δὲ τοῦ σώματος ὤμων καὶ χειρῶν· στοιχείων γ' καὶ ο'.

Ἀνατέλλουσι δὲ ἀπὸ μοίρας α' ἕως β' κόμαι Ἀπόλλωνος, ἀπὸ γ' ἕως ε' κεφαλή, ἀπὸ ς' ἕως θ' τράχηλος, ἀπὸ ι' ἕως ιβ' ὦμοι, ἀπὸ ιγ' ἕως ιζ'
10 κοιλία, ἀπὸ ιη' ἕως κ' μηροί, ἀπὸ κα' ἕως κγ' μέσαι κνῆμαι, ἀπὸ κδ' ἕως κε' πόδες καὶ ἀπὸ κς' ἕως λ' ἔσχατα βόρεια, ὅτι παρὰ τὸν Καρκίνον εἰσίν.

Ἀποτελεῖ δὲ μελανόχρους, εὐγενείους, συνόφρυας, ἀναφαλαντίας, ταχεῖς ἐν τῷ περιπάτῳ, συναλλακτικούς, εὐπόρους. τούτων δὲ τοὺς
15 μὲν ἐν τῷ πρώτῳ δεκανῷ εὐδόξησιν καὶ διοίκησιν ὑπερεχομένων πραγμάτων. καὶ παραλήψεσθαι πατρῷα· ἔσεσθαι καὶ γυμναστικοὺς καὶ κακοπαθεῖς, κενὰ καὶ μάταια μοχθοῦντας, πολυπείρους, ἐπινοηματικούς. τοὺς δὲ ἐν τῷ β' πολυκινδύνους, μοιχικούς, ἐναντίους γονεῦσι, μισοπονήρους, νουνεχεῖς, ῥιψοκινδύνους, εὐπόρους. ἐν δὲ τῷ
20 γ' δεκανῷ νικητικούς, εὐδόξους καὶ τὴν πατρίδα κοσμοῦντας.

Τέταρτον ζῴδιόν ἐστι Καρκίνος· τροπικόν, θερινόν, ὀρθόν, ἄφωνον, θηλυκόν, νυκτερινόν, εὐμετάβολον, σκαπτικόν, λεπρῶδες, κατωφερές, ὑδατῶδες, ὡροσκόπος κόσμου, ἀγαθῶν δηλώσεων, ὀχλικόν, πολύγονον, ἀμφίβιον, οἶκος Σελήνης, ὕψωμα Διὸς περὶ μοίρας ιη', τάπεινωμα
25 Ἄρεως περὶ μοίρας κη', ἐναντίωμα Κρόνου, τρίγωνον ἡμέρας μὲν Ἀφροδίτης, νυκτὸς δὲ Ἄρεως, ἐπίκοινος ἡ Σελήνη. ἔχει δὲ δεκανοὺς τρεῖς. καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσι τὰ ὀπίσθια τῆς Μικρᾶς

1 αὖθις om. R, πάλιν V. ὁ om. R. 1-2 διδύμων μοίρας κc' (*sic*) ὁ [i. e. ο] μεγέθους κράσ. R. 2-3 ἔχει - Κρόνου ς' om. R. 3-4 ἔχει δὲ κλίμ. ὑποτετ. αὖτ. R. 4 ταῦτα om. TV. κατὰ δὲ Πτολεμαῖον (cf. l. c.). om. TV. 5 μαντία καρηνιαϊκή T, μαντεία καρηνιαϊκή V, μαντιανὴ κυριν. R. αἴγυπτος TV. 6 στοιχεῖα T. 6-7 γ' καὶ ο' T] γ' ο' R, τὸ V. 8-20 om. R. 8 κόμαι Ἀπόλλωνος scripsi : κομαίπαλοι T, κομαίπιλ^{οι} V. Dicit tamquam si una sit figura Geminorum. 9 θ' T] ε' errore V. 9-10 ιζ' - ἕως ante μέσαι in marg. suppl. V (κγ' om.). 10 μοιρὴ T. μέσαι om. T. 11 καὶ om. V. 12 εἰσὶν in ἐστὶν corr. V. 13 μελλάχρους T. ἀγενείους T. 15 εὖ δ' (*sic*) οἴκησιν T (κ. διοίκ. om.). μὲν post εὐδόξησιν repetiit V. 17 καὶ νὰ καὶ μάται ἀμοχθοῦντες T. 17-18 νοηματικούς T, ἐπινωματικούς V. 20 ἐνδόξους T. καὶ om. V. κοσμοῦντες T. 21 Τρίτον T. In marg. man. 2 : τόπος πράξεως. Τέταρτον (=τὸ τέτ.) V. ὁ Καρκ. T. ὀρθ. ἄφ. om. R. 22 νυκτερινόν om. R. σπαστικόν ci. Cumont coll. *Catal. Flor.*, p. 166, 19; sed σκαπτικὸν Καρκίνος etiam Anonymus apud Maxim., ed. Ludwich, p. 108, 14; contra σπαστικά, ibid., p. 109, 10 sunt Scorpius et Pisces. 22-23 λεπρ. - ὑδ. TV] λατρῶδες R. 23 ἀγαθὸν δηλωτικόν R. 24 ἀμφίσβιον T. Διὸς μοίρας ιε' R. ταπείν. TV] κοίλωμα R. 25 περὶ om. R. ἐναντ. Κρ. om. TV. 26 δὲ om. R. ἐπίκ. ἡ Σελ. om. R. ἡ om. V. Σελήνης V. δὲ om. TV. 27 μὲν om. R.

Again there rises alongside the star on the head of the leading Twin, degrees 27, magnitude 2, of the temperament of Jupiter and Mercury. It has the terms of the 5 planets: Mercury 6, Jupiter 4, Venus 5, Mars 7, Saturn 6. The following climes are assigned to it: Cappadocia, and according to Ptolemy Hyrcania, Armenia, Matiane, Cyrenaica, Marmarica, and the lower region of Egypt. It governs the body parts of the shoulders and hands; elements 3 and 70.

From degree 1 to 2 rise the locks of Apollo, from 3 to 5 the head, from 6 to 9 the neck, from 10 to 12 the shoulders, from 13 to 17 the belly, from 18 to 20 the thighs, from 21 to 23 the middle shins, from 24 to 25 the feet, and from 26 to 30 the extreme northern parts, because they are near Cancer.

It produces dark-complexioned, noble, with joined eyebrows, bald at the forehead, quick in gait, skilled in dealings, prosperous people. Of these, those in the first decan attain glory and administration of superior affairs, and shall inherit their father's estate; they shall also be athletic and hardworking, toiling at vain and fruitless labors, experienced, and resourceful. Those in the second decan are prone to many dangers, adulterous, hostile to their parents, hating wickedness, prudent, reckless, and prosperous. Those in the third decan are victorious, glorious, and adorn their homeland.

The fourth sign is Cancer, cardinal, summer, upright, mute, feminine, nocturnal, changeable, burrowing, leprous, downward-tending, watery, the horoscope of the world, of good significations, populace-related, prolific, amphibious, house of the Moon, exaltation of Jupiter around the 15th degree, depression 25 of Mars around the 28th degree, opposition of Saturn, trigon by day of Venus, by night of Mars, the Moon is common. It has three decans. And to the 1st decan the hind parts of the Lesser

1 αὖθις om. R, πάλιν V. ὁ om. R. 1-2 διδύμων μοίρας κα' (sic) ὁ [i. e. 0] μεγέθους κράσ. R. 2-3 ἔχει - Κρόνου ς' om. R. 3-4 ἔχει δὲ κλίμ. ὑποτετ. αὐτ. R. 4 ταῦτα om. TV. κατὰ δὲ Πτολεμαῖον (cf. 1. c.). om. TV. 5 μαντία καρηνιαϊκή T, μαντεία καρηνιαϊκή V, μαντιανή κυριν. R. αἴγυπτος TV. 6 στοιχεία T. 6-7 γ' καὶ ο' T] γ' ο' R, τό V. 8-20 om. R. 8 κόμαι Ἀπόλλωνος scripsi : κομαίπαλοι T, κομαίπιλοι V. Dicit tamquam si una sit figura Genuinorum. 9 θ' T] ε' errore V. 9-10 ιζ' - ἕως ante μέσαι in marg. suppl. V (κγ' om.). 10 μοιρή T. μέσαι om. T. 11 καὶ om. V. 12 εἰσὶν in ἐστὶν corr. V. 13 μελάχρους T. ἀγενείους T. 15 ἐν δ' (sic) οἴκησιν T (κ. διοίκ. om.). μὲν post εὐδόξησιν repetiit V. 17 καὶ νὰ καὶ μάται ἀμοχθοῦντες T. 17-18 νοηματικούς T, ἐπινωματικούς N. 20 ἐνδόξους T. καὶ om. V. κοσμοῦντες T. 21 Τρίτον T. In marg. man. 2 : τόπος πράξεως. T τέταρτον (=τὸ τέτ.) V. ὁ Καρκ. T. ὀρθ. ἄφ. om. R. 22 νυκτερινόν om. R. σπαστικόν ci. Cumont coll. Catal. Flor., p. 166, 19; sed σκαπτικόν Καρκίνος etiam Anonymus apud Maxim., ed. Ludwich, p. 108, 14; contra σπαστικά, ibid., p. 109, 10 sunt Scorpius et Pisces. 22-23 λεπρ. - ὑδ. TV] λατρώδες R. 23 ἀγαθὸν δηλωτικόν R. 24 ἀμφίσβιον T.Διὸς μοίρας ιε' R. ταπείν. TV] κοίλωμα R. 25 περί om. R.

R.

ἐναντ. Κρ. om. TV. 26 δέ om. R. ἐπίκ. ἡ Σελ. om. R. ἡ om. V. Σελήνης N. δὲ om. TV. 27 μέν om. R.

Ἄρκτοῦ καὶ Σάτυρος ψαύων τοῦ ῥοπάλου καὶ Μοῦσα λυρίζουσα καὶ μία τῶν Χαρίτων καὶ ἡ κεφαλὴ τοῦ Κανθάρου τῆς δωδεκαώρου. τῷ δὲ δευτέρῳ δεκανῷ παρανατέλλουσι τὸ ἥμισυ τῆς Φάτνης καὶ ὁ Ὄνος καὶ ἡ μέση τῶν Χαρίτων καὶ τὰ μέσα τοῦ Κανθάρου τῆς δωδεκαώρου. τῷ δὲ γ' δεκανῷ παρανατέλλουσιν ἡ τρίτη τῶν Χαρίτων καὶ ὁ ἄλλος Ὄνος καὶ τὸ ἄλλο ἥμισυ τῆς Φάτνης καὶ τὰ τέλη τοῦ Κανθάρου τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Ἀφροδίτης, ὁ δὲ β' Ἑρμοῦ, ὁ δὲ γ' Σελήνης. παρανατέλλει δὲ τούτῳ λαμπρὸς ἀστὴρ ὁ ἐπὶ τῆς κεφαλῆς τοῦ ἡγουμένου Διδύμου λεπτῶν κ', βόρειος, μεγέθους β', κράσεως Ἄρεως μόνου. ἔτι δὲ παρανατέλλει τὸ Νεφέλιον ἀπὸ μοίρας θ' ἕως μοίρας ιε'· αὗται αἱ μοῖραι σινωτικαὶ τυγχάνουσι περὶ τοὺς ὀφθαλμούς. ἔχει δὲ ὅρια τῶν ε' πλανητῶν· Ἄρεως ζ', Ἀφροδίτης ς', Ἑρμοῦ ς', Διὸς ζ', Κρόνου δ'. ὑποτεταγμένα δὲ κλίματα ταῦτα· Ἀρμενία, κατὰ δὲ Πτολεμαῖον Νουμιδία, Καρχηδών, Ἀφρική, Βιθυνία, Φρυγία, Κολχική. κυριεύει δὲ τοῦ σώματος στήθους καὶ στομάχου, μαζῶν, καρδίας, σπληνός, ἀποκρύφων τόπων, ἀμαυρώσεως διὰ τὸ Νεφέλιον, ἀλφῶν, λειχήνων, λεπρῶν, ἀποπληξίας καὶ ὕδρωπος, κυρτώσεως, φακῶν καὶ στοιχείων δ' καὶ π'.

Ἀνατέλλει δὲ ἀπὸ μοίρας α' ἕως τρίτης ἄκρα, ἀπὸ δὲ δ' ἕως ζ' κεφαλή, ἀπὸ δὲ η' ἕως ι' κοιλία, ἀπὸ δὲ ια' ἕως ιγ' πόδες, ἀπὸ ιδ' ἕως ιθ' ἔσχατα, ἀπὸ κ' ἕως κδ' ῥάχις, ἀπὸ κε' ἕως κζ' ἀριστερὰ ἡ πρὸς νότον χηλή, ἀπὸ κη' ἕως λ' δεξιὰ ἡ πρὸς λίβα.

Ἀποτελεῖ δὲ μελανοχρόους, μικροτραχήλους, εὐθώρακας, σκαμβοῦς ἢ λοξοφορουμένους ἐν τῷ περιπάτῳ, εὐσωμάτους, ἀλλοτρίων δαπανητάς. τούτων δὲ τοὺς μὲν περὶ τὸν πρῶτον δεκανὸν γεννωμένους εὐπορήσειν καὶ πολλοὺς εὐεργετήσειν καὶ μεγάλων φιλίας οἰκειώσεσθαι. τοὺς δὲ ἐπὶ τῷ β' δεκανῷ μικρολόγους, πολυαρρώστους, ἐπιτευκτικούς, ξενιτεύοντας, ταῖς ὁράσεσι βλαπτομένους, εὐτέχνους. ἐν δὲ τῷ γ' ἐπιπολὺ μὲν ὑποταγεῖς τινι καὶ κινδυνώδεις γιγνομένους,

2 ἡ om. T. 6 ἄλλον T. μέλη R. 7 ὁ β' T. 8 π. τῷ Καρκίνῳ R. 9 Διδ.] καρκίνου R. λεπτὰ κ' TV] μοίρας ο κ' (sive η'?) R. βόρειον TV. 10 ἔτι δὲ om. R. λαμπρὸς ἀστὴρ ante τὸ νεφέλ. falso irrepsit in TV. 11 μοίρας om. V. ὑπάρχουσι R. τοῖς ὀφθαλμοῖς TV. 12-13 ἔχει - δ' om. R. 13 δὲ om. T. ὑπ. - ταῦτα] ἔχει δὲ κλίμ. ὑποτ. αὐτῷ R. In marg. infer. folii 140ᵛ man. poster. haec fere signa a ligatoris cultro partim abscisa adnotavit : Η γη πθιμέρνερμθιε η Γενθιη, cryptographica opinor quae non intellego. Ἀρμενία : cf. *Sphaera*, p. 296. 13-14 κατὰ δὲ Πτολεμαῖον om. TV (cf. *Tetrab.*, l. c.). 14 Καρχηδονία R. 15 στῆθος καὶ στόμαχον (vel -ος) TV. μαζῶν om. TV. καρδίαν V. 16 διὰ TV] δὲ R. τὸν ἐφίλιον T. παθῶν ὁ ἀλφῶν R. 17 λέπρων R. ὕδροτος T. φακῶν om. T. 18 καὶ ante στοιχ. om. RV. στοιχεῖα T. δ' καὶ π' om. V. 19-p. 201, 3 om. R. 19 ἀπὸ δ' T. 20 ἀπὸ ια' V. 21-22 ἀπὸ κε' - λίβα om. T. 23 σκανμβούς (*sic*) T. 25 περὶ om. T. 25-26 γεννομένους ἔσεσθαι εὐπόρη TV. 26-27 οἰκειώσασθαι TV. 28 ἐπιτευτικούς T. εὐτεχνῶς V, εὐτεχν T. 29 ὑποταγῆ τινι V, ὑποταγὶ νὶ (*sic*) T. κινδύνῳ γιγνόμενα V.

Of the Bear and a Satyr touching the club and a Muse playing the lyre and one of the Graces and the head of the Scarab of the twelve-hour period. With the second decan there rise alongside half of the Manger and the Ass and the middle Grace and the middle parts of the Scarab of the twelve-hour period. With the third decan there rise alongside the third of the Graces and the other Ass 5 and the other half of the Manger and the end portions of the Scarab of the twelve-hour period. And the first decan bears the face of Venus, the second of Mercury, and the third of the Moon. There rises alongside it a bright star on the head of the leading Twin, of 20 minutes, northern, of magnitude 2, of the temperament of Mars alone. Furthermore the Nebula rises alongside from degree 9 to 10 degree 15; these degrees happen to be harmful with respect to the eyes. It has the terms of the 5 planets: of Mars 7, of Venus 5, of Mercury 6, of Jupiter 7, of Saturn 4. The following climates are subject to it: Armenia, and according to Ptolemy, Numidia, Carthage, Africa, Bithynia, Phrygia, Col-chis. It governs the body's chest and stomach, breasts, heart, 15 spleen, hidden parts, dimness of sight on account of the Nebula, white scaly patches, lichens, leprosies, apoplexy and dropsy, curvature, lentil-shaped spots and elements 4 and 80.

It rises from degree 1 to the third as a tip, from 4 to 7 as the head, from 8 to 10 as the belly, from 11 to 13 as the feet, from 14 to 19 as the extremities, 20 from 20 to 24 as the back, from 25 to 27 as the left claw toward the south, from 29 to 30 as the right one toward the southwest.

It produces people of dark complexion, with short necks, well-shaped chests, bow-legged or walking with a sideways gait, of good physique, spendthrifts of others' property. Of these, those born in the first decan will be prosperous and will benefit many and will cultivate the friendship of great men. Those in the second decan will be petty-minded, frequently ill, successful, travelling abroad, harmed in their actions, skilled in crafts. In the third decan, they will for the most part be subject to someone and become prone to danger,

2 ἡ om. T. 6 ἄλλον T. μέλη R. 7 ὁ β' T. 8 π. τῷ Καρκίνῳ R. 9 Διδ.] καρκί- νου R. λεπτὰ κ' TV] μοίρας ο κ' (sive n'?) R. βόρειον TV. 10 ἔτι δὲ om. R. λεπτὰ κ' TV] μοίρας ο κ' (sive n'?) R. βόρειον TV. 10 ἔτι δὲ om. R. λαμπρὸς ἀστὴρ ante τὸ νεφέλ. falso irrepsit in TV. 11 μοίρας om. V. ὑπάρ χουσι R. τοῖς ὀφθαλμοῖς TV. 12-13 ἔχει - δ' om. R. 13 δὲ om. T. ὑπ. - ταῦτα] ἔχει δὲ κλίμ. ὑποτ. αὐτῷ R. In the lower margin of folio 140, a later hand has noted these signs, partly cut away by the bookbinder's knife: Η γη πθιμέρνερμθιε η Γενθιη, which I take to be cryptographic and cannot interpret. Ἀρμενία: cf. Sphaera, p. 296. 13-14 κατὰ δὲ Πτολεμαῖον om. TV (cf. Tetrab., l. c.). 14 Καρχηδονία R. 15 στῆθος καὶ στόμα χον (vel -ος) TV. μαζών om. TV. καρδίαν V. 16 διὰ TV] δὲ R. τὸν ἐφίλιον T. παθῶν ὁ ἀλφών R. 17 λέπρων R. υδροτος T. φακών om. T. 18 και ante στοιχ. om. RV. στοιχεῖα T. δ' καὶ π' om. V. 19-p. 201, 3 omn. R. 15 ἀπὸ δ' T. 20 ἀπὸ ια' V. 21-22 ἀπὸ κε' - λίβα om. T. 23 σκανμβους (sic) T. 25 περί omn. T. 25-26 γεννομένους ἔσεσθαι εὐπόρη TV. 26-27 οἰκειώσασθαι TV. 28 ἐπιτευτι κούς T. εὐτεχνῶς V, εὐτεχν T. 29 ὑποταγή τινι V, ὑποταγί νί (sic) T. κινδύνῳ γιγνόμενα V.

σπαναδέλφους δὲ καὶ τῶν οἰκείων ἀπαλλοτριουμένους, φιλοθαλάσσους δὲ καὶ ῥιψοκινδύνους κέρδους ἕνεκα, εὐτέκνους δὲ καὶ σίνος ἔχοντας ἐπὶ τῷ σώματι.

Πέμπτον ζῴδιόν ἐστι Λέων· ἀρσενικόν, ἡμερινόν, φωνῆεν, ὀρθόν, στερεόν, βασιλικόν, ἀρχικόν, θερμόν, θερινόν, πυρῶδες, ὀργίλον, ἀμετάτρεπτον, θυμικόν, δυσυπότακτον, ἀνωφερές, πολιτικόν, δημόσιον, στειρῶδες, τετράπουν, μελοκοπούμενον, ἀσελγές, ἐπαναφορὰ κόσμου, μονοτόκον, ἡγεμονικόν, ἀποβλέπον εἰς τὸν ἀπηλιώτην οἶκος Ἡλίου, ὕψωμα καὶ ταπείνωμα οὐδενός, ἐναντίωμα Κρόνου, τρίγωνον ἡμέρας μὲν Ἡλίου, νυκτὸς δὲ Διός, ἐπίκοινος Κρόνος. ἔχει δεκανοὺς γ'· καὶ τῷ μὲν πρώτῳ δεκανῷ παρανατέλλουσιν ὁ Κυνοπρόσωπος τοξεύων καὶ τὸ ἥμισυ τοῦ Σκάφους καὶ ἡ κεφαλὴ τῆς Ὕδρας καὶ ἡ κεφαλὴ τοῦ Ὄνου τῆς δωδεκαώρου. τῷ δὲ β' δεκανῷ παρανατέλλουσι τὸ ἄλλο ἥμισυ τοῦ Σκάφους καὶ θεός τις ἔχων ἐκτεταμένας τὰς χεῖρας ἄνω καὶ ὁ νῶτος τῆς Ὕδρας καὶ Κρατὴρ καὶ Κύμβαλα καὶ οἱ Φρύγιοι Αὐλοὶ καὶ τὰ μέσα τοῦ Ὄνου τῆς δωδεκαώρου. τῷ δὲ γ' δεκανῷ παρανατέλλουσιν Ἡνίοχος τροχὸν βαστάζων καὶ Μειράκιον μικρὸν ἑπόμενον αὐτῷ καὶ τὰ μέσα τῆς Ὕδρας καὶ τὰ ὀπίσθια τοῦ Ὄνου τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Κρόνου, ὁ δὲ β' Διὸς καὶ ὁ γ' Ἄρεως. παρανατέλλει δὲ τούτῳ λαμπρὸς ἀστὴρ ὁ ἐπὶ τοῦ αὐχένος τῆς Ὕδρας μοίρας γ' λεπτῶν μ', νότιος, μεγέθους β', κράσεως Κρόνου καὶ Ἀφροδίτης. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ ἐπὶ τῆς καρδίας τοῦ Λέοντος, ὃς καλεῖται Βασιλικός, μοίρας ς' λεπτῶν ιβ', μεγέθους α', κράσεως Ἄρεως καὶ Διός. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ ἐπὶ τῆς οὐρᾶς αὐτοῦ μοίρας κη' λεπτῶν ιβ', μεγέθους α', κράσεως Κρόνου καὶ Ἀφροδίτης. ἔχει δὲ ὅρια τῶν ε' πλανητῶν· Διὸς ς', Ἀφροδίτης ε', Κρόνου ζ', Ἑρμοῦ ς', Ἄρεως ς'. ἔχει δὲ ὑποτεταγμένα κλίματα ταῦτα· Ἀσίαν· Ἰταλίαν, Γαλατίαν, Ἀπουλίαν, Φοινίκην, Χαλδαίαν, Ὀρχηνίαν. κυριεύει δὲ τοῦ σώματος νευρῶν, ὀστέων, ὀσφύος, καρδίας, ὁράσεως, ἀνδρείας· στοιχείων δὲ ε' καὶ ρ'.

1 ἀπαλλοτριωμένους TV. 2 εὐγένους T. δὲ σίνους T. 3 τῷ (lacuna) ματι V. 4 Τέταρτον T; in marg. man. 2 τόπος τοῦ ἀγαθοδαίμονος. ὁ Λέων T. ἡμερ. - ὀρθ. om. R. 5 θερινόν om. TV; sed cf. Maxim., p. 105, 20 et p. 106, 25. 7 μελλοκοπούμενον T, μελεοκοπούμενον V. 8 μον. - ἀπηλ. om. RV. 9 καὶ ὕψ. οὐδενός, κοίλωμα οὐδενός R. ἐναντ. Κρ. om. TV. 10 μὲν om. R. ἐπίκοινος Κρόν. om. R. 11 τουξεύων T. 12 τοῦ ὕδρου R (et infra). τῆς ὄνου T. 13 δὲ om. T. β' om. R. 14 τ. χ. ἄ. ἐκτετ. T. νότος codd. 16 ὁ ἡν. TV. 17 βαστάζων TV] ἱσάζων R. 19 φέρει ἄσω R. δὲ om. T. καὶ ὁ] ὁ δὲ R. 20 δὲ] καὶ R. 21 λεπτῶν om. RV. 22 τοῦ om. R. 23 Βασιλικός codd.: fort. scrib. Βασιλίσκος ut apud Ptolem. Gemin., Schol. Arat. (v. 147). λεπτῶν ιβ'] καὶ ιβ' R. κράσ. Ἄρ. om. T. 25 λεπτῶν om. RV. α' om. R. καὶ om. V, ♀ fere deletum. 26-27 ἔχει - ς' om. R. 26 ἔχων V. 27 ὑποτέτακται δὲ κλίματα R. δὲ καὶ T. ταῦτα om. RT. ἀσία etc. (nominativi) RT. Cf. de Ἀσία *Sphaera*, l. c., cett. ex Ptolem. 28 γαλάτιοι T, γαλάτιον V. χαλδία R. ὀρχησία R. 29 τοῦ om. R. νεφρῶν R. σφυός V. καρδίαν T. 30 τὸ δὲ στοιχεῖον ε' καὶ ρ' T, στοιχείων ε ρ R, ε' κ. ρ' om. V.

scarce in siblings and estranged from their relatives, fond of the sea and reckless for the sake of gain, blessed with good children but bearing a bodily defect.

The fifth sign is Leo: masculine, diurnal, vowel, upright, fixed, regal, commanding, hot, summery, fiery, irascible, immutable, spirited, difficult to subordinate, upward-tending, civic, public, barren, four-footed, subject to mutilation, wanton, the rising-back of the cosmos, single-bearing, authoritative, facing east, house of the Sun, exaltation and depression of none, opposition of Saturn, day trigon of the Sun, night trigon of Jupiter, Saturn in common. It has 3 decans, and with the first decan rise the Dog-faced one shooting a bow, and half of the Argo, and the head of the Hydra, and the head of the Donkey of the twelve-hour clock. With the second decan rise the other half of the Argo, and a certain god holding his hands stretched upward, and the back of the Hydra, and the Crater, and the Cymbals, and the Phrygian Pipes, and the middle parts of the Donkey of the twelve-hour clock. With the third decan rise the Charioteer carrying a wheel, and a small Youth following him, and the middle parts of the Hydra, and the hindquarters of the Donkey of the twelve-hour clock. And the first decan bears the face of Saturn, the second that of Jupiter, and the third that of Mars. There rises with it a bright star, the one on the neck of the Hydra, at 3 degrees 40 minutes, southern, of magnitude 2, of the blend of Saturn and Venus. Again there rises a bright star, the one on the heart of Leo, which is called the Royal Star, at 6 degrees 12 minutes, of magnitude 1, of the blend of Mars and Jupiter. Again there rises a bright star, the one on its tail, at 28 degrees 12 minutes, of magnitude 1, of the blend of Saturn and Venus. It has the terms of the 5 planets: of Jupiter 6, of Venus 5, of Saturn 3, of Mercury 6, of Mars 6. It has the following climates assigned to it: Asia, Italy, Galatia, Apulia, Phoenicia, Chaldaea, Orchenia. It governs the following parts of the body: sinews, bones, loins, heart, sight, courage; and the elements 5 and 100.

1 ἀπαλλοτριωμένους TV. 2 ευγένους T. δὲ σίνους T. 3 τῷ (lacuna) ματι V. 4 Τέταρτον T; in marg. man. 2 τόπος τοῦ ἀγαθοδαίμονος, ὁ Λέων T. ἡμερ. - ὀρθ. om. R.5 θερινόν om. TV ; but cf. Maxim., p. 105, 20 and p. 106, 25.7 μελλοκο-
5 θερινόν om. TV ; but cf. Maxim., p. 105, 20 and p. 106, 25.7 μελλοκο-πούμενον T, μελεοκοπούμενον V. 8 μον. - ἀπηλ. om. RV. 9 καὶ ὕψ. οὐδενός, κοίλωμα οὐδενός R. έναντ. Κρ. om. TV. 10 μέν om. R. ἐπίκοινος Κρόν. om. R. 11 τουleύων T. 12 τοῦ ὕδρου R (and below). τῆς ὄνου T. 13 δέ om. T. β' om. R. 14τ. χ. ἄ. ἐκτετ. T. νότος codd. 16 δ ήν. TV. 17 βαστάζων TV] ἰσάζων R.
19 φέρει ἀσω R. δε om. T. καὶ δ] ὁ δὲ R. 20 δὲ] καὶ R. 21 λεπτῶν om. RV. 22 του om. R. 23 Βασιλικός codd. : perhaps read Βασιλίσκος as in Ptolem. Gemin., Schol. Arat. (v. 147), λεπτών ιβ΄] καὶ ιβ' R. κράσ. "Αρ. om. T. 25 λεπτών om. RV. a' om. R. και om. V, 9 nearly deleted. 26-27 έχει - ς' om. R. 26 έχων V. 27 ὑποτέτακται δὲ κλίματα R. δὲ καὶ T. ταῦτα om. RT. ἀσία etc. (nominatives) RT. Cr. de Ασία Sphaera, 1. c., rest from Ptolem. 28 γαλάτιοι T, γαλάτιον V. χαλδία R. ὀρχησία R. 29 τοῦ om. R. νεφρών R. σφυός V. καρδίαν T. 30 τὸ δὲ στοι· χεῖον ε' καὶ ρ' T, στοιχείων ε ρ ι, ε κ. ρ' om. V.

Ἀνατέλλει δὲ ἀπὸ μοίρας α' ἕως γ' κεφαλή, ἀπὸ δ' ἕως ζ' τράχηλος, ἀπὸ η' ἕως ια' ῥάχις, ἀπὸ ιβ' ἕως ιδ' ὀσφύς, ἀπὸ ιε' ἕως ιθ' ἰσχία, ἀπὸ κ' ἕως κβ' οὐρά, ἀπὸ κγ' ἕως κε' ἀγκύλαι, ἀπὸ κς' ἕως κη' τὸ περὶ τὰς ἀγκύλας ἄκρον ἔξω νενευμένον τῆς οὐρᾶς μέρος, ἀπὸ κθ' ἕως λ' ὀπισθίων ποδῶν βάσεις καὶ ὄνυχες. 5

Ἀποτελεῖ δὲ λευκόχροας, ὑποπήρους, τοῖς δὲ ὄμμασιν εὐχαρόπους, μεγαλοστόμους, ἀραιόδοντας, εὐτραχήλους, κοντορίνους, εὐστέρνους, ἐγκοιλίους, κάτωθεν ἰσχνοτέρους καὶ λεπτοσκελεῖς, βαρυφώνους, σκληρούς, ἐντρόφους. τούτων δὲ τοὺς μὲν ἐν τῷ α' δεκανῷ φιλοκασιγνήτους, ὀρειβάτας, ἐπιμόχθους. κατὰ δὲ τὸν β' βασιλικούς, θρα- 10 σεῖς, γενναίους, ἀρχοντικούς, ὀλιγοχρονίους, πατρῷα ὁλοθρεύοντας. κατὰ δὲ τὸν γ' ῥυπαρούς, βλοσυρώδεις, ψυγιζομένους, εὐπόρους, ἡγεμονικούς, ἐκδημοτικούς, πολλοὺς μὲν εὐεργετοῦντας, πολλοὺς δὲ καὶ ἀδικοῦντας, ἀποβάλλοντας ἀδελφοὺς καὶ ἑαυτοὺς οὐκ εὖ θανατοῦντας.

Ἕκτον ζῴδιόν ἐστι Παρθένος σύνθετον, ὀρθόν, θηλυκόν, νυκτερι- 15 νόν, θερινόν, πτερωτόν, τριπρόσωπον, λογικόν, κατωφερές, φωνῆεν, γεῶδες, εὐμετάβολον, μυστικόν, ὑποτακτικόν, δίσωμον, ἀνθρωποειδές, στειρῶδες, ἀποβλέπον εἰς τὸν λίβα, ἀπόκλιμα κόσμου, οἶκος Ἑρμοῦ καὶ ὕψωμα Ἑρμοῦ περὶ μοίρας ιε', ταπείνωμα Ἀφροδίτης περὶ μοίρας κζ', ἐναντίωμα Διός, τρίγωνον ἡμέρας μὲν Ἀφροδίτης, νυκτὸς δὲ 20 Σελήνης, ἐπίκοινος ὁ Ἑρμῆς. ἔχει δεκανοὺς τρεῖς. καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσι θεά τις ἐπὶ θρόνου καθεζομένη καὶ τρέφουσα παιδίον, ἥν τινες λέγουσι τὴν ἐν ἀτρίῳ θεὰν Ἶσιν τρέφουσαν τὸν Ὧρον. παρανατέλλουσι δὲ καὶ Στάχυς καὶ τὰ μέσα τῆς Ὕδρας καὶ ἡ κεφαλὴ τοῦ Κόρακος καὶ ἡ κεφαλὴ τοῦ Λέοντος τῆς δωδεκαώρου. τῷ δὲ β' δεκανῷ 25 παρανατέλλουσι Μοῦσα λυρίζουσα καὶ τὰ μέσα τοῦ Κόρακος καὶ ἡ οὐρὰ τῆς Ὕδρας καὶ τὸ ἥμισυ τοῦ Βοώτου τοῦ ταυροκεφάλου καὶ τὸ ἥμισυ τοῦ Ἀρότρου καὶ τὰ μέσα τοῦ Λέοντος τῆς δωδεκαώρου. τῷ δὲ

1-14 om. R. 2 ιε' T] ιη' V. 3-4 παρὰ τ. ἀ. V, περιτανγκύλας (*sic*) T. 4 ἐξωνενευμένου TV; passivum inusitatum. μέλος T. 5 καὶ om. V. 6 λευκοχρόας V, λευκοχρόους T. ὑποπύρους V. εὐχαρόπτους T. 7 ἀρεόδοντας T. κοντορῖνος videtur i. q. κοντὸς et κόντουρος (v. Cangium s. v.) = brevis statura. 8 ἐγκοιλίους : « χαροποὺς ὀφθαλμοὺς ἐγκοίλους dicitur habere leo Aristot., *Phys.*, 809 *b*, 19 » Stephanus in Thesauro; cf. etiam Ps.-Aristot. Physiognom., p. 48, 19 Foerster. τ ζ' ζ 9-10 φιλοκασι T, φιλοκασηγ V. 10 τοῦ β' T. 11 πατρῴων TV. ὁλοθρεύοντας V. 12 τῆς γ' T. ψυγιζομένους (ψιγιζ. codd.) videtur idem quod ψυχιζομένους, algentes. 13 ἐκδηματικοῦς T. 14 ἀδελφοῦς καὶ ἑαυτοῦς οὐκεκθανατοῦς T, ἀδελφοὺς καὶ αὐτοὺς οὐκ ἐκ θανατοῦν V. 15 Πέμπτον T. In marg. man. 2 : τόπος τοῦ κακοδαιμονοῦντος. ἡ Παρθ. T. σύνθ. - νυκτερινόν TV] δίσωμον θηλυκὸν R. 16 τριπρ. om. T, at cf. Maximus, p. 108, 6, et *Sphaera*, p. 439, 1. φωνῆεν om. R. 17 Post εὐμ. R inserit διφυές. 17-18 δισ. - λίβα om. RV. 19 καὶ et Ἑρμοῦ π. μοίρ. ιε' om. R. ταπ.] κοίλωμα R. 19-20 π. μ. κζ' om. R. 20 ἐναντ. Διός om. TV. 21 ἐπίκ. ὁ Ἑ. om. R, ἐπίκοινος ♂ V; cf. Bouché-Leclercq, p. 204. 22 παίδων R. ἐν ἀτρῴα θεὰν εἰς ἣν τρέφουσα τῶν ὡρῶν TV. ἐν ἀτρίῳ : cf. *Sphaera*, p. 211 sq. 24 δὲ στάχυς R. τοῦ ὕδροῦ R. 25-28 τῷ - δωδ. om. R.

It rises from degree 1 to 3: the head; from 4 to 7: the neck; from 8 to 11: the spine; from 12 to 14: the loin; from 15 to 19: the haunches; from 20 to 22: the tail; from 23 to 25: the joints; from 26 to 28: the part around the joints, the outermost portion of the tail bent outward; from 29 to 30: the soles and claws of the hind feet.

It produces those of pale complexion, somewhat impaired, with attractive eyes, broad-mouthed, with sparse teeth, with fine necks, short-nosed, broad-chested, hollow-bellied, leaner in the lower parts and slender-legged, deep-voiced, tough, well-nourished. Among these, those in the 1st decan are fond of their siblings, mountain-roaming, laborious. Those in the 2nd decan are regal, bold, noble, authoritative, short-lived, destroyers of their patrimony. Those in the 3rd decan are squalid, fierce-looking, prone to chills, prosperous, leader-like, inclined to travel abroad, benefiting many but also wronging many, losing their brothers and meeting an ignoble death themselves. The sixth sign is Virgo: composite, upright, feminine, nocturnal, summer, winged, three-faced, rational, inclined downward, voiced, earthy, mutable, mystical, subordinate, bicorporeal, human-shaped, barren, facing toward the southwest, the declining house of the cosmos, the house of Mercury and the exaltation of Mercury around degree 15°, the depression of Venus around degree 27°, the opposition of Jupiter, the trigon by day of Venus, by night of the Moon, Mercury being common; it has three decans. To the 1st decan there co-rise a goddess seated on a throne and nursing a child, whom some identify as the goddess in Atriphis, nursing Horus.There co-rise also Spica, the middle parts of Hydra, the head of Corvus, and the head of Leo of the twelve-hour circle. To the 2nd decan there co-rise a Muse playing the lyre, the middle parts of Corvus, the tail of Hydra, half of the bull-headed Boötes, half of the Plough, and the middle parts of Leo of the twelve-hour circle. And to the

1-14 om. R. 2 ιε' T] ιη' V. 34 παρὰ τ. d. V, περιτανγκύλας (sic) T. 4 ἐξωνε-νευμένου TV ; passive form, unusual. μέλος T. 5 καὶ om. V. 6 λευκοχρόας V, λευκοχρόους T. υποπύρους V. εὐχαρόπτους T. 7 ἀρεόδοντας T. κοντορῖνος appears to be equivalent to κοντὸς εἰ κόντουρος (see Cangius 6. V.) = short stature. 8 ἐγκοι-λίους : "χαροποὺς ὀφθαλμοὺς ἐγκοίλους is said of the lion Aristot., Phys., 809 6, 19" Stephanus in Thesaurus; cf. also Ps.-Aristot. Physiognom., p. 48, 19 Foerster. 9-10 filokasi T, filokasi V. 10 of the second T. 11 patrῳon TV finishing C. 12 τῆς γ΄ T. ψυγιζομένους (ψιγιζ. codd.) appears to be the same as ψυχιζομένους, meaning those who are cold. 13 ἐκδηματικοῦς T. 14 ἀδελφοὺς καὶ ἑαυτοὺς οὐκεκθανατούς T, ἀδελφοὺς καὶ αὐτοὺς οὐκ ἐκ θανατοῦν V. 15 Πέμπτον T. In margin, hand 2: the place of ill fortune. ἡ Παρθ. T. σύνθ. - νυκτερινόν TV] δίσωμον θηλυκόν R. 16 xpiῆp. om. T, but cf. Maximus, p. 108, 6, and Sphaera, p. 439, 1. φωνήεν om. R. 17 After εὐμ. R inserts διφυές. 17-18 δισ. - λίβα om. RV. 19 και and Ἑρμοῦ π. μοίρ. ιε' om. R. ταπ.] κοίλωμα R. 19-20 π. μ. κζ' om. R. 20 έναντ. Διός om. TV. 21 ἐπίκ. ὁ Ἑ. om. R, ἐπίκοινος (V; cf. Bouche-Leclercq, p. 204. 22 παί-ἐν ἀτρώα θεάν εἰς ἣν τρέφουσα τῶν ὡρῶν TV. ἐν ἀτρίω: cf. Sphaera, 24 δὲ στάχυς R. τοῦ ὕδρου R. 25-28 τὼ - dwd. om. R.

Don K. p. 211 sq.

τρίτῳ δεκανῷ παρανατέλλει τὸ ἄλλο ἥμισυ τοῦ Βοώτου καὶ τὸ ἕτερον ἥμισυ τοῦ Ἀρότρου καὶ ἡ οὐρὰ τοῦ Κόρακος καὶ οἱ Στάχυες καὶ ἡ οὐρὰ τοῦ Λέοντος τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Ἡλίου, ὁ δὲ β' Ἀφροδίτης, ὁ δὲ γ' Ἑρμοῦ. ἡ δὲ Παρθένος οὐκ ἔχει λαμπροὺς ἀστέρας παρανατέλλοντας, λέγω δὴ τοῦ α' καὶ β' μεγέθους. παρανατέλλει δὲ μόνος ὁ ἐπ' ἄκρας τῆς νοτίας καὶ ἀριστερᾶς πτέρυγος μοίρας β' λεπτῶν κς' καὶ μεγέθους τρίτου, κράσεως Ἑρμοῦ καὶ Ἄρεως, βόρειος. καὶ πάλιν ἐν τῇ δεξιᾷ πτέρυγι ὁ καλούμενος Προτρυγητὴς μοίρας ιε' λεπτῶν λς', βόρειος, μεγέθους γ', κράσεως Κρόνου καὶ Ἑρμοῦ. ἔχει δὲ ὅρια τῶν ε' πλανητῶν· ἀπὸ μοίρας α' ἕως ζ' ὁ Ἑρμῆς, ἡ Ἀφροδίτη ι', ὁ Ζεὺς δ', ὁ Ἄρης ζ', ὁ Κρόνος β'. εἰσὶ δὲ καὶ ὑποτεταγμένα κλίματα ταῦτα· Ἑλλάς, Ἰωνία, Ἀχαία, Μεσοποταμία, Βαβυλωνία, Μέση Αἰθιοπία, Ἀσσυρία, Κρήτη. κυριεύει δὲ τοῦ σώματος κοιλίας καὶ τῶν ἐντὸς πάντων καὶ τῶν ἀποκρύφων· στοιχείων δὲ ζ' καὶ σ'.

Ἀνατέλλει δὲ ἀπὸ μοίρας α' ἕως γ' κεφαλή, ἀπὸ δὲ δ' ἕως ς' ῥίν, ἀπὸ ζ' ἕως ι' τράχηλος, ἀπὸ ια' ἕως ιγ' βραχίων, ἀπὸ ιδ' ἕως ιη' δάκτυλοι, ἀπὸ ιθ' ἕως κα' στάχυες, ἀπὸ κβ' ἕως κγ' κνῆμαι, ἀπὸ κδ' ἕως κζ' τὰ πρὸς βορρᾶν, αἱ δὲ λοιπαὶ πρὸς νότον.

Ἀποτελεῖ δὲ εὔχροας, εὐμήκεις, εὐειδεῖς, εὐσυναλλάκτους, ἱλαρούς, προσηνεῖς, διαβαλλομένους <πρὸς> παιδία καὶ τὰ πλεῖστα ὡς φιλόπαιδας. ἐπὶ μὲν τοῦ α' δεκανοῦ μακροβίους, ἐπιμόχθους, παρὰ μεγάλοις προκόπτοντας, πολλὰ δὲ βλαπτομένους διὰ φιλοκέρδειαν. ἐπὶ τοῦ β' σοφούς, κατωφερεῖς καὶ ἀποβάλλοντας ἐν νεότητι, εἰς δὲ γῆρας εὐτυχεστέρους, ἐπιτευκτικούς, εὐπαθεῖς εἰς ἀσθένειαν. ἐπὶ δὲ τοῦ γ' ταπεινοὺς τῷ βίῳ, ὑποταγὴν λαμβάνοντας καὶ πολλὰ παρὰ τὴν ἀξίαν ὑπομένοντας.

Ἕβδομον ζῴδιόν ἐστι Ζυγός, ἀρρενικόν, ἰσημερινόν, ὀρθόν, ἡμερινόν, φωνῆεν, τροπικόν, ἀνθρωποειδές, ἀνωφερές, δίκαιον, ἀερῶδες,

1 βάτου T (βοώτου recte V); βοώτου - τοῦ om. R. Forma βάτης cum usu Arabico consentit, de quo v. Ideler, *Sternnamen*, p. 46, et *Catal.*, V, 1, p. 163, 14 et 24. ἕτερον T] ἄλλο V. 2-3 οὐρὰ λέοντος R. 4 ὁ β' TV. ὁ γ' TV. 5 λέγω RV] ἀλλὰ T. 7 λεπτῶν om. V. κς' om. R. καὶ om. T; bis om. V. τρίτου om. R. 8 βόρειον TV. καὶ πάλιν ὁ ἐν τῷ δεξιῷ πτερυγίῳ καλούμενος προτυγητὴρ (*sic*) μοίρας ιε' λς' R. πάλιν ἐν τὴ δε ἃ (*sic*) T. 9 μοίρας κε' V, μοίρας κ' T. Κρόνου RV] Ἡλίου T. 10-11 ἔχει - β' om. R, planetarum nomina sine articulo V. 11-12 κλίμ. δὲ ὑποτεταγμένα τῇ παρθένῳ ταῦτα R. 12 ἐλασιωνία R. Cf. *Sphaera*, p. 296; Paulus Alexandr., c. 7. Cetera ex Ptolem., l. c. praeter Ἰωνία et Αἰθιοπία, cf. Hephaest., p. 55, 21. 12-13 Βαβυλωνία μέση καὶ Αἰθ. R, sed Μέση Αἰθιοπία coniungendum, cf. Ptolem., l. c., p. 74, 4, ed. 1553. 13 ἀπυρία R. 13-14 κυρ. - ἀποκρύφων = Additamenta Vettiana in *Catal.*, IV, 180, 17. καὶ τ. ἐ. π. bis scripsit V. 14 τόπων post ἀποκρ. add. R. δὲ om. TV. ζ' καὶ σ' om. V. 15-26 om. R. 16 ια' T] ιβ' V. 17 κγ' V] κς' T. 19 εὐμήκους T. εὐρειδεῖς V. 20 πρὸς addidi. παιδίους T. 21 δεκανοῦ bis V. 23κατωμερίς T, κατωμερεὶς V. 24 ἐπιτευτικούς T. δὲ om. T. 25 ταπεινοὶ V. ὑποταγῆς V, ὑποταγεῖς T. 27 Ἕκτον T. In marg. man. 2 τόπος ζωῆς. ὁ ζυγός T. 27-28 ἀρρ. - τροπ. TV (ἡμερ. om. T)] ἀρρενικὸν τροπικὸν ἰσημερινόν R.

In the third decan, the other half of Boötes rises together with the other half of Arotron, the tail of Corvus, the Ears of Grain, and the tail of Leo of the twelve-hour period. The first decan bears the face of the Sun, the second that of Venus, and the third that of Mercury. Virgo has no bright stars rising alongside it — I mean those of the first and second magnitude. Only the star at the tip of the southern and left wing rises alongside it, at 2 degrees 26 minutes, of third magnitude, of the mixture of Mercury and Mars, northern. And again in the right wing, the one called Vindemiatrix, at 15 degrees 36 minutes, northern, of third magnitude, of the mixture of Saturn and Mercury. It has the terms of the five planets: from degree 1 to 7 Mercury, Venus 10, Jupiter 4, Mars 7, Saturn 2. The following climates are also subordinate to it: Hellas, Ionia, Achaia, Mesopotamia, Babylonia, Middle Ethiopia, Assyria, Crete. It governs the body's abdomen and all the inner parts and the hidden elements, the 7th and 200th.

15 It rises from degree 1 to 3 as the head, from 4 to 6 as the nose, from 7 to 10 as the neck, from 11 to 13 as the arm, from 14 to 18 as the fingers, from 19 to 21 as the ears of grain, from 22 to 23 as the shins, from 24 to 27 as the northern parts, and the remaining degrees as the southern parts.

It produces those who are fair-complexioned, tall, handsome, easy to deal with, cheerful, 20 gentle, slandered ≺with regard to children and mostly regarded as child-lovers. In the first decan, long-lived, laborious, advancing among great men, but suffering much harm through love of gain. In the second, wise, prone to decline and experiencing losses in youth, but more fortunate in old age, successful, susceptible to illness. In the third 25 decan, humble in life, subject to submission and enduring much that is beneath their worth.

The seventh sign is Libra, masculine, equinoctial, upright, diurnal, vocal, tropical, human-shaped, ascending, just, airy,

1 βάτου T (βοώτου recte V); βοώτου - τοῦ om. R. The form βάτης agrees with Arabic usage, on which see Ideler, Sternnamen, p. 46, and Catal., V, 1, p. 163, 14 and 24. ἕτερον T] ἄλλο V. 2-3 οὐρά λέοντος R. 4 δ β' TV or TV. 5 λέγω RV] ἀλλὰ T. 7 λεπτών om. V. κς' om. R. καὶ om. T; bis om. V. τρίτου om. R. 8 βόρειον καὶ om. T; bis om. V. τρίτου om. R. 8 βόρειον TV. καὶ πάλιν ὁ, ἐν τῷ δεξιῷ πτερυγίῳ καλούμενος προτυγητήρ (sic) μοίρας ιε λε R. πάλιν ἐν τὴ δε & (sic) T. 9 μοίρας κε' V, μοίρας κ' T. Κρόνου RV] Ηλίου T. 10-11 έχει - β' om. R, planetarum nomina sine articulo V. 11-12 κλίμ. δὲ ὑποτεταγμένα τῇ παρθένῳ ταῦτα R. 12 ελασιωνία R. Cf. Sphaera, p. 296; Paulus Alexandr., c. 7. The rest from Ptolem., l. c. except Ιωνία and Αιθιοπία, cf. Hephaest., p. 55, 21. 12-13 Βαβυλωνία μέση καὶ Αἰθ. R, but Μέση Αιθιοπία should be taken together, 12-13 Βαβυλωνία μέση καὶ Αἰθ. R, but Μέση Αιθιοπία should be taken together, cf. Ptolem., l. c., p. 74, 4, ed. 1553. 13 ἀπυρία R. 13-14 κυρ. - ἀποκρύφων = Addi tamenta Vettiana in Catal., IV, 180, 17. καὶ τ. έ. π. bis scripsit V. 14 τόπων post ἀποκρ. add. R. δέ om. TV. ζ' καὶ σ' om. V. 15-26 om. R. 16 ια' T] ιβ' V. 17 κγ' ν] κς' T. 19 εὐμήκους T. εὐρειδεῖς V. 20 προς addidi.παιδίους T. 23 κατωμερίς T, 21 decan bis V.n25 κατωμερείς V. 24 ἐπιτευτικούς T. δέ om. T. humble V. subordinating V, subordinating T. 27 Ekton T. In marg. man. 2 place life. Libra T. 27-28 pp. - mod. TV (daily om. T)] masculine tense nEcuador R.

εὐμετάβολον, μετοπωρινόν, ὑπόγειον κόσμου, δημόσιον, πολιτικόν, αὐξομειωτικόν· οἶκος Ἀφροδίτης, ὕψωμα Κρόνου περὶ μοίρας κα', ταπείνωμα Ἡλίου περὶ μοίρας ιθ', ἐναντίωμα Ἄρεως, τρίγωνον ἡμέρας μὲν Κρόνου, νυκτὸς δὲ Ἑρμοῦ, ἐπίκοινος ὁ Ζεύς. ἔχει δὲ δεκανοὺς τρεῖς· καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσιν ὁ Ἅιδης καὶ Μοῦσα λυρίζουσα καὶ ὁ Πορθμεὺς καὶ μέρος τῆς Ἀχερουσίας λίμνης καὶ μέρος τοῦ Σκάφους καὶ ἡ κεφαλὴ τοῦ Τράγου τῆς δωδεκαώρου. τῷ δὲ β' δεκανῷ παρανατέλλουσιν Ἡνίοχος καὶ Μειράκιον καὶ τὰ ἐμπρόσθια τοῦ Κενταύρου καὶ τὰ μέσα τοῦ Σκάφους καὶ τῆς Ἀχερουσίας λίμνης καὶ Κρήνη καὶ Ἀγορὰ καὶ τὰ μέσα τοῦ Τράγου τῆς δωδεκαώρου. τῷ δὲ γ' δεκανῷ παρανατέλλουσι τὰ ὀπίσθια τοῦ Κενταύρου καὶ τὰ τέλη τοῦ Σκάφους καὶ τῆς Ἀχερουσίας λίμνης καὶ Ἀριάδνη ἀνακειμένη ἔχουσα τὴν εὐώνυμον χεῖρα ἐπὶ τῆς κεφαλῆς καὶ ὁ Στέφανος τῆς Ἀριάδνης καὶ ἐν οὐρανῷ κεφαλαὶ δύο <καὶ> οἱ λεγόμενοι Βαλλισταὶ καὶ Ἄδωνις, ὃν καλοῦσιν Οὐρανόν, καὶ τὰ τέλη τοῦ Τράγου τῆς δωδεκαώρου. συνήν-τηκε δὲ Ζυγὸς ἀπὸ τῶν τοῦ Σκορπίου χηλῶν, ἔχει δὲ καὶ δισώμου δύναμιν διὰ τὰς πλάστιγγας. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Σελήνης, ὁ δὲ β' Κρόνου, ὁ δὲ γ' Διός. παρανατέλλει δὲ τούτῳ λαμπρὸς ἀστὴρ ὁ ἐπὶ τοῦ Στάχυος λεπτῶν κ', βόρειος, μεγέθους α', κράσεως Ἀφροδίτης καὶ Ἑρμοῦ. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ἐπὶ τοῦ Βοώτου ὁ καὶ Ἀρκτοῦρος, μοίρας ε' λεπτῶν μ', βόρειος, μεγέθους α', κράσεως Ἄρεως καὶ Διός. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ ἐπὶ τοῦ βορείου Στεφάνου μοίρας ιε' λεπτῶν κ', βόρειος, μεγέθους β', κρά-σεως Ἀφροδίτης καὶ Ἑρμοῦ. πάλιν παρανατέλλει ὁ ἐπὶ τῆς χηλῆς τοῦ Σκορπίου λαμπρὸς ἀστὴρ μοίρας κε' λεπτῶν ν', βόρειος, μεγέθους β', κράσεως Διὸς καὶ Ἑρμοῦ. ἔχει δὲ ὅρια τῶν ε' πλανητῶν· Κρόνου ς', Ἑρμοῦ η', Διὸς ζ', Ἀφροδίτης ζ', Ἄρεως β'. εἰσὶ δὲ ὑποτεταγμένα κλίματα ταῦτα· Λιβύη, Κυρήνη, Βακτριανή, Κασπία, Σηρική, Θηβαΐς, Σακίς, Τρωγλοδυτική. κυριεύει δὲ τοῦ σώματος ἰσχίων γλουτῶν βου-

1-2 δημόσ. - Ἀφροδ. om. R. 2 ante οἶκος T inserit ἀσελγές καὶ πολύγονον, cf. infra p. 205, 1. περὶ om. R. 2 κ' R. 3 ταπ. TV] κοίλωμα R. 3 περὶ om. R. ἐναντ. Ἄρ. om. TV. 4 ἐπίκ. ὁ Ζ. om. R. ὁ om. V. δὲ om. TV. 5 ὁ Ἅιδης RV] ἡνίοχος T falso. 6 ὁ πορόμης T, ὀπορόμης V. 7 ἡ om. TV. τοῦ om. T. τῆς] τοῦ T. 8 ἔμπροσθεν R. 10 κρήνη R] κοινὴ T, κοινή V. 12 ἡ Ἀριάδνη R. 14 ἐν οὐρανῷ, cf. *Sphaera*, p. 253. κεφαλή β' V. καὶ addidi. βαλισταί V (ut olim conieceram *Sphaera*, p. 252), βαλανισταί T, βασιλίς τε R (cf. *Sphaera*, p. 251 sq., 259). 15 τῆς ιβ' ὥρας V. συνήντηκεν ὁ Ζυγός videtur = evenit, ortus est ex Scorpii chelis. 16 ληχῶν R. 17 δύναμιν καὶ τὰς πλάστιγνας (*sic*) R. 18 δὲ bis om. TV. τοῦτο R. 19 λεπτὰ η T. μοίρας ο η' (vel κ') R. 20-22 πάλιν - Διὸς om. R. 21 λεπτῶν om. V. 23 βορείου τοῦ στεφ. TV. λεπτῶν (λεπτὰ T) om. VR. 24 πάλιν om. R. χηλ° T. 25 λεπτῶν (λεπτὰ T) om. RV. 26-27 ἔχει - β' om. R. 26 τὰ ὅρια T. 27 εἰσὶ scripsi propter nominativos] ἔχει TV. 27-28 κλίματα ὑποτεταγμένα ζυγῷ ταῦτα R. 28 λιβύη : cf. *Sphaera*, p. 297 (ex Paulo Alex.). μακτριάνη TV. Κασπία TV] καὶ πία R. συρική R. 29 σάκαι R. Σακίς hic vix recte ; Ὄασις, Ptolem., l. c. 31, cf. *Catal.*, IV, p. 181, 4. σχιῶν TV, γλουτῶν TV] οὐτῶν R.

changeable, autumnal, subterranean of the cosmos, public, civic, waxing and waning; house of Venus, exaltation of Saturn at about the 21st degree, fall of the Sun at about the 19th degree, detriment of Mars, diurnal triplicity of Saturn, nocturnal of Mercury, Jupiter common to both. It has three decans; and in the 1st decan there rise together Hades and a Muse 5 playing the lyre and the Ferryman and a part of Lake Acherusia and a part of the Ship and the head of the Goat of the twelve-hour period. In the 2nd decan there rise together the Charioteer and Merak and the front parts of Centaurus and the middle parts of the Ship and of Lake Acherusia and the Spring and the Marketplace and the middle parts of the Goat of the twelve-hour period. In the 10 3rd decan there rise together the hind parts of Centaurus and the ends of the Ship and of Lake Acherusia and Ariadne reclining, holding her left hand upon her head, and the Crown of Ariadne and in the sky two heads and the so-called Ballistai and Adonis, whom they call Ouranos (Uranus), and the ends of the Goat of the twelve-hour period. Libra was formed 15 from the claws of Scorpius, and it also has the power of a double-bodied sign on account of the balance pans. And the 1st decan bears the face of the Moon, the 2nd of Saturn, and the 3rd of Jupiter.Rising alongside this sign is a bright star upon Spica, 20 minutes, northern, of the 1st magnitude, of the nature of Venus and Mercury. Again there rises a bright star upon Boötes, also called Arcturus, 5 degrees 40 minutes, northern, of the 1st magnitude, of the nature of Mars and Jupiter. Again there rises a bright star upon the Northern Crown, 15 degrees 20 minutes, northern, of the 2nd magnitude, of the nature of Venus and Mercury. Again there rises the bright star upon the claw of Scorpius, 25 degrees 50 minutes, northern, of the 2nd magnitude, 25 of the nature of Jupiter and Mercury. It has the bounds of the 5 planets: Saturn 4, Mercury 8, Jupiter 7, Venus 7, Mars 2. The following climates are subject to it: Libya, Cyrene, Bactriana, Caspia, Serica, Thebaid, Sakis, Troglodytica. It rules over the body's hips, buttocks, bou-

1-2 public. - Aphrod. om. R. 2 before οἶκος T inserts ἀσελγές καὶ πολύγονον, cf. infra p. 205, 1. περί om. R. 2 K' R. 3 ταπ. TV] κοίλωμα R. 3 περί om. R. ἐναντ. Ἀρ. om. TV. 4 ἐπίκ. ὁ Z. om. R. om. V. δὲ om. TV. 5 & Αἰδης RV] om. V. δὲ om. TV. 5 & Αιδης RV] ἡνίοχος T erroneously. 6 ὁ πορόμης T, σπορόμης V. 7 ἡ om. TV. τοῦ om. T. τῆς] τοῦ T. 8 ἔμπροσθεν R. 10 κρήνη R] κοινή T, κοινή V. 12 ἡ Ἀριάδνη R. 14 ἐν οὐρανῷ, cf. Sphaera, p. 253. κεφαλή β' V. καὶ addidi. βαλισταί V (as I once conjectured Sphaera, p. 252), βαλανισταί T, βασιλίς τε R (cf. Sphaera, p. 251 sq., 259). 15 τῆς ιβ' ὥρας V. συνήντηκεν ὁ Ζυγός seems to mean: it came into being, arose from Scorpio's claws. 16 ληχών K. 17 δύναμιν καὶ τὰς πλάστιγγας (sic) R. 18 δὲ bis om. TV. τοῦτο R. 19 λεπτά η T. μοίρας ο η' (vel κ') R. 20-22 πάλιν - Διός om. R. 21 λεπτών om. V. 23 βορείου τοῦ στεφ. TV. λεπτών (λεπτά T) om. VR. 24 πάλιν om. R. χηλο T. 25 λεπτών (λεπτά T) om. RV. 26-27 ἔχει - β' om. R. 26 τὰ ὅρια T. 27 εἰσὶ scripsi on account of the nominatives] ἔχει TV. 27-28 κλίματα ὑποτεταγμένα ζυγῷ ταῦτα R. 28 λιβύη: cf. Sphaera, p. 297 (from Paulo Alex.). μακε-τριάνη TV. Κασπία TV] καὶ πία R. συρική R. 29 σάκαι R. Σακίς here hardly correctly; Oasis, Ptolem., l. c. 31, cf. Catal., IV, p. 181, 4. σχιών TV, γλουτών TV] οὐτῶν R.

βώνων, κόλου, ὀπισθίων μερῶν, κύστεως. ἔστι δὲ καὶ ἀσελγὲς καὶ πολύγονον κατὰ τὸν Τράγον. τὰ δὲ στοιχεῖα η' καὶ τ'.

Ἀνατέλλουσι δὲ ἀπὸ μοίρας α' ἕως δ' αἱ ἀρχαὶ τούτου, ἀπὸ ε' ἕως ς' αὐτὴ ἡ ὀπή ἔνθα [ἡ ὀπὴ] καὶ ὁ τόνος, ἀπὸ ζ' ἕως ια' τὰ πρὸς τῇ κεφαλῇ, ἀπὸ ιβ' ἕως ιγ' αὐτὴ ἡ κεφαλή, ἀπὸ ιδ' ἕως ιζ' τράχηλος, στῆθος καὶ κοιλία, ἀπὸ ιη' ἕως κ' ἧτρον, ἀπὸ κα' ἕως κβ' μηροί, ἀπὸ κγ' ἕως κδ' ὦμοι, ἀπὸ κε' ἕως κζ' πόδες, αἱ δὲ λοιπαὶ τὰ πρὸς νότον.

Ἀποτελεῖ δὲ εὐκράτους, μελανοφθάλμους, εὔτριχας, εὐφόρους, δικαίους. τούτων δὲ τοὺς μὲν ἐν τῷ α' δεκανῷ ἐναρέτους, ἀνδρείους, φιλοφίλους, πολυπλανήτους. ἐπὶ δὲ τοῦ β' εὐφυεῖς, σοφούς, ἡγεμονικούς, εὐδόξους, φιλογυναίους, ἐκδημητάς, δικαίους, πολυγνώστους, σπαναδέλφους. ἐπὶ δὲ τοῦ γ' εὐφυεῖς, δαπανητὰς δὲ καὶ εὐμεταβόλους, οὐκ ἀπονήρους.

Ὄγδοον ζῴδιόν ἐστι Σκορπίος, θηλυκόν, νυκτερινόν, ὀρθόν, στερεόν, μετοπωρινόν, ἄφωνον, ὑδατῶδες, πολύσπορον, φθοροποιόν, κατωφερές, κυρτῶδες, λεπρῶδες, ἀλφῶδες, ἀμετάβλητον, ὀργίλον, πικρόν, δόλιον, πλαστικόν, κόσμου ἀγαθὴ τύχη, οἶκος Ἄρεως, ὕψωμα οὐδενός, ταπείνωμα Σελήνης περὶ μοίρας γ', ἐναντίωμα Ἀφροδίτης, τρίγωνον ἡμέρας μὲν Ἀφροδίτης, νυκτὸς δὲ Ἄρεως, ἐπίκοινος ἡ Σελήνη. ἔχει δεκανοὺς τρεῖς. καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσιν Ὑγεία καὶ τὰ ὀπίσθια τοῦ Κενταύρου καὶ τὰ ἐμπρόσθια τοῦ Ταύρου τῆς δωδεκαώρου. τῷ δὲ δευτέρῳ δεκανῷ παρανατέλλουσιν Ἀσκληπιὸς καὶ τὰ μέσα τοῦ Κενταύρου <καὶ τὰ μέσα τοῦ Ταύρου> τῆς δωδεκαώρου. τῷ δὲ γ' δεκανῷ παρανατέλλουσι τὰ ἐμπρόσθια τοῦ Κενταύρου βαστάζοντος λαγωὸν καὶ τὰ ἐμπρόσθια τοῦ Κυνὸς καὶ ὁ Ὀφιοῦχος καὶ τὰ ὀπίσθια τοῦ Ταύρου τῆς δωδεκαώρου. καὶ ὁ μὲν πρῶτος δεκανὸς φέρει πρόσωπον Ἄρεως, ὁ δὲ β' Ἡλίου, ὁ δὲ γ' Ἀφροδίτης. παρανατέλλει δὲ αὐτῷ λαμπρὸς ἀστὴρ ὁ ἐπὶ τοῦ δεξιοῦ ποδὸς τοῦ Κενταύρου μοίρας ια',

1 κώλου V (at cf. *Catal.*, IV, 181, 5) : ἀφαιδρὸν [i. e. ἀφέδρων] T. 1-2 ἔστι - τράγον (τράγονη R) om. T vel potius partim supra inseruit p. 204, 2. 1 δὲ ἀσ. V. 2 κατὰ τὸν τράγον om. V. στοιχείων η' τ' R, κυριεύει δὲ στοιχείων V (η' καὶ τ' om.)· 3-13 om. R. 3 α'] μιᾶς TV. 4 αὕτη TV. ἡ ὀπή quod uncis inclusi falso in TV iteratum videtur. 5 ιβ' T] ια' V ut vid. αὕτη TV. 6 κ' ἧτρόν T, κη' (vel κβ') τρὸν V. 7 κγ' T] κ' V. 8 ἀποτέλλει T. 10 φιλ. V] πολυφύλους T. 11 ἐνδόξους T. 12 φιλογνώστους codd., πολυγνώστους scripsi; cf. Hephaest., p. 58, 14 (ἔσται γνωστὸς ἐν τόποις πολλοῖς). δὲ om. T. 13 εὐμεταβούλους T. 14 Εὔδομον T. In marg. man. 2 : τόπος κτιμάτων. ὁ Σκ. T. νυκτ. ὀρθ. om. R. 15 ἄφωνον R post κατωφερές. 16 λεπρ. TV] λεπρῶδες λατρῶδες R (falso, cf. Maxim., p. 108, 27). ἀμετάβλητον om. T. 17 πλαστικόν om. RV. 18 ταπ. TV] κοίλωμα R. π. μ. γ' om. R. ἐναντ. Ἀφροδ. om. TV. 19 ἐπίκ. ἡ Σ. om. R, ἡ om. V. 20-22 Ὑγεία - παρανατέλλ. om. T. 20-21 Ὑγεία - Κενταύρου καὶ om. V. 21 Ταύρου R] Κενταύρου V. 22 τὰ om. R. 23 καὶ τὰ μέσα τοῦ Ταύρου in omnibus codd. exciderunt. 24 ἐμπροσθεν R, ὀπίσθια TV. 24-25 βαστάζοντα T. 25-26 ἐμπροσθεν R, ἐμπρόσθια TV; correxi, cf. *Sphaera*, p. 19. 27 δὲ bis om. TR. δὲ (ult.) om. V. 28 τούτῳ R. Κεντ.] κέν ϟ R. ια' TV] ιβ' o R.

of the groins, colon, posterior parts, and bladder. It is also licentious and prolific according to the Goat. The elements are 8 and 300.

Rising from degree 1 to 4 are the beginnings of this sign, from 5 to 6 the opening itself where [the opening] and the tension are, from 7 to 11 the parts near the head, from 12 to 13 the head itself, from 14 to 17 the neck, chest, and belly, from 18 to 20 the lower abdomen, from 21 to 22 the thighs, from 23 to 24 the shoulders, from 25 to 27 the feet, and the remaining degrees correspond to the southern parts.

It produces those who are well-tempered, dark-eyed, well-haired, fertile, and just. Of these, those in the 1st decan are virtuous, brave, fond of friends, and much-traveled. In the 2nd decan, they are naturally gifted, wise, inclined to leadership, distinguished, fond of women, travelers abroad, just, widely acquainted, and with few siblings. In the 3rd decan, they are naturally gifted, but extravagant and changeable, and not without a degree of wickedness.

The eighth sign of the zodiac is Scorpio, feminine, nocturnal, upright, fixed, autumnal, voiceless, watery, prolific, destructive, downward-inclined, hump-backed, prone to leprosy and vitiligo, unchangeable, wrathful, bitter, deceitful, plastic, the Good Fortune of the cosmos, the house of Ares, the exaltation of none, the depression of the Moon at about degree 3, the opposition of Aphrodite, the trigon by day of Aphrodite, by night of Ares, the Moon being common to both. It has three decans. In the 1st decan, Hygieia and the hind parts of the Centaur and the fore parts of the Bull of the dodecahoros rise alongside. In the 2nd decan, Asclepius and the middle parts of the Centaur and the middle parts of the Bull of the dodecahoros rise alongside. In the 3rd decan, the fore parts of the Centaur carrying a hare, and the fore parts of the Dog, and Ophiuchus, and the hind parts of the Bull of the dodecahoros rise alongside. The first decan bears the face of Ares, the 2nd that of the Sun; the 3rd that of Aphrodite. Rising alongside it is the bright star on the right foot of the Centaur at degree 11,

1 κώλου V (at cf. Catal., IV, 181, 5): ἀφαιδρόν [i. e. ἀφέδρων] T.1-2 ἔστι - τράγον (τράγονη R) om. T vel potius partim supra inseruit p. 204, 2.1 dè do. V. 2 κατὰ τὸν τράγον om. V. στοιχείων η' τ' R, κυριεύει δὲ στοιχείων V (η' καὶ τ' om.) 3-13·om. R. 3 α' μιᾶς TV. 4 αὕτη TH. ἡ ὁπή which I have enclosed in brackets appears to be erroneously repeated in TV. 5 ιβ' T] ια' V ut vid. αὕτη TV. 6 κ' ἡτρόν T, κη' (vel κβ') τρὸν V. 7 κγ' T] κ' V. 8 αποτέλλει T. 10 φιλ. V] πολυφύλους T. 11 ἐνδό ξους T. 12 φιλογνώστους codd., πολυγνώστους scripsi; cf. Hephaest., p. 58, 14 (ἔσται γνωστὸς ἐν τόποις πολλοῖς). δὲ om. T. 13 εὐμεταβούλους T. 14 Ενδο- μον T. In margin, hand 2: place of possessions. ὁ Σκ. T. νυκτ. ὁρθ. om. R.15 ἀφω-

15 ἀφω- νον R post κατωφερές. 16 λεπρ. TV] λεπρώδες λατρώδες R (erroneously, cf. Maxim., p. 108, 27). ἀμετάβλητον om. T. 17 πλαστικόν om. RV. 18 ταπ. TV] κοί- λωμα R. π. μ. γ' om. R. έναντ. 'Αφροδ. om. TV. 19 ἐπίκ. ἡ Σ. om. R, ἡ om. V. 20-22 Υγεία - παρανατέλλ. om. T. 20-21 Υγεία - Κενταύρου και om. V. 21 Ταύρου R] Κενταύρου V. 22 τά om. R. 23 καὶ τὰ μέσα του Ταύρου have dropped out in all codices. 24 ἔμπροσθεν R. οπίσθια TV. 24-25 βαστάζοντα T. 25-26 ἔμπροσθεν R, εμπρόσθια TV; corrected, cf.Sphaera, p. 19. 27 δὲ bis om. TR. dè (ult.) om. V. 28 τούτῳ R. Κεντ.] κέν m. R. ια' TV] ιβ' o R.

βόρειος, μεγέθους α', κράσεως Ἀφροδίτης καὶ Διός. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ καλούμενος Ἀντάρης μοίρας ις', λεπτῶν κ', νότιος, μεγέθους β', κράσεως Ἄρεως καὶ Διός. ἔχει δὲ ὅρια τῶν ε' πλανήτων· Ἄρεως ζ', Ἀφροδίτης δ', Ἑρμοῦ η', Διὸς ε', Κρόνου ς'. ὑποτέτακται δὲ αὐτῷ κλίματα ταῦτα· Ἰταλία, Μεταγωνῖτις, Μαυρητανία, Γαιτουλία, Συρία, Κομμαγηνή, Καππαδοκία. κυριεύει δὲ τοῦ σώματος αἰδοίων καὶ κύστεως καὶ βουβώνων καὶ ἕδρας. ποιεῖ δὲ διὰ τὸ κέντρον ἀμαυρώσεις, ἐπισκιασμούς, λιθιάσεις, στραγγουρίας, κήλας καὶ βρογχοκήλας, ἀρρητοποιίας, πολυκοινίας, συριγγώματα, καρκινώματα, αἱμορραγίας. κυριεύει δὲ στοιχείων θ' καὶ υ'. 5 10

Ἀνατέλλουσι δὲ ἀπὸ μοίρας α' ἕως γ' χηλαί, ἀπὸ δ' ἕως ζ' κεφαλή, ἀπὸ η' ἕως ι' τράχηλος, ἀπὸ ια' ἕως ιγ' στῆθος, ἀπὸ ιδ' ἕως ις' κοιλία, ἀπὸ ιζ' ἕως κα' ῥάχις, ἀπὸ κβ' ἕως κδ' κέντρον, ἀπὸ κε' ἕως κζ' τὸ μέσον, ἀπὸ κη' ἕως λ' τὸ ἔσχατον τοῦ κέντρου.

Ἀποτελεῖ δὲ μελανόχροας, μελανοφθάλμους, αὐστηρούς, οὐλότριχας, λεπτοφώνους, εὐψύχους, ταχεῖς καὶ ὑπερόπτας. καὶ ἐπὶ μὲν τοῦ α' δεκανοῦ ἀδίκως πλανητεύοντας, πολυκινδύνους, ἐπάνδρους, μετρίους τῷ βίῳ. ἐπὶ δὲ τοῦ β' ἐπιμόχθους, νουνεχεῖς, ἰσχυρογνώμονας, ἐκδημητάς, ἐπὶ μεγάλων τασσομένους, ἀτέκνους δὲ καὶ σινομένους τὸ σῶμα. ἐπὶ δὲ τοῦ γ' σκολιούς, κερδαλέους, κακοπαθεῖς, πολλὰ μαινομένους καὶ πολλοὺς ἀδικοῦντας, προλιπόντας τοὺς οἰκείους, κακοβίους, ὀλιγοχρονίους. 15 20

Ἔνατον ζῴδιόν ἐστι Τοξότης, ἀρρενικόν, δίσωμον, βασιλικόν, ἀνθρωπόμορφον καὶ θηριῶδες, νευρῶδες, διπρόσωπον, χερσαῖον, τετράπουν, ἀσθενόφθαλμον, ἡμίφωνον· διπρόσωπον δὲ ἐκλήθη διὰ τὸ ἔχειν ἐκ τῶν ὄπισθεν τῆς κεφαλῆς μέρος ἕτερον προσώπου διαδημα- 25

1 Ζεύς V. 2 ις' κ' VR, ς' λεπτὰ κ' T. 3-4 ἔχει - ς' om. R. 4 η' T] β' V. 4-5 καὶ ὑποτεταγμένα κλίματα ταῦτα V, κλίματα αὐτῷ ὑποτεταγμένα αὐτῷ ταῦτα R. 5 καὶ κλίματα T. Ἰταλίαν etc. (accusativi) TV. Μεταγ. om. TV (falso, cf. Ptolemaeus, l. c., et *Catal.*, IV, 180, 17). 6 Κομμαγινή R. 7 αἰδοίου R. κύστ. καὶ βουβώνων ἕδρας RV, κύστεως βουβώνων καὶ ἕ. T. 7-8 κέντρον τῆς ἀμαυρώσ T. 8-9 βρογγοκήλας V, βρογγκοκήλας T, βρουχοκήλας R. 9 ἀρρητοποιίας scripsi ex additamentis Vettianis, ubi haec omnia ad verbum recepta sunt (*Catal.*, l. c., cf. Hephaestio, p. 59, 18), ἀρματοποιίας R, om. TV. καρησνώματα T. 10 καὶ αἱμ. R. κυριεύει δὲ om. R. θ' καὶ υ' om. V, θυ' R. 11-22 om. R. 11 δὲ om. T. α'] μιᾶς TV. 12 στῆθος om. V. 13 κα' T] ια' V. κε' T] κδ' V. 15 ἀποτέλλει T. μελανοχρόους T· 15-16 οὐλίτριχας TV. 16 εὐρύχους T. ὑπερόπτας V] ὑποπτέρους T. καὶ om. T. 17 ἀδίκος T. 18 β' T] βορείου V. 19 ταρασομένους T. 21 πολύποντας (*sic*) T. 22 ὀλιχρονίους T. 23 Ὀγδοον T. In marg. man. 2 : τόπος ἀδελφῶν. ὁ Τοξ. T. 23-p. 207, 2 δίσωμον - ἀγαθόν T] ἡμερινὸν ὀρθὸν φωνῆεν μετοπωρινὸν σύνθετον τετράπουν πυρῶδες ἀνωφερὲς ἀγαθὸν εὐμετάβλητον αἰνιγματῶδες ὀλιγόγονον ἡμιτελὲς ἡγεμονικὸν βασιλικὸν V, μετοπωρ. δίμορφον δίσωμον πτερωτὸν τετράπουν πυρῶδες ἀνωφερὲς ἀγαθὸν εὐμετάβλητον διφυὲς αἰνιγματῶδες ὀλιγόγονον ἡμιτελὲς ἡγεμονικὸν βασιλικὸν κάθυγρον διὰ τὴν Ἀργώ R. 26 ἔχων T.

northern, of 1st magnitude, of the temperament of Venus and Jupiter. Again there rises alongside a bright star called Antares, at 16 degrees, 20 minutes, southern, of 2nd magnitude, of the temperament of Mars and Jupiter. It holds the bounds of the 5 planets: of Mars 7°, of Venus 4°, of Mercury 8°, of Jupiter 5°, of Saturn 6°. Subjected to it are the following climates: Italy, Metagônitis, Mauretania, Gaetulia, Syria, Commagene, Cappadocia. It governs the body parts of the genitals, bladder, groin, and anus. It produces, by virtue of its centrality: dimmings of sight, overshadowings, kidney stones, strangury, hernias and goiters, unspeakable practices, promiscuity, fistulas, cancers, hemorrhages. It governs the letters θ and υ.

There rise from degree 1 to 3: the claws; from 4 to 7: the head; from 8 to 10: the neck; from 11 to 13: the chest; from 14 to 16: the abdomen; from 17 to 21: the spine; from 22 to 24: the center; from 25 to 27: the middle; from 28 to 30: the furthest part of the center.

It produces people who are dark-complexioned, dark-eyed, harsh, curly-haired, thin-voiced, courageous, quick, and disdainful. And in the 1st decan: those who wander unjustly, prone to many dangers, manly, moderate in their way of life. In the 2nd decan: laborious, prudent, strong-minded, given to travel abroad, assigned to great matters, but childless and afflicted in body. In the 3rd decan: crooked, greedy, wretched, greatly given to madness and wronging many people, abandoning their kin, living badly, short-lived.

The ninth zodiac sign is Sagittarius, masculine, dual-bodied, royal, human-shaped and bestial, sinewy, two-faced, terrestrial, four-footed, weak-eyed, semi-vocal; it is called two-faced because it has on the back of the head another portion of a face adorned with a diadem—

1 Zeus V. 2 ις' κ' VR, ς' λεπτά κ' T. 3–4 ἔχει - ς' om. R. 4 η'T] B' V. 4–5 καὶ ὑποτεταγμένα κλίματα ταῦτα V, κλίματα αὐτῷ ὑποτεταγμένα αὐτῷ ταῦτα R. 5 καὶ κλίματα T. Ἰταλίαν etc. (accusativi) TV. Μεταγ. om. TV (falso, cf. Ptolemaeus, 1. c., et Catal., IV, 180, 17). 6 Κομματινή R. 7 αἰδοίου R. κύστ. σ καὶ βουβώνων ἕδρας RV, κύστεως βουβώνων καί ἕ. T. 7–8 κέντρον τῆς ἀμαυρώ T. 8–9 βρογγοκήλας V, βρογχοκήλας T, βρουχ ήλας R. 9 ἀρρητοποιίας scripsi ex additamentis Vettianis, ubi haec omnia ad verbum recepta sunt (Catal.,). c., cf Hephaestio, p. 59, 18), ἁρματοποιίας R, om. TV. καρησνώματα T. 10 καὶ αἷμ. R. κυριεύει δὲ στη. H. θ' καί ν' om. V, θυ' R. 11–22 om. R. 11 δὲ om. T. α') μιας TV. 12 στῆθος om. V. 13 κα' T] ια' V. κε' T] κδ' V. 15 ἀποτέλλει T. μελανο-χρόους T' 15–16 οὐλίτριχας TV. 16 εὐρύχους T. ὑπερόπτας V] ὑποπτέρους T. καί om. T. 17 ἀδίκος T. 18 β' T] βορείου V. 19 ταρασομένους T. 21 πολύπον τας (sic) T. 22 ὀλιχρονίους T. 23 Ὄγδοον T. In marg. inan. 2: τόπος ἀδελφῶν. ὁ Τοξ. T. 23–p. 207, 2 δίσωμον - ἀγαθόν T] ἡμερινὸν ὀρθὸν φωνῆεν μετοπωρινόν σύνθετον τετράπουν πυρώδες ἀνωφερὲς ἀγαθὸν εὐμετάβλητον αἰνιγματώδες ὀλιγόγονον ἡμιτελὲς ἡγεμονικόν βασιλικόν V, μετοπωρ. δίμορφον δίσωμον πτερω-τὸν τετράπουν πυρώδες ἀνωφερὲς ἀγαθὸν εὐμετάβλητον διφυές αἰνιγματώδες ὀλιγόγονον ἡμιτελὲς ἡγεμονικὸν βασιλικὸν κάθυγρον διὰ τὴν Ἀργώ R. 26 ἔχων T.

τοφόρον, ἀφ' οὗ καὶ βασιλικὸν ἐκλήθη· ὀρθόν, μετοπωρινόν, πυρῶδες, ὀλιγόγονον, ἀγαθόν, κόσμου ἀπόκλιμα καὶ ὁ περὶ δούλων <τόπος>, οἶκος Διός, ὕψωμα δὲ Καταβιβάζοντος περὶ μοίρας ιε', ταπείνωμα Ἀναβιβάζοντος περὶ μοίρας ιε', ἐναντίωμα Ἑρμοῦ, τρίγωνον ἡμέρας μὲν Ἡλίου, 5 νυκτὸς δὲ Διός, ἐπίκοινος Κρόνος. ἔχει δεκανοὺς γ'. καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσι θεός τις κατακέφαλα κείμενος, καλεῖται δὲ Τάλας, καὶ κόραξ ψαύει αὐτοῦ τῆς κεφαλῆς, καὶ Κύων ἀπεστραμμένος καὶ ἡ κεφαλὴ τοῦ Ἱέρακος τῆς δωδεκαώρου. τῷ δὲ δευτέρῳ δεκανῷ παρανατέλλουσι Κηφεὺς τὴν δεξιὰν χεῖρα διδοὺς τῷ Θηρίῳ καὶ ἡ κεφαλὴ τοῦ Θηρίου 10 καὶ τὸ ἥμισυ τῆς Ἀργοῦς καὶ <τὰ ἐμπρόσθια τοῦ Δελφῖνος καὶ τὰ μέσα τοῦ Ἱέρακος τῆς δωδεκαώρου. τῷ δὲ τρίτῳ δεκανῷ παρανατέλλουσι> τὰ ὑπόλοιπα τοῦ Δελφῖνος καὶ Πέλαγος καὶ τὸ ἥμισυ τῆς Μεγάλης Ἄρκτου καὶ ἡ οὐρὰ τοῦ Ἱέρακος τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Ἑρμοῦ, ὁ δὲ δεύτερος Σελήνης, ὁ δὲ τρίτος Κρόνου. 15 παρανατέλλει τούτῳ λαμπρὸς ἀστὴρ ὁ ἐπὶ τοῦ γόνατος τοῦ Τοξότου μοίρας κ', βόρειος, μεγέθους β', κράσεως Διὸς καὶ Κρόνου. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ ἐπὶ τῆς Λύρας ὁ καλούμενος Λυρικὸς μοίρας κα', βόρειος, μεγέθους α', κράσεως Ἀφροδίτης καὶ Ἑρμοῦ. ἔχει δὲ ὅρια τῶν ε' πλανητῶν· Διὸς ιβ', Ἀφροδίτης ε', Ἑρμοῦ δ', Κρόνου ε', 20 Ἄρεως δ'. ἔχει δὲ κλίματα ὑποτεταγμένα ταῦτα· Κιλικίαν, Τύρον, Κελτικήν, Σπανίαν, Ἀραβίαν εὐδαίμονα. κυριεύει δὲ τοῦ σώματος μηρῶν, βουβώνων. ποιεῖ δὲ πολλάκις περισσομελῆ συγγεννήματα ἔχοντας, φαλακροὺς ἢ ἐπισκιαζομένους, ἐπιληπτικοὺς ἢ ὀφθαλμῶν πόνους ἢ πηρώσεις ὑπομένοντας διὰ τὴν ἀκίδα, ἢ ἀπὸ ὕψους πτώσεις διὰ τὸν 25 Τάλανα ἢ ἀπὸ τετραπόδων κίνδυνον ἢ μελῶν ἀποβολὰς ἢ ὑπὸ θηρίων ἀδικίας διὰ τὸν Κηφέα. κυριεύει δὲ στοιχείων ι' καὶ φ'.

Ἀνατέλλει δὲ ἀπὸ μοίρας α' ἕως γ' κεφαλή, ἀπὸ δ' ἕως ζ' τόξον, ἀπὸ η' ἕως ι' νεῦρα, ἀπὸ ια' ἕως ιδ' χεῖρες, ἀπὸ ιε' ἕως ιθ' τράχηλος καὶ

2 καὶ ὁ περὶ δούλων om. TV. τόπος supplevi. 3-4 ὕψωμα - ιε' TV] ὕψωμα οὐδενὸς κοίλωμα οὐδενός R. 3 δὲ om. V. 4 ἐναντ. Ἑρμοῦ om. TV. τρίγ. μὲν ἡμ. T. μὲν om. V. 5 τοῦ Διός T. ἐπίκ. Κρ. om. R, ὁ Κρ. T. 6 ὃς καλεῖται Τάλας R. 7 ψαύων R. 8 τῆς ιβ' ὥρας V. 9 ὁ Κυφεύς R. χέραν T. 10 γοργοῦς TV, de eis quae supplevi v. *Sphaera*, p. 20. 12 τὰ om. T. δελφίνου T. 13 τῆς ιβ' ὥρας V. 14 δὲ bis om. V. τοῦ Κρόνου T. 15-17 ὁ - ἀστὴρ om. R. 17 λυρκός T. 18 κα' ο R. καὶ om. R. 18-20 ἔχει - Ἄρεως δ' om. R. 20 ἔ. δὲ ὑποτετ. κλ. T (om. ταῦτα). 20-21 Κιλικία Πυρρηνία [Τυρρηνία *Catal.*, IV, 182, 7] Κελτικὴ Σπανία Ἀρραβία εὐδαίμων R. Pro Κιλικία alibi (cf. *Sphaera*, p. 296 sq.) Κρήτη. Τύρος falsum videtur pro Τυρρηνία quod etiam Ptolemaeus praebet l. c. 21 εὐδαιμονίαν VT. 22 δὲ om. T. περισσομελεῖσι R, περίσομα T. συγγενήματα codd. 23-24 φαλακροὺς - ὑπομένοντας om. R. 23-24 ἢ ὀφθαλμὸν πόνους ἢ ὑπομέλοντας (*sic*) διὰ τὸν (*sic*) ἀκιδὰν πυράσεις (*sic*) ἀπὸ T. 24 ἢ om. TV. ἀκιδὰν V. πτῶσιν V. 24-25 διὰ τάλαν· ἀεὶ δὲ ἀπὸ R. Excerptor ille *Catal.*, IV, 182, 13, qui cetera inde a 21 usque ad 26 compilavit, et Talan et Cephea omisit. 25 μεριῶν ἐκβολάς TV. 26 κυρ. δὲ om. R, δὲ om. V. ι' καὶ φ' om. V, καὶ om. R. 27-p. 208, 12 om. R. 27 μιᾶς TV. καὶ om. V.

bearing, from which it was also called royal; upright, autumnal, fiery, of little offspring, good, the declining quadrant of the cosmos and the place concerning slaves, the house of Jupiter, but the exaltation of the Descending Node at about the 15th degree, the depression of the Ascending Node at about the 15th degree, the opposition of Mercury, the trigon by day of the Sun, by night of Jupiter, Saturn in common. It has 3 decans. And in the 1st decan there rise together a certain god lying head downward, called Talas, and a raven touches his head, and the Dog turned away and the head of the Hawk of the twelve-hour period. In the second decan there rise together Cepheus offering his right hand to the Beast, and the head of the Beast, and the half of Argo and the front parts of the Dolphin and the middle parts of the Hawk of the twelve-hour period; and in the third decan there rise together the remaining parts of the Dolphin and the Open Sea and the half of the Great Bear and the tail of the Hawk of the twelve-hour period. And the 1st decan bears the face of Mercury, the second of the Moon, the third of Saturn. There rises together with this a bright star upon the knee of Sagittarius at the 20th degree, northern, of the 2nd magnitude, of the temperament of Jupiter and Saturn.Again there rises together a bright star upon the Lyre, called the Lyric one, at the 21st degree, northern, of the 1st magnitude, of the temperament of Venus and Mercury; it has the bounds of the 5 planets: Jupiter 12°, Venus 5°, Mercury 4°, Saturn 5°, Mars 4°. It has the following climates subject to it: Cilicia, Tyre, Celtica, Spain, Arabia Felix. It rules over the body's thighs and groins. It often produces those born with extra limbs, bald or overshadowed, epileptics, or those suffering eye pains or blindness on account of the sharp point, or falls from a height on account of Talanas, or danger from four-footed animals, or loss of limbs, or injuries from wild beasts on account of Cepheus. It rules over the elements T and Ph.

From degree 1 to 3 the head rises, from 4 to 7 the bow, from 8 to 9 the sinews, from 11 to 14 the hands, from 15 to 19 the neck and

2 and the section on slaves om. TV. place supplied by me. 3-4 exaltation - 15 TV] exaltation day T. 13 of the depression of none R. 3 de om. V. 4 opposite. of Hermes om. TV. trine indeed indeed om. V. 5 of Zeus T. epicycle of Cronus om. R, the Cr. T. 6 who is called Talan R. 7 touching R. 8 of the 12th hour V. 9 & Cepheus R. hand T.10 of the Gorgons TV, concerning those which I supplied see Sphaera, p. 20. 12 the om. T. of the dolphin T. 12th hour V. 14 but twice om. V. of Cronus T. 15-17 d - star om. R.17 lyrical T.18 and the R. and om. R. 18-20 has -" of Ares d' om. R. 20 €. but subord.
18 and the R. and om. R. 18-20 has -" of Ares d' om. R. 20 €. but subord.
cl. T (om. these). 20-21 Cilicia Pyrrenia [Tyrrhenia Catal., IV, 182, 7] Celtic Hispania Arabia Felix R. In place of Cilicia elsewhere (cf. Sphaera, p. 296 sq.) Crete. Tyros seems false for Tyrrhenia which Ptolemy also provides l. c. 21 prosperity VT. 22 but om. T. with abnormal limbs R, abnormal body T. kinships codd.23-24 bald - enduring om. R. 23-24 or eye pains
23-24 bald - enduring om. R. 23-24 or eye pains
or those who endure (sic) on account of the (sic) sharp fevers (sic) from T. 24 or om. TV. sharp G. fall V. 24-25 on account of Talan; but always from R. That excerptor Catal., IV, 182, 13, who compiled the rest from 21 up to 26, omitted both Talan and Cepheus. 25 expulsions of portions TV. 26 lor. but om. R, but om. V. 10 and 500 om. V, and om. R.

27-p. 208, 12 om. R. 27 of one TV.and om. V.
10 and 500 om. V, and om. R.

ὦμοι, ἀπὸ κ' ἕως κβ' ῥάχις, ἀπὸ κγ' ἕως κε' ἀνὰ μέσον τὸ κέντρον, ἀπὸ κς' ἕως κη' πόδες, ἀπὸ κθ' ἕως λ' ὄνυχες.

Ἀποτελεῖ δὲ εὐκράτους μὲν τῇ χροιᾷ καὶ εὐστομάχους, εὐοφθάλμους δὲ καὶ εὐειδεῖς, ταχεῖς καὶ παραβόλους καὶ ἀναλωτὰς μέν, μικρολόγους δὲ καὶ ἀστάτους ἐπὶ τὸ πλεῖστον. καὶ ἐν μὲν τῷ α' δεκανῷ ὁλοθρευτὰς τῶν οἰκείων καὶ μονοφάγους καὶ ἐλλιπεῖς, πολυμόχθους, ἐπὶ ξένης πολιτεύοντας ἢ καὶ τελευτῶντας. ἐπὶ δὲ τοῦ β' θρασυδείλους, ἐν πολλοῖς πράγμασι καὶ κτήσεσι καὶ ἀποβολαῖς ἐγκυλιομένους, τὰ πατρῷα ἀποβάλλοντας, ξενιτεύοντας ἐπὶ πολλοὺς καὶ ἀκαταστατοῦντας, λυπουμένους ἐπὶ τέκνοις καὶ γυναιξί. ἐπὶ τοῦ γ' δεκανοῦ γεννωμένους ἐπισήμους, ἐν ἀλλοδαπῇ δοξαζομένους, πολυκοίνους εἰς τὰ ἀφροδίσια καὶ εὐμεταβόλους.

Δέκατον ζῴδιόν ἐστιν Αἰγόκερως, θηλυκόν, νυκτερινόν, τροπικόν, πλάγιον, χειμερινόν, ἀμφίβιον, γηθαλάσσιον, λεπρῶδες, ἀλφῶδες, φθοροποιόν, ἄγονον, κατωφερές, κατεψυγμένον, ἡμίφωνον, ἀσελγέές, αἰνιγματῶδες, διφυές, κάθυγρον, γεωργικόν, ἡμιτελές, κυρτοειδές, χωλόν, θηριῶδες, μελοκοπούμενον, λεπιδωτόν, δύσις κόσμου, οἶκος Κρόνου, ὕψωμα Ἄρεως περὶ μοίρας κη', ταπείνωμα Διὸς περὶ μοίρας ιε', ἐναντίωμα Σελήνης, τρίγωνον ἡμέρας μὲν Ἀφροδίτης, νυκτὸς δὲ Σελήνης, ἐπίκοινος Ἄρης. ἔχει δεκανοὺς τρεῖς. καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσι τὸ ἄλλο ἥμισυ τῆς Ἀργοῦς καὶ τῆς Μεγάλης Ἄρκτου καὶ Νηρηὶς καὶ Λύρα καὶ ἡ κεφαλὴ τοῦ Μεγάλου Ἰχθύος καὶ τὰ ἐμπρόσθια τοῦ Κυνοκεφάλου τῆς δωδεκαώρου. τῷ δὲ δευτέρῳ δεκανῷ παρανατέλλουσιν Εἰλείθυια ἐπὶ θρόνου καθεζομένη καὶ ἥμισυ Τροχοῦ καὶ Ἀμπέλου καὶ τὰ μέσα τοῦ Μεγάλου Ἰχθύος καὶ τὰ μέσα τοῦ δυσωνύμου ζῴου τῆς δωδεκαώρου. τῷ δὲ γ' δεκανῷ παρανατέλλουσι τὸ <ἕτερον> ἥμισυ τοῦ Τροχοῦ καὶ ἡ οὐρὰ τοῦ Μεγάλου Ἰχθύος καὶ Θυμιατήριον καὶ Δαίμων ἀκέφαλος βαστάζων τὴν ἰδίαν κεφαλὴν καὶ τὰ ὀπίσθια τοῦ Δυσω-

1 ὦμος T. ἀναμέσων τοῖς τῶν κε^{ων} T, ἀνὰ μέσον τῶν κέντρων V. 3 εὐκράτους καὶ τοὺς μὲν τῇ χροᾷ εὐστόμους T. 4 δὲ om. T. 5 δὲ om. T. 6 μονοφαγῆς T : in codice V ex correctura item μονοφαγεῖς. 7 ξένης πολιτεύοντας ἢ κ. om. V. ἢ T. 8 ἐνγγυλισμένους T, ἐγκυλισμένους V. 9 πατρῷα T] πρῶτα V; fort. quaedam exciderunt, cf. *Catal.*, IV, 182, 1. ἐπιπολλοὺς T. 10 ἐπὶ τούτου τοῦ V. 10-11 γενομένους codd. 11 ἐναδολοπεὶ T. πολυκοίνους om. T. 13 Ἔνατον T. In marg. man. 2 : τόπος πατρός. ὁ Αἰγ. T. θηλυκανόν T. 13-14 νυκτ. - λεπρ. TV] τροπικὸν χειμερινὸν ἀμφίβιον γεῶδες λαμπρῶδες R. 15 ἡμίφ. TV] ἄφωνον R. 16 διφυές om. TV. κάθυγρον VR] γαιόδες T (fort. recte, cf. supra p. 103, 13). κυρτῶδες TV. 17 θηρ. - λεπ. om. VR. μελλοκοπούμενον T. δύσιν TV. 18 ἐπὶ μοίρας TV, μοίρας R. ταπείν. TV] κοίλωμα R. περὶ om. R. 19 ιε' TR] κε' V. ἐναντ. Σελ. om. TV. 20 ἐπίκοινος Ἄ. om. R. δεκανῷ τρεῖς R. 21 ἄλλο om. T. Ἀργοῦς καὶ τῆς om. TV. 22 νηρηεῖς T. ἡ om. TV. ἰχύος T. ἔμπροσθεν R. 23 παραν. om. R. 24 ἡληθυία TV, ἡλιθύα R. τὸ ἥμισυ τοῦ τροχοῦ T. ἀμ$^{πλ'}$ T, ἀμ$^{τπλ'}$ V. 27 τοῦ λ$^{ετ^{ο}}$ ἰχθύος R. 27-28 δέμον (*sic*) T, ☿ R.

shoulders, from the 20th to the 22nd the spine, from the 23rd to the 25th the middle center, from the 26th to the 28th the feet, from the 29th to the 30th the nails.

It produces people of moderate complexion and with good stomachs, with fine eyes and good looks, quick and reckless and spendthrifts, but petty and unstable for the most part. And in the 1st decan, destroyers of their households, solitary eaters and deficient, much-laboring, living abroad or even dying there. In the 2nd, bold cowards, entangled in many affairs and acquisitions and losses, squandering their patrimony, wandering abroad for many years and living unsettled, grieving over children and wives. Those born in the 3rd decan are distinguished, renowned in foreign lands, promiscuous in sexual matters and easily changeable.

The tenth sign is Capricorn, feminine, nocturnal, tropical, oblique, wintry, amphibious, of land and sea, leprous, causing vitiligo, corruptive, barren, downward-sloping, cold, semi-voiced, licentious, enigmatic, dual-natured, very moist, agricultural, half-formed, hump-shaped, lame, bestial, limb-severing, scaly, the setting of the world, the house of Saturn, the exaltation of Mars around the 28th degree, the depression of Jupiter around the 15th degree, the opposition of the Moon, the trigon by day of Venus, by night of the Moon, with Mars as the common ruler. It has three decans. In the 1st decan rise alongside it the other half of Argo and of the Great Bear and the Nereid and Lyra and the head of the Great Fish and the forequarters of the Dog-faced Baboon of the twelve-hour period. In the second decan there rise alongside Eileithyia seated on a throne and half of the Wheel and of the Vine and the middle parts of the Great Fish and the middle parts of the ill-omened animal of the twelve-hour period. In the 3rd decan there rise alongside the <other> half of the Wheel and the tail of the Great Fish and the Censer and a headless Daemon carrying his own head and the hindquarters of the Ill-

1 ὦμος T. ἀναμέσων τοῖς τῶν κε T, ἀνὰ μέσον τῶν κέντρων V. 3 εὐκρά-
τους καὶ τοὺς μὲν τῇ χροᾷ εὐστόμους T. 4 δὲ om. T. 5 δὲ om. T. 6 μονοφα-
γῆς T : in codex V from correction likewise μονοφαγεῖς. 7 ξένης πολιτεύοντας ἢ κ.
om. V. A T. 8 ἐν γυλισμένους T, εγκυλισμένους. V. 9 πατρα T] πρώτα V
fort. quaedam exciderunt, cf. Catat., IV, 182, 1. ἐπιπολλούς T. 10 ἐπὶ τούτου
του N. 10-11 γενομένους codd. 11 ένα ολοπεί T. πολυκοίνους om. T.
13 Εννατον T. In marg. man. 2 : locus of the father. ὁ Αἰγ. T. θηλυκανόν T.
13-14 νυκτ. λεπρ. TV] τροπικόν χειμερινόν ἀμφίβιον γεώδες λαμπρώδες R.
15 ἡμίφ. TV] ἄφωνον R. 16 διφυές om. TV. κάθυγρον VR] γαιόδες T (fort.
recte, cf. supra p. 103, 13). κυρτώδες TV. 17 θηρ. - λεπ. om. VR. μελλοκοπού-
μενον T. δύσιν TV. 18 ἐπὶ μοίρας TV, μοίρας R. ταπείν. TV] κοίλωμα R.
δύσιν TV. 18 ἐπὶ μοίρας TV, μοίρας R. ταπείν. TV] κοίλωμα R.
περί om. R. 19 ιε' TR] κε' V. ἐναντ. Σελ. om. TV. 20 ἐπίκοινος A. om. R.
δεκανῷ τρεῖς R. 21 ἄλλο om. T. Ἀργοὺς καὶ τῆς om. TV. 22 νηρηείς T. ἢ om.
TV. ἰχύος T. ἔμπροσθεν R. 23 παραν. om. R. 24 ἠληθυία TV, ἠλιθύα R.

πλ' 1pl ' ω

the half of the wheel T. am T, am V. 27 of leto fish R. 27-28 demons (sic) T, 8 R.

νύμου τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Διός, ὁ β' Ἄρεως, ὁ γ' Ἡλίου. παρανατέλλει δὲ τούτῳ λαμπρὸς ἀστὴρ ὁ ἐπὶ τοῦ Ἀετοῦ μοίρας ζ', λεπτῶν μ', βόρειος, μεγέθους α', κράσεως Ἄρεως καὶ Διός. ἔχει δὲ ὅρια τῶν ε' πλανητῶν· Ἑρμοῦ ζ', Διὸς ζ', Ἀφροδίτης η',
5 Κρόνου δ', Ἄρεως δ'. ἔχει δὲ ὑποτεταγμένα κλίματα ταῦτα· Συρίαν· Ἰνδικήν, Ἀριανήν, Γεδρωσίαν, Θρᾴκην, Μακεδονίαν. κυριεύει δὲ τοῦ σώματος γονάτων, νεύρων· ποιεῖ δὲ ἀμαυρώσεις καὶ πηρώσεις διὰ τὴν ἄκανθαν καὶ μανίας καὶ ὀχλήσεις δι' ὑγρῶν ἢ ῥευμάτων. ἔστι δὲ καὶ ἀσελγὲς καὶ αἰσχροποιόν. κυριεύει δὲ στοιχείων κ' καὶ χ'.

10 Ἀνατέλλει δὲ ἀπὸ μοίρας α' ἕως γ' κέρατα, ἀπὸ δ' ἕως ζ' ῥίν, ἀπὸ η' ἕως ι' τράχηλος, ἀπὸ ια' ἕως ιγ' κοιλία, ἀπὸ ιδ' ἕως ιθ' ῥάχις, ἀπὸ κ' ἕως κα' ἰσχία, ἀπὸ κβ' ἕως κδ' οὐρά, ἀπὸ κε' ἕως κζ' τὰ πρὸς βορρᾶν, αἱ λοιπαὶ ὄνυχες.

Ἀποτελεῖ δὲ μικροπροσώπους, λεπτοσφύρους, φιλογυναίους, ψευ-
15 δολόγους, κενοδόξους, δούλους, θεοσεβεῖς, φιλόφιλους, ἀνελλιπεῖς, ὠφελουμένους, ὥστε μηδενὸς δεῖσθαι, εὐστόμους, ῥιψοκινδύνους. καὶ ἐπὶ μὲν τοῦ α' δεκανοῦ μακροβίους, ἐπαφροδίτους, ἐνύγρους καὶ ἐπὶ ξένης εὐδοκιμοῦντας, πολυνόσους δὲ καὶ ἐπὶ πολὺ ἀποβάλλοντας. ἐν δὲ τῷ β' πολυπλάνους, ἐκδημητάς, ἀγαθούς, λειτουργια-
20 κούς, σινώσεως ἢ κινδύνων πεῖραν ἐν ὑγροῖς λαμβάνοντας, τὸ δὲ γῆρας τῆς νεότητος κρεῖσσον διάγοντας. ἐν δὲ τῷ γ' συνακτικούς, πολυπλάνους, ἐνδόξους, ὑπὸ πολλῶν ἀγαπωμένους καὶ ἐπὶ ξένης δοξαζομένους, εὐεργετικούς, εὐαδεῖς.

Ἐνδέκατον ζῴδιόν ἐστιν Ὑδροχόος, ἀρσενικόν, ἡμερινόν, πλάγιον,
25 φωνῆεν; δροσογόνον, στερεόν, χειμερινόν, ἀερῶδες, κατάψυχρον, ἀνωφερές, ἀνθρωποειδές, ἀμετάβλητον, ἄγονον, ὀκνηρόν, λειχηνῶδες, λεπιδωτόν, νεκρῶδες, κυρτοειδές, κόσμου ἐπαναφορὰ τοῦ δυτικοῦ κέντρου καὶ ὄγδοος τόπος περὶ θανάτου, οἶκος Κρόνου, ὕψωμα καὶ

2 δὲ om. V. δὲ τούτῳ om. T. 3 ἀετοῦ R] αὐτοῦ TV. μοίρας ζ' μ' βόρειος R; μοιρ. ζ' λεπτὰ μ' β (pro βόρειος) T; item μοίρας ζ' μβ V. 4-5 ἔχει - δ' om. R. 4 Διὸς ζ' in T post Κρόνου δ' scriptum; man. alt. supra ♀ η' scripsit σφάλει. 5 δὲ RV] καὶ T. ὑποτετ. et ταῦτα om. R. ὡριαν T, συρία R. 6 ἰαδική (*sic*) R. ἀριανή R, ἀδριανὴν V, ἀνδριανὴν T. γερουσίαν TV, γερδουσία R. θρᾴκη R. μακεδονία R. 7 δὲ om. T. πυρώσεις TV. 8 ἄκανθα TR. μανίαν T. καὶ ὀχλ. R : ὀχλ. TV. δι' VR] δὲ T. ἢ TV] καὶ R. 9 αἰσχροποιόν R] αἰσχροπόν V, ἔσχροπον T. κυριεύει δὲ om. R. κ' καὶ χ' om. V. 10-23 om. R. 10 μιᾶς TV. 14 ἀποτέλλει T. μακροπροσώπους V. 16 ὠφελομένους T. εὐτόμους T. 17 μὲν om. T. ἐνύγρους om. T. 18 ξένοις T. 18-19 ἐπὶ πολλὰ βάλλοντας (βάλλαντας T) TV. 22 ξένοις TV. 23 εὐαδέκτους T εὐαδέους V, correxi. 24 Δέκατον T. In marg. man. 2 τόπος τέκνων. ζῴδιον bis V. ὁ Ὑ. T. 24-26 ἡμερινὸν - ὀκνηρόν TV] στερεὸν χειμερινὸν ἀερῶδες ἀμετάβλητον ὀλιγόγονον ὀχληρόν R. 25 δροσόγονον codd. τερεόν T; cf. Maxim., p. 105, 17. 26 ἀμετάβολον T. 26-27 λειχ. - κυρτ. om. RV. 27 κυρτῶδες T, δυτικοῦ R] δευτέρου vel β' TV. 28 καὶ ἡ [i. e. η'] τόπος περὶ θανάτου R, ὄγδοος τόπος περὶ θανάτου V, om. T. 28-p. 210, 1 ὕψωμα οὐδενὸς κοίλωμα οὐδενὸς R.

nymus of the dodecahoros. And the 1st decan bears the face of Jupiter, the 2nd of Mars, the 3rd of the Sun; rising alongside it is a bright star on the Eagle at 7 degrees, 40 minutes, northern, of magnitude 1, of the temperament of Mars and Jupiter. It has the bounds of the 5 planets: Mercury 7°, Jupiter 7°, Venus 8°, Saturn 4°, Mars 4°. It has the following climates assigned to it: Syria, India, Ariana, Gedrosia, Thrace, Macedonia. It governs the body's knees and sinews; it produces dimness of sight and mutilations on account of the spine, and madness and disturbances through moisture or fluxes. It is also lascivious and productive of shameful acts. It governs the elements k' and kh'.

It rises from degree 1 to 3: horns; from 4 to 7: nose; from 8 to 10: neck; from 11 to 13: belly; from 14 to 19: spine; from 20 to 21: hips; from 22 to 24: tail; from 25 to 27: the parts toward the north; the remaining degrees: hooves.

It produces people with small faces, slender ankles, fond of women, liars, vainglorious, servile, god-fearing, devoted to friends, without deficiency, benefit-seeking, so as to lack nothing, eloquent, reckless. And in the 1st decan: long-lived, charming, fond of moisture, and distinguished in foreign lands, but prone to many illnesses and losing much. In the 2nd decan: much-wandering, fond of travel, good, given to public service, experiencing harm or dangers in watery places, and spending old age better than youth. In the 3rd decan: thrifty, much-wandering, distinguished, beloved by many and renowned in foreign lands, beneficent, agreeable.

The eleventh sign is Aquarius: masculine, diurnal, oblique, vocal, dew-bringing, fixed, wintry, airy, very cold, upward-trending, human-shaped, unchanging, barren, sluggish, prone to skin diseases, scaly, death-like, hump-shaped, the succedent house of the western angle and the eighth place concerning death, house of Saturn, exaltation and

2 δὲ om. V. δὲ τῳτῳ om. T. 3 aeoto R] of this year TV. squadron g' m' northern R;nmoir. g' minutes m' b (pro north) T; item grade G' mv V. 45 has - d' om. R.n4 Jupiter t' in T post Saturn 4' scriptum; man. alt. supra 9 the scripsit errs. n5 but RV] and T. hypothet. εἰ τῆτα om R. ὡριαν T, syria R. 6 ìadiki (sic) R. πἀριανι R, ἀδριανιν V, ἀνδριανιν T. gerousian TV, gerusia H. Thrace A. nMacedonia R. 7 δὲ om. T. TV firings. 8 acantha TR. manian T. and ochl.nR: ochl. V. di' VR] but T. or TV] and R. 9 eschropoion R] eschropon V, eschro-nwhere T. dominates and om. R. k' and ch' om. V.10-23 om. R. 10 of a TV. It does not dominate om. R. k' and ch' om. V.10-23 om. R. 10 miãs TV.n10-23 om. R. 10 miãs TV.n14 apotellei T. macropersons V. 16 ὠφελομένους T. εὐτομος T. 17 μένnom. T. ἐνγρός om. T. 18 xenois T. 18-19 πιπε πολλε νέλοντος (νάλλανταςnἐνγρος om. T. 18 χένοις TV 18-19 πιπε πολλεο valllon (νάλλανταςnT) TV.22 xenos T. 23 εὐαδεκτους T eaedeus V, correxi. 24 Dekaton T.nIn marg. man. 2 place of children. ζοδιον bis V. ἡμερινον -nὀκνηρον ἀμεταβλέτον ὀλιγονον T; ct. 105, 26 ἀμετάλον T.n26-27 leich.om. RV. 27 convex T, western R] second vel b' TV.n28 and the [i. e. h'] place of death R, eighth place of death V, om. T.n28-p. 210, 1 hill none valley none R.

ταπείνωμα οὐδενός, ἐναντίωμα Ἡλίου, τρίγωνον ἡμέρας μὲν Κρόνου, νυκτὸς δὲ Ἑρμοῦ, ἐπίκοινος Ζεύς. ἔχει δὲ δεκανοὺς τρεῖς· καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσιν ὁ Ἠριδανὸς ποταμὸς κρατῶν κάλπην καὶ ἡ κεφαλὴ τοῦ Ἱπποκράτορος καὶ ἡ χεὶρ αὐτοῦ ἡ ἀριστερὰ τεταμένη καὶ ἡ κεφαλὴ τῆς Ἴβεως τῆς δωδεκαώρου. τῷ δὲ β' δεκανῷ παρανατέλλουσι τὰ μέσα τοῦ Ἱπποκράτορος καὶ οἱ δύο Ὄφεις ἔχοντες πρὸς ἀλλήλους συνάφειαν καὶ τὰ μέσα τῆς Ἴβεως τῆς δωδεκαώρου. τῷ δὲ γ' δεκανῷ παρανατέλλουσιν ὁ Μέγας Ὄρνις, ὃν καλοῦσι Κύκνον <.....> ὃν καλοῦσιν Ἱπποκράτορα καὶ Λύκος δάκνων τὴν δεξιὰν αὐτοῦ καὶ τὰ ὀπίσθια τοῦ Πηγάσου καὶ τὰ τέλη <τῆς Ἴβεως> τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Ἀφροδίτης, ὁ β' Ἑρμοῦ, ὁ γ' Σελήνης. παρανατέλλει δὲ τούτῳ λαμπρὸς ἀστήρ, ὃς καλεῖται Νότιος Ἰχθύς, μοίρας ιβ', νότιος, μεγέθους α', κράσεως Ἀφροδίτης καὶ Ἑρμοῦ. πάλιν παρανατέλλει λαμπρὸς ἀστήρ, ὃς καλεῖται Ὄρνις, μοίρας ιβ', λεπτῶν ν', βόρειος, μεγέθους β', κράσεως Ἀφροδίτης καὶ Ἑρμοῦ. ἔχει δὲ ὅρια τῶν ε' πλανητῶν· Ἑρμοῦ ζ', Ἀφροδίτης ς', Διὸς ζ', Ἄρεως ε', Κρόνου ε'. ἔχει δὲ ὑποτεταγμένα κλίματα ταῦτα· Αἴγυπτον· Σαυροματικήν, Ὀξειανήν, Σογδιανήν, Ἀραβίαν. κυριεύει δὲ τοῦ σώματος κνημῶν, σκελῶν, νεύρων. ποιεῖ δὲ ὑδρωπικούς, ἀρθρητικούς, μανιώδεις, ἀποκόπους καὶ τραυματικοὺς καὶ ἐλεφαντιῶντας, ἰκτερικούς, μελαγχόλους, πηροὺς διὰ τὴν Κάλπην. στοιχεῖα δὲ ἔχει τὸ λ' καὶ τὸ ψ'.

Ἀνατέλλει δὲ ἀπὸ μοίρας α' ἕως τρίτης κεφαλή, ἀπὸ δ' ἕως ζ' τράχηλος, ἀπὸ η' ἕως ι' κοιλία, ἀπὸ ια' ἕως ιγ' χεῖρες, ἀπὸ ιδ' ἕως ιθ' ὦμοι, ἐν δὲ τῇ κ' καρδία, ἀπὸ κα' ἕως κβ' μόρια, ἀπὸ κγ' ἕως κε' μηροί, ἀπὸ κς' ἕως κζ' πόδες, ἀπὸ κη' ἕως λ' ἰσχία.

Ἀποτελεῖ δὲ εὔχροας, εὐακεῖς, εὐπαθεῖς, κενοδόξους, φιλοκαθαρίους, θρασυδείλους. καὶ ἐπὶ μὲν τοῦ α' δεκανοῦ εὐεργετικούς, ἀχαριστουμένους δὲ πολλάκις, ξενιτεύοντας καὶ εὐγάμους, φαρμακείαις ἐνοχλουμένους. ἐπὶ δὲ τοῦ β' εὐφραντικούς, παίκτας, ἀδόλους, ἐν ὑγροῖς ὀχλουμένους, ἡδεῖς, εὐπραγοῦντας παρ' ὑπερέχουσι

1 ἐναντ. Ἡλ. om. TV. 2 ἐπίκ. Z. om. R. ὁ Ζεύς T. ἔχον T. δὲ om. TV. 4 τεταγμένη T. 5 τοῦ δεκάτου [i. e. ι' ex ἴβεως] ὄβεως T, τοῦ ἴβεως V. 6 οἱ δύο ὄφεις RV] ὁ δωδέκατος [i.e. οἱ β'] ὄφις T. 9 ἱπποκρα$^{\tau'}$ R. De lacuna cf. *Sphaera*, p. 282 sqq. δάκνον T. 10 τέλλη T. τῆς ἴβεως om. codd. 12 δὲ om. TV. τούτῳ TV] αὐτῷ R. 14 λαμπρὸς ante ὄρνις repet. RV. ιβ' ν' VR (ν in R non prorsus certum, η?), ιβ' λεπτὰ ι' T. 15 β' om. TR. 15-16 ἔχει - Κρόνου ε' om. R. 17 ἔχει δὲ om. T, ἔ. δὲ ὑποτ. om. R. αἴγυπτος R. Cf. *Sphaera*, p. 296; cetera apud Ptolem. l. c. σμυρομαντικήν T, σμορωματικὴν V, σαββροματική R. 17-18 ὀξειανή R. 18 σουγλιανήν TV, γουγδιανή R. ἀρραβίαν TV, ἀραβία R. τοῦ om. T. κρημνῶν TV. 19 δὲ om. TV. καὶ om. T. 20 ἰκτερικούς ex ἰκτερινούς correct. V. 21 στοιχείων κυριεύει τοῦ τοῦ λ' καὶ φ' R. 22-p. 211, 2 om. R. 22 μιᾶς TV. τρίτου T. 23-24 ἐν δὲ τῇ κ' T] ἀπὸ κ' V. 26 εὐχρόας TV. ἐνάκιας T, εὐάκιας V. 26-27 φιλοκαθάρους T. 27 θρασυδήλους T. 28 εὐαγάμους V. 29-30 ἀδούλους T. 30 εὐπρ (*sic*) εἶς παραπερεχου T.

depression of none, opposition of the Sun, trigon by day of Saturn, by night of Mercury, Jupiter in common. It has three decans; and in the first decan there rise alongside the river Eridanus holding a water-jar, and the head of the Hippocrator and his left hand stretched out, and the head of the twelve-hour Ibis. In the second decan there rise alongside 5 the middle parts of the Hippocrator and the two Serpents having contact with one another, and the middle parts of the twelve-hour Ibis. In the third decan there rise alongside the Great Bird, which they call the Swan <..... > which they call the Hippocrator, and a Wolf biting his right hand, and the hind parts of Pegasus and the end parts <of the Ibis> of the twelve-hour. And the 10 first decan bears the face of Venus, the second of Mercury, the third of the Moon. There rises alongside it a bright star, which is called the Southern Fish, at 12 degrees, southern, of magnitude 1, of the blend of Venus and Mercury. Again there rises alongside a bright star, which is called the Bird, at 12 degrees, 50 minutes, northern, of magnitude 2, of the blend of Venus and Mercury. It has the bounds of the 15 five planets: Mercury 7°, Venus 6°, Jupiter 3°, Mars 5°, Saturn 5°. It has the following climatic zones subject to it: Egypt, Sarmatia, Oxiana, Sogdiana, Arabia.It governs the parts of the body: the shins, the legs, the sinews. It produces dropsical, arthritic, and maniacal persons, amputees and those with wounds, and those with elephantiasis, those with jaundice, the melancholic, the maimed 20 on account of the Water-jar. Its elements are Λ and Ψ.

From degree 1 to the 3rd rises the head, from the 4th to the 7th the neck, from the 8th to the 10th the belly, from the 11th to the 13th the hands, from the 14th to the 19th the shoulders, at the 20th the heart, from the 21st to the 22nd the genitals, from the 24th to the 25th the thighs, from the 26th to the 27th the feet, from the 28th to the 30th the hips. 25

It produces those of good complexion, keen of hearing, easy-going, vainglorious, lovers of cleanliness, bold cowards. In the 1st decan, beneficent but often meeting with ingratitude, traveling abroad and fortunate in marriage, troubled by poisons. In the 2nd decan, cheerful, playful, guileless, troubled by moisture, pleasant, faring well among those in authority. 30

1 vs. Email om. TV. 2 èník. Z. om. R. Zeus T. ἔχον T. de om. TV.n4 ordinate T. 5 of the tenth [i. e. L' ex ibeos] obeos T, of ibeos V. 6 the two nofeis RV] the twelfth [i.e. oi b'] ophis T. 9 Hippocrates' 'R. De lacuna cf. Sphaera, np. 282 sqq. daknon T. 10 telli T. tis iveos om. codd. 12 o'clock. TV. τουτῳnTV] αὐτῷ R. 14 bright ante ὄrnis repet. RV. lv' n' VR (v in R non prorsncertum, η), lv' minutes i' T. 15 b' om. Th. 15-16 has - Saturn e' om. R. 17 has no op. T. E. but sub. om. R. Egypt R. Cf. Sphaera, p. 296; cetera apudnPtolem. 1. c. smiromantic T, amoromatic V, savbromatic R. 17-18 right-handed R.18 Souglian TV, mortar R. Arabian TV, Arabic R. of om. T.n18 Souglian TV, mortar R. Arabian TV, Arabia R. of om. T.nkrimnon TV. 19 and om. TV. and om. T. 20 jaundice correct. V.n21 items dominates the l' and f' R. 22-p. 211, 2 om. R. 22 of a third TV. T. 23-24 ἐν δὲ τῇ k' T] by k' V. 26 euchroas TV. ἐνακιας T, εὐακιας V.n26-27 filokatharous T. 27 thrasydilous T. 28 euagamus V. 29-30 ἐδουλους T.

to

30 eupr (sic) into paraperecho T.

καὶ ὅπλοις ἐνδόξους. <ἐπὶ δὲ τοῦ γ'> ἀναξίους, συμπλευσομένους πολλά τε κινδυνεύοντας ἢ σινουμένους ἐξ ὑγρῶν.

Δωδέκατον ζῴδιόν εἰσιν Ἰχθύες, θηλυκόν, δίσωμον, νυκτερινόν, πλάγιον, ὑδατῶδες, χειμερινόν, κατωφερές, ἄφωνον, ἀγαθόν, εὐμετάβολον, πολύγονον, συνουσιαστικόν, κάθυγρον, μελοκοπούμενον, λεπιδωτόν, ποικίλον, λεπρῶδες, ἀλφῶδες, ἄστατον, ἀσελγές, ὀχλικόν, πτερωτόν, κόσμου ἀγαθὸν ἀπόκλιμα, θεοῦ τόπος, οἶκος Διός, ὕψωμα Ἀφροδίτης περὶ μοίρας κζ', ταπείνωμα Ἑρμοῦ περὶ μοίρας ιε', τρίγωνον ἡμέρας μὲν Ἀφροδίτης, νυκτὸς δὲ Ἄρεως, ἐπίκοινος ἡ Σελήνη. ἔχει δεκανοὺς γ'. καὶ τῷ μὲν α' δεκανῷ παρανατέλλουσι τὰ ἐμπρόσθια τοῦ Πηγάσου ἵππου ἐπτερωμένου καὶ κεφαλὴ Ἐλάφου ἔχουσα ὄφεις δύο ἐν τοῖς μυκτῆρσι καὶ ἡ ἀρχὴ τοῦ Λίνου καὶ ἡ οὐρὰ τοῦ Κροκοδείλου τῆς δωδεκαώρου. τῷ δὲ δευτέρῳ δεκανῷ παρανατέλλουσι τὰ μέσα τῆς Ἐλάφου καὶ τὸ ἥμισυ τοῦ Ἐγγούνασι καὶ τὸ ἥμισυ τοῦ Κροκοδείλου τῆς δωδεκαώρου. τῷ δὲ τρίτῳ δεκανῷ παρανατέλλουσι τὰ ὀπίσθια τῆς Ἐλάφου καὶ τὸ ἄλλο ἥμισυ τοῦ Ἐγγούνασι καὶ τὸ τέλος τοῦ Λίνου καὶ ἡ κεφαλὴ τοῦ Κροκοδείλου τῆς δωδεκαώρου. καὶ ὁ μὲν α' δεκανὸς φέρει πρόσωπον Κρόνου, ὁ β' Διός, ὁ γ' Ἄρεως. παρανατέλλει δὲ τούτῳ λαμπρὸς ἀστὴρ ὁ ἐπὶ τοῦ Ἵππου μοίρας ε', λεπτῶν ν', βόρειος, μεγέθους β', κράσεως Ἄρεως καὶ Ἑρμοῦ. πάλιν παρανατέλλει λαμπρὸς ἀστὴρ ὁ κοινὸς Ἵππου καὶ Ἀνδρομέδας, μοίρας κα', βόρειος, μεγέθους β', κράσεως Ἄρεως καὶ Ἑρμοῦ. ἔχει δὲ ὅρια τῶν ε' πλανητῶν· Ἀφροδίτης ιβ', Διὸς δ', Ἑρμοῦ γ', Ἄρεως θ', Κρόνου β'. ἔχει δὲ ὑποτεταγμένα κλίματα ταῦτα· Ἐρυθρὰν θάλασσαν καὶ τὴν Ἰνδικὴν χώραν, Γαραμαντίαν, Λυδίαν, Κιλικίαν, Παμφυλίαν. κυριεύει δὲ τοῦ σώματος πελμάτων καὶ ἀκροποδίων καὶ νεύρων ποδῶν καὶ τῶν ἀστραγάλων. ποιεῖ δὲ ἀρθρητικούς, ποδαγρούς, ὑποκύρτους, λεπροὺς ἢ ἀλφοὺς ἢ λειχῆνας ἔχοντας ἢ ψώρας, κατωφερεῖς δὲ καὶ ἐπιψόγους, ἀσελγεῖς,

1 ἐπὶ - γ' suppl. ἀναξίοις V. ονσυμπλευσομένους (*sic*) T οὐ σ. V (οὐ fort. ex τρίτου remansit). 2 σινουμένους corrigere nolui. 3 Ἐνδέκατον T. In marg. inf. man. 2 : Τόπος δούλων. 3-4 νυκτ. πλάγ. om. R. 4 χειμ. ὑδατ. R. ἀγαθόν om. T. 5 πολύγομον R. μελεοκούμενον VR, μελλοκ. T. 6 ὀχληρόν R. 8-9 π. μοίρ. - μὲν om. R (unde etiam cuius ἐναντίωμα esset excidit). 9 δὲ om. V. ἐπικ. ἡ Σ. om. R, ἡ om. V. 10 δεκανοὺς bis script. T. ἔμπροσθεν R. 11 πτερωμένω T, πτερωμε(ν) V. ἐν om. T. 12 τοῖς] τῆς T. λίνου RV] ♋ T. 13 τά] τε T. τῆς RV] τοῦ T. 14 ἐν γόνασι R. καὶ τὸ ἥμ. om. T. κροκονδείλου T. 16 ἄλλον T. ἥμι R. ἐν γόνασι R. ληνοῦ R, σίνου T. 18 περιανατέλλει T. δὲ om. TV. 19 μοίρας ε' ν' RV. λεπτά T. 20 πάλιν om. T. λαμπρός om. T. 21 ἵππους T. κα' RV] ια' T. 22-23 ἔχει - β' om. R. 23-24 ὑπόκειντα αὐτῷ κλίματα ταῦτα R. 24-25 ἐρυθρὰ θάλασσα καὶ τῆς ἰνδικῆς χώρ(ας), κρασσαμοντικὴ γαράμαντις λυδία κιλικία παμφία R. 24 Ἐρυθρὰ θάλασσα : cf. Hephaest., p. 166, 1. Ἰνδικὴ χώρα : cf. *Sphaera*, p. 296; Γαραμ. - Παμφ. ex Ptolemaeo l. c. 25 γραμμαντίαν T, γραμματίαν V. 26 ἀκροπόδον T. καὶ ante νευρ. om. TV. νευρῶν ποδῶν τὰ RV, νευρῶν. ποδὸν τὰ T. ἀστραγγάλων T. 27 πιοὶ T. ποδαλγούς TV. λέπρας R. ἢ om. R.

and distinguished in arms. <But in the third, unworthy ones, who will sail together, facing many dangers or harmed by waters.

The twelfth sign is Pisces, feminine, bicorporeal, nocturnal, oblique, watery, wintry, downward-sloping, mute, good, change-able, prolific, libidinous, very moist, susceptible to mutilation, scaly, varied, leprous, vitiliginous, unstable, licentious, turbulent, winged, a good declining place of the cosmos, place of god, house of Zeus, exaltation of Aphrodite around the 27th degree, depression of Hermes around the 15th degree, trigon by day of Aphrodite, by night of Ares, the Moon being common to both. It has three decans. And in the first decan there rise together the forelegs of the winged horse Pegasus and the head of the Deer having two serpents in its nostrils and the beginning of Linus and the tail of the Crocodile of the twelve-hour clock. In the second decan there rise together the middle parts of the Deer and half of Engonasin and half of the Crocodile of the twelve-hour clock. In the third decan there rise together the hind parts of the Deer and the other half of Engonasin and the end of Linus and the head of the Crocodile of the twelve-hour clock. And the first decan bears the face of Cronus, the second of Zeus, the third of Ares. And there rises together with this a bright star upon the Horse at 5 degrees, 50 minutes, northern, of the 2nd magnitude, of the temperament of Ares and Hermes.Again there rises together a bright star common to the Horse and Andromeda, at 21 degrees, northern, of the 2nd magnitude, of the temperament of Ares and Hermes. It has the bounds of the 5 planets: of Aphrodite 12, of Zeus 4, of Hermes 3, of Ares 9, of Cronus 2. It has the following subordinate climates: the Red Sea and the Indian territory, Garamantica, Lydia, Cilicia, Pamphylia. It governs the parts of the body: the soles, the tips of the feet, the tendons of the feet, and the ankles. It produces those afflicted with arthritis, gout, those who are hunchbacked, leprous or vitiliginous or those having lichen or scabies, inclined downward and blameworthy, licentious,

1 ἐπι - γ' suppl.anaxiois V.onsimpleysomenēnu (sic) T οὐ p. V (οὐ fort, exnamnaxiois V.onsypleysomenēu (sic) T οὐ p. V (οὐ fort, exntritou remansit). 2 sinumēnēus corrigere nolui. 3 Eleventh T. In marg. inf.ninan. 2 : Place of slaves. 34 nyct. πλάγ. om. R. 4 χειμ. ύδατ. R. ἀγαθόνnom. T.O πολύτομον R. μελεοκούμενον VR, μελλοκ. T. 6 οχληρόν R.nO πολύτομον R. μελεοκούμενον VR, μελλοκ. T. 6 οχληρόν R.n8-9 π. μοίρ. - μέν om. R (unde etiam cuius εναντίωμα esset excidit). 9 δέnom. ή ή ή ή ή ή ή ή ή ή ή ἐ ή ἐ ἐ ἐ ἐ ἐ ἐ ἐ ἐ ἐ ἐ ἐ T. n. τοῖς] T. τὸ τῆς R. ἥμ μοίρας e' v' minut T. om.24-25 red sea and of the Indian country), crassamontikin24-25 red sea and of the Indian country), crassamontikigaramandis Lydia Cilicia Pamphia R. 24 Red sea : cf. Hephaest. np. 166, 1.Indian country : cf. Sphaera, p. 296; Garam. - Pamf. ex Ptolemaeo 1. c.nIndian country : cf. Sphaera, p. 296; Garam. - Pamf. ex Ptolemaeo 1. c.n25 gramatian T, gramatian V. 26 ἀκροποδον T. and ante neur. om. TV.nneurons of feet ts RV, nerves, foot ts T. of ankles T.27 pio T. npodalgous. TY. leprosy R. or om. R.

πολυκοίνους, ἀπὸ ἐνύγρων παθῶν ὀχλουμένους. κυριεύει δὲ στοιχείων τοῦ μ καὶ ω'.

Ἀνατέλλει δὲ ἀπὸ μοίρας α' ἕως γ' κεφαλή, ἀπὸ δ' ἕως ζ' ἀνὰ μέσον ὁ σύνδεσμος, ἀπὸ η' ἕως ι' <τὰ> πρὸς νότον, ἀπὸ ια' ἕως ιγ' κοιλία, ἀπὸ ιδ' ἕως ιθ' ὦμοι, ἀπὸ κ' ἕως κζ' βόρεια, ἀπὸ κη' ἕως λ' ὄνυχες. 5

Ἀποτελεῖ δὲ λευκόχροας, εὔτριχας, πολυτρόπους, πολυπότας, δαπανητάς. καὶ ἐν μὲν τῷ α' δεκανῷ παραβόλους, ἀδίκους κέρδους ἕνεκα, μέσους τῷ βίῳ, ἀπολόγους ἢ παιδείας θαυμαζομένους, πολυφίλους, εὐτέχνους, ἐντίμους, γυναιξὶν ἀποδεκτούς. ἐπὶ δὲ τοῦ β' καταγάστρους, περιέργους, ἐκδημητάς. ἐπὶ δὲ τοῦ γ' ἀπολαυστικούς, 10 φιλολόγους, ἐνδόξους, πολυπείρους, ἀποδοχὴν παρὰ γυναιξὶν ἔχοντας, δαπανητὰς δὲ καὶ ὁρμητικοὺς καὶ πολλῶν θεατάς, ῥᾳδίως ἀποβάλλοντας καὶ κτωμένους.

Τούτων δὲ τῶν ζῳδίων τὰ μέν εἰσιν ὀρθά, τὰ δὲ πλάγια· καὶ ὀρθὰ μέν εἰσιν ἀπὸ Καρκίνου ἕως Τοξότου, πλάγια δὲ ἀπὸ Αἰγοκέρωτος ἕως 15 Διδύμων. ἔτι δὲ τούτων τὰ μέν εἰσιν ἡμερινά, τὰ δὲ νυκτερινά· καὶ ἡμερινὰ μέν εἰσιν ♈ ♊ ♌ ♎ ♐ ♒, νυκτερινὰ δὲ ♉ ♋ ♍ ♏ ♑ ♓. τρίγωνα δ καὶ ἀνατολικὰ καλοῦνται ♈ ♌ ♐· τὰ αὐτὰ καὶ πύρινα καὶ βασιλικά. γῆϊνα δὲ ♉ ♍ <♑> καὶ ταῦτα βόρεια. τὸ δὲ τρίγωνον τῶν Διδύμων καὶ Ζυγοῦ καὶ Ὑδροχόου δ καὶ πνευματώδη καλοῦνται, 20 δυτικὸν τυγχάνει. ὁμοίως καὶ τὰ τρίγωνα ♋ ♏ καὶ ♓, δ καὶ ὑδατώδη καὶ πολύσπορα καλοῦσι, καὶ αὐτὰ νότια τυγχάνουσι. τετράγωνα δέ εἰσι τοῦ μὲν ♈ ♋ ♎ ♑ δ καὶ τροπικὰ καλεῖται· πάλιν ♉ ♌ ♏ ♒ δ στερεὰ λέγονται· δίσωμα δὲ τετράγωνα ♊ ♍ ♐ ♓. καὶ διάμετρα μέν τῶν τροπικῶν ♈ πρὸς ♎ καὶ ♋ πρὸς ♑, τῶν δὲ στερεῶν ♉ 25 πρὸς ♏ καὶ ♌ πρὸς ♒. ἑξάγωνα δέ εἰσι τὰ ἀρσενικὰ πρὸς τὰ ἀρσε-

1 πολυκείνους T. δὲ om. R. 2 τοῦ et καὶ om. R. ο' V. 3-13 om. R. 3 μιᾶς V. 4 τὰ supplevi. 6 ἀποτέλλει T. λευκοχρόους T. 7 μὲν om. T. κερδίνεν T. 8 θυνμαμένους T. 10 γ' T] δεκάτου V. 11 ἀποδοχάς T. περὶ T. 12-13 ἀποβάλλων T. 14- p. 213, 6 desunt in T, valde decurtata sunt in R; dubito num ad excerpta Rhetoriana pertineant. 14 τούτων μὲν V. 16 ἐπὶ δὲ τούτοις V. νυκτ., τὰ δὲ ἐπίκοι να R. Hic igitur in R novi cuiusdam systematis diurnorum et nocturnorum signorum vestigia occurrunt. V contra consentit et cum ipso capituli contextu et cum Manilio, II, 221 sq. (cf. Bouché-Leclercq, *Astr. gr.*, p. 156). Ceterum Anonymus ille a Ludwichio post Maximum, p. 105, editus recensione codicis R usus est (cf. p. 105, 6), ἐπικοίνων nominibus omissis. 16-17 κ. ἡμερινὰ μέν εἰσι ♈ ♋ ♌ ♐, νυκτερινὰ δὲ <♊> ♎ (parva lacuna indicatur) ♑ ♒, ἐπίκοινα δὲ <♉> ♏ ♍ ♊ R; cetera inde usque ad finem huius capitis desunt. 18 τρίγωνα scil. ζῳδία. Hoc systema trigonorum cum ventis et elementis coniunctorum diversum ab eis quae supra p. 104 edidi necnon ab eis quae Bouché-Leclercq, *l. c.*, p. 199 sqq. collegit; partim tantum consentit Paulus Alexandr. 21 δυτικ(ὰ) τυγχάνουσι V. ♋ scr. : τοῦ δὲ κ V : alia quoque ζῳδίων sigla in V a solitis differunt (e. g. ★ pro Καρκίνος). 23 ♋ scr. : κ V. 24 δίσωμα scripsi : δίδυμα V.

promiscuous, troubled by moisture-related afflictions. It governs the elements of μ and ω'.

From degree 1 to 3 the head rises, from 4 to 7 the connecting joint in between, from 8 to 10 the southern parts, from 11 to 13 the belly, from 14 to 19 the shoulders, from 20 to 27 the northern parts, from 28 to 30 the nails.

It produces fair-complexioned, well-haired, versatile, heavy-drinking, and extravagant individuals. In the 1st decan, reckless and unjust for the sake of gain, of middling station in life, skilled in rhetoric or admired for their learning, having many friends, skilled in crafts, honored, and well received by women. In the 2nd decan, gluttonous, meddlesome, given to traveling abroad. In the 3rd decan, pleasure-seeking, fond of learning, distinguished, experienced in many things, enjoying favor with women, yet extravagant and impulsive, spectators of many things, easily losing and acquiring possessions.

Of these Zodiac signs, some are straight and others oblique; and straight are those from Cancer to Sagittarius, while oblique are those from Capricorn to Gemini. Furthermore, of these, some are diurnal and others nocturnal; and the diurnal are o Φ Ω Ω, while the nocturnal are 86 mm X X. The triangles also called eastern are the same as the fiery and royal ones, while the earthy 8 m < > are also northern. The triangle of Gemini and Libra and Aquarius 2 are also called airy and is western. Likewise the triangles – m, and X, which are also called watery and prolific, are themselves southern. The squares of « \ & are called tropical; again 8 are called solid; the bicorporeal squares are - χ . and the diameters of the tropical signs are towards – and 6 towards %, while those of the solid signs 8 towards τ and δε towards -. The hexagons of the masculine are towards the mascu-

1 πολυκείνους T. δέ om. R. 2 τοῦ et καὶ om. R. V. 4 R. 3 μιᾶς τὰ supplevi. 6 αποτέλλει T. λευκοχρόους T. 8 o' V. 3-13 om. 7 μὲν om. T. κερδίνεν T. θυνμαμένους T. 10 γ' T] δεκάτου V. 11 αποδοχάς T. περί T. 12-13 αποβάλ λων T. 14– p. 213, 6 absent in T, greatly abridged in R; I doubt whether they belong to the Rhetorian excerpts. 14 τούτων μὲν V. 16 ἐπὶ δὲ τούτοις V. nocturnal, τὰ δὲ ἐπίκοινα R. Here therefore in R traces of some new system of diurnal and noctur- nal signs occur. V on the contrary agrees both with the very context of the chapter and with Manilius, II, 221 sq. (cf. Bouché-Leclercq, Astr. gr., p. 156). More- over that Anonymous edited by Ludwich after Maximus, p. 105, made use of the recension of codex R (cf. p. 105, 6), omitting the names of the ἐπίκοινα. 16-17 and the diurnal ones are E, the nocturnal ones <> (a small lacuna is indicated) >, the common ones <8> m m & R; the rest from there to the end of this chapter is absent. 18 triangles scil. signs. This system of trigons connected with winds and elements is different from those which I edited above p. 104 as well as from those which Bouché-Leclercq, l. c., p. 199 sqq. collected; Paulus Alexandr. agrees only in part. 21 δυτικ(ά) τυγχάνουσι V. O scr. : τοῦ δὲ κ V : other zodiacal signs too in V differ from the usual ones (e.g. * for Cancer). 23 & scr. : K V. 24 δίσωμα scripsi : δίδυμα V.

νικὰ καὶ τὰ θηλυκὰ πρὸς τὰ θηλυκά. ἤτοι ἀρσενικά εἰσιν ἅπερ καὶ ἐν τοῖς ἔμπροσθεν ἡμερινὰ ἐτράψαμεν οἷον ♈ ♍ ♌ ♎ ♐ ♒· ταῦτα καὶ ἑξάγωνα καὶ ἡμερινὰ καὶ ἀρσενικὰ καλοῦνται· ὁ δὲ ♉ καὶ ♋ καὶ ♍ καὶ ♏ καὶ ♑ καὶ ♓, ταῦτα πρὸς ἄλληλα πάλιν ἑξάγωνα καὶ θηλυκὰ καὶ
5 νυκτερινὰ καλοῦνται. ἀπὸ τῶν σημείων τούτων γνωρίζεται πᾶς τις οἷός ἐστι καὶ οἵου ἀστέρος.

3 ὁ ♋ V. 6 Haec verba excipiunt in V ea quae infra suo loco p. 215, 26 inserui; nam Saturni κυρείαν ad sequens de planetis capitulum trahendam esse et per se manifestum et proximi capituli contextu certissimum.

[F. 144v.] Rhetorius de planetarum natura ac vi.

Rhetorii capitulum de septem planetis quo caput antecedens de duodecim signis continuatur, Vaticanus gr. 191 (f. 236v) solus integrum fere nobis servasse videtur. Nam Berolinensis noster (f. 144v) solummodo primam quamque particulum qua planetarum natura describitur, delibavit; Vindobonensis autem 1 (= philos. 108) f. 256 phases quoque recepit, temporum spatia quibus stellae circulos suos explent maximam partem etiam solus rettulit, sed planetarum vires fere totas omisit. Edidi igitur hoc capitulum ex Vaticano potissimum ceterorum codicum lectionibus adiectis. — Similia praeter Antiochum (Vindobon. 3, f. 64, μδ'. Περὶ τῶν ζ' πλανωμένων ἐν ἐπιτομῇ ἐκ τῶν Ἀντιόχου) inprimis Vettius Valens collegit, quocum hic tractatus in prima et tertia quaque particula ubi de planetarum natura ac tutelis agitur, partim ad verbum consentit; cf. infra p. 215, 13 etc. et Valentem I 1, p. 1 sqq., Kroll = *Catal.*, II, 88 sqq. Cf. etiam Anonymus de planetis, ibid., p. 160 sqq., qui cum nostro capitulo eo quoque cohaeret, quod et ipsi olim caput de συγκρατικῇ ἀστέρων θεωρίᾳ successit, cf. infra p. 215, 24, 217, 5 etc. (contra cf. Valens, p. 5, 14, Kroll = *Catal.*, II 92, 17). — Plane diversi argumenti est Iuliani opusculum de septem planetis (editum *Catal.*, I, 134 sqq.), quod multo magis Ptolemaei (*Tetrab.*, I, 4) rationem physicam sequitur. — Ne ultima paginae pars vacua relinquatur, quem planetarum ordinem singuli scriptores secuti sint, hic adnotemus :

Antiochus, Iulianus.	♄ ♃ ♂ ☉ ♀ ☿ ☾.
Rhetorius, Anonymus supra p. 96 . .	
Anonymus de planet. *Catal.*, II, 160 sqq.	
Ptolemaeus et Valens	☉ ☾ ♄ ♃ ♂ ♀ ☿.

Hi igitur magna mundi lumina (τὰ φῶτα) e planetarum numero segregaverunt; omnes autem verum planetarum ordinem novisse manifestum.

masculine and feminine toward the feminine. That is, masculine are those which we also wrote as diurnal in the preceding sections such as these and ♥ ↓ ■ *' These are called sextile and diurnal and masculine; but θ and ς and m and η and % and X, these in turn among themselves are called sextile and feminine and nocturnal. From these signs everyone recognizes what a person is like and under which star.

3 6 G V. 6

These words are followed in V by those which I have inserted below in their proper place at p. 215, 26; for it is both self-evident and made absolutely certain by the context of the next chapter that the dominion of Saturn must be drawn into the following chapter on the planets.

[F. 144.] Rhetorius on the nature and power of the planets.

The chapter of Rhetorius on the seven planets, which continues the preceding head on the twelve signs, appears to have been preserved for us almost complete by Vaticanus gr. 191 (f. 236') alone. For our Berolinensis (f. 144') excerpted only the first portion of each section where the nature of the planets is described; Vindobonensis 1 (= philos. 108) f. 256 also received the phases and for the most part likewise alone recorded the periods of time in which the stars complete their cycles, but omitted almost entirely the powers of the planets. I have therefore edited this chapter primarily from the Vaticanus with the readings of the other codices added. Besides Antiochus (Vindobon. 3, f. 64, μd'. On the 7 wandering stars in an epitome from the works of Antiochus), similar material was collected above all by Vettius Valens, with whom this treatise in the first and each third portion, where the nature and guardianships of the planets are discussed, agrees partly word for word; cf. below p. 215, 13 etc. and Valens I 1, p. 1 sqq., Kroll Catal., II, 88 sqq. Cf. also the Anonymous on the planets, ibid., p. 160 sqq., who also coheres with our chapter in that a chapter on the συγκρατική ἀστέρων θεωρία once followed in his work as well, cf. below p. 215, 24, 217, 5 etc. (contra cf. Valens, p. 5, 14, Kroll = Catal., II 92, 17).Of an entirely different character is the small work of Julian on the seven planets (edited Catal., I, 134 sqq.), which follows much more closely the physical rationale of Ptolemy (Tetrab., I, 4). Lest the last part of the page be left blank, let us note here what order of the planets the individual writers followed:

Antiochus, Julian	♄ ♃ ♂ ☉ ♀ ☿ ☾.
Rhetorius, Anonymus above p. 96 . .	
Anonymus de planet. *Catal.*, II, 160 sqq.	
Ptolemy and Valens.	☉ ☾ ♄ ♃ ♂ ♀ ☿.

These great lights of the world (τὰ φῶτα) they therefore separated from the number of the planets; but it is clear that all knew the true order of the planets.

T

πθ'. Περὶ τῶν ζ' ἀστέρων, κράσεων φύσεων φάσεων κρύψεων στηριγμῶν πρώτων καὶ δευτέρων· ἔτι δὲ καὶ περὶ καυμάτων καὶ ἀκρονύκτων καὶ τῶν λοιπῶν καὶ μετοχῆς ἀνθρώπων.

V

Περὶ φύσεως καὶ κράσεως καὶ γεύσεως τῶν ζ' ἀστέρων.

R

Περὶ τῆς τῶν πλανωμένων ἀστέρων φύσεως καὶ δυνάμεως καὶ ὧν κυριεύει μελῶν ἕκαστος καὶ τί σημαίνει.

<Περὶ Κρόνου.>

Ὁ Κρόνος φύσεώς ἐστι ψυχρᾶς καὶ ξηρᾶς καὶ σκοτεινοῦ εἴδους· κυριεύει δὲ τοῦ σώματος σκελῶν, γονάτων, νεύρων, ἰχώρων, φλεγμάτων, κύστεως, νεφρῶν καὶ τῶν ἀποκρύφων<σινῶν τε> ὅσα διὰ ψύξεως καὶ ὑγρότητος, ποδάγρας, χειράγρας· σημαίνει δὲ πατέρα, μείζονας ἀδελφούς, ὀρφανίαν υἱῶν, γεωπονίας, στυγνούς, ἐνδομύχους, ῥυπαρούς, βραδεῖς, μονοτρόπους, τυφώδεις, μελανείμονας, κληρονομικούς, πλευστικούς, βιαίους. ἔστι δὲ καὶ Νεμέσεως ἀστήρ. ἔστι δὲ τῆς ἡμερινῆς αἱρέσεως· τῇ δὲ γεύσει στυφός. ἐπέχει δὲ ἐν τοῖς μετάλλοις τὸν μόλιβδον. ἐπικοινωνεῖ δὲ τῇ Ἀφροδίτῃ ἐν τοῖς μυκτῆρσι.

Ἔχει δὲ φάσεις ε'· ἀνατολήν, δύσιν, πρῶτον στηριγμόν, δεύτερον στηριγμόν, εἶτα ἀκρόνυκτον φάσιν. πρῶτον οὖν ἀνατέλλει, εἶτα στηρίζει τὸν πρῶτον στηριγμόν, εἶτα ἀκρόνυκτον φάσιν, εἶτα δεύτερον στηριγμόν, εἶτα τὴν δύσιν. ἀποσπάσαντος γὰρ ἀπ' αὐτοῦ τοῦ Ἡλίου μοίρας ι' ἀνατολὴν ποιεῖται ἑῴαν. ὁμοίως ἀποσπάσαντος ἀπ' αὐτοῦ τοῦ Ἡλίου μοίρας ρκ' τὸν πρῶτον στηριγμὸν ποιεῖται· προσερχομένου δὲ τοῦ Ἡλίου αὐτῷ ἀναποδίζει. ὅταν δὲ ἀποσπάσῃ ἀπ' αὐτοῦ ὁ Ἥλιος μοίρας ρπ', τότε ἄρχεται ποιεῖσθαι ἀκρόνυκτον φάσιν. ὁμοίως εἰς τοὐπίσω τροχάζων ποιεῖται στηριγμὸν δεύτερον. ἐπὰν δὲ ἀποσπάσῃ ἀπ' αὐτοῦ ὁ Ἥλιος μοίρας σμ', τότε ἄρχεται τὴν κατὰ φύσιν πορείαν

5 β^{ov} T. ἔτη T. 11 εἶδος T. 12 νευρῶν T. 13 νεφρῶν om. VT. σινῶν τε addidi ex Valente p. 2, 16, qui fere ad verbum consentit. 14 ὑγρ. TV] ψυχρότητος R. πεδάγρας T. 15 υἱῶν om. R. ἐνδυμίους R. 16 μελανοείμονας Valens. 17 πλευστικούς item Valentis cod. Neapolit. (quem tamen vile cod. Marciani apographum esse affirmat Kroll: πλαστικούς Marcianus at cf. infra p. 215, 7). καὶ om. VT. Νεμέσεως: cf. Achill., *Isag.*, c. 17; Valens., l. c.; *Catal.*. I, 168, 24. ἔστι δὲ VR] καὶ T. 18-19 τῇ - μυκτ. om. R. 18 δέ om. T. 19 τὸ μόλ. T. ἐπικοινωνεῖ: i. e. nares et Saturni et Veneris tutelae tributae. Cf. infra p. 220, 11. 20-p. 215, 4 om. R. Prorsus diversam de phasibus theoriam v. supra p. 118 sqq. 20 ἀνατολή T. 20-21 πρ. στ. δ. στ. in marg. sup. suppl. V. δ. στ. om. T. 21 εἶτα V] καὶ T. φάσιν om. T. 23 ἀποσπάνσαντος (*sic*) T. γὰρ αὐτοῦ ἀπό codd., correxi. 24 ἐπ' T. 26 αὐτόν codd. ἀπ' αὐτοῦ T] αὐτόν V.

T

89. On the 7 stars,
their mixtures, natures, appearances,
concealments, stations, first
and second; and further
also on combustions and
acronychal risings and the rest
and the participation of human
beings.

V

On the Nature, Temperament, and
Taste of the 7 Stars.

R

On the Nature and Power of the
Wandering Stars, and the Limbs
over which Each Holds Dominion,
and What Each Signifies.

«On Saturn.»

Saturn is of a cold and dry nature and of a dark appearance. It holds dominion over the following parts of the body: the legs, knees, sinews, cavities, phlegms, bladder, kidneys, and the hidden parts, as well as all injuries arising from cold and moisture; it signifies gout and chiragra. It signifies the father, elder brothers, orphaning of sons, farming, gloomy people, reclusive people, filthy people, slow people, solitary people, arrogant people, those who wear dark clothing, those who deal in inheritance, seafarers, and violent people. It is also the star of Nemesis. It belongs to the diurnal sect. In taste it is astringent. Among metals it corresponds to lead. It shares influence with Venus over the nostrils.

It has 5 phases: rising, setting, first station, second station, and then the acronychal appearance. First, then, it rises; then it makes its first station; then the acronychal appearance; then the second station; then the setting. For when the Sun has moved 30 degrees away from it, it makes its morning rising. Likewise, when the Sun has moved 120 degrees away from it, it makes its first station; and as the Sun approaches it, it retrogrades. When the Sun has moved 180 degrees away from it, it then begins to make its acronychal appearance. Likewise, moving backward, it makes its second station. And when the Sun has moved 240 degrees away from it, it then begins its natural course.

5 βον T. years T. 11 type T. 12 νευρών T. 13 νεφρών om. VT. σινῶν τε addidi ex Valente p. 2, 16, qui fere ad verbum consentit. 14 ύγρ. TV] ψυχρότητος R. πεδάγρας T. 15 υἱῶν om. R. ἐνδυμίους A. 16 μελανοείμονας Valens. 17 πλευστικούς item Valentis cod. Neapolit. (quem tamen vile cod. Marciani apographum esse affirmat Kroll : πλαστικούς Marcianus at cf. infra p. 215, 7). και om. VT. Νεμέσεως : cf. Achill., Isag., c. 17; Valens., 1. c. ; Catal. 1, 168, 24. ἔστι δὲ VR] καί T. 18-19 τῇ - μυκτ. om. R. 18 δέ om. T. 19 τὸ μόλ. T. ἐπικοινωνεῖ : i. e. nares et Saturni et Veneris tutelae tributae. Cf. infra p. 220, 11. 20-p.215,4 om. R. Prorsus diversam de phasibus theoriam v. supra p. 118 sqq. 20 ανατολή T. 20-21 πρ. στ. δ. στ. in marg. sup. suppl. V.δ. στ. om. T. 21 εἶτα V] καὶ T.
δ. στ. om. T. 21 εἶτα V] καὶ T.
φάσιν οπι. T. 23 αποσπάσαντος (sic) T. γὰραὐτοῦ ἀπό codd., correxi. 24 ἐπ᾽ T. 26 αὐτόν codd. ἀπ' αὐτοῦ T] αὐτόν V.

ποιεῖσθαι· καὶ πάλιν καταλαμβάνων αὐτὸν πρὸ μοιρῶν ι' δύσιν ποιεῖται ἑσπερίαν· καὶ μένει ἐν τῇ δύσει ἕως ὅτε πάλιν ἀποσπάσῃ τὰς ι' μοίρας. διαπορεύεται δὲ τὸν ζῳδιακὸν κύκλον ἐν ἔτεσι τριάκοντα. καὶ ἐν τοσούτῳ ἡ θεωρία.

5 Αὐτὸς δὲ ἀστὴρ λαχὼν τὴν οἰκοδεσποτείαν τῆς γενέσεως τὸ μὲν παλαιὸν καὶ ἐνδόμυχον καὶ σκοτεινὸν καὶ μονόγνωμον καὶ σιγηρὸν καὶ βαθυπόνηρον καὶ ἀφαντασίωτον καὶ κακόπαθον καὶ κατηφέστερον ἐς ὀψὲ τῶν χρόνων <ἀποτελεῖ>· πλευστικούς τε ποιεῖ καὶ πρὸς τὸ θεῖον περιέργως διακειμένους, περὶ δὲ τὰ τέκνα καὶ ἀδελφοὺς οὐκ εὐτυχεῖς.

10 χρηματίζων δὲ ἡμερινῇ γενέσει ἐν ἰδίοις οἴκοις ἢ ὑψώματι μετὰ συναιρετιστοῦ ἐπίκεντρος ἢ ἐπαναφερόμενος ἀνατολικὸς ἀγρῶν ἢ θεμελίων ἢ ἐνύγρων κτημάτων κυρείαν δώσει καὶ περιουσίαν ἢ ἀλλοτρίων κτῆσιν ἢ κληρονομίαν ἢ εὑρέματα τό τε ἄλλους ὑποτάξαι καὶ καταδυναστεῦσαι ἢ ἀπ' ἀλλοτρίας αὐξηθῆναι βλάβης ἔκ τε παλαιῶν ἢ ἀνακεχωρηκότων

15 πραγμάτων ἢ πρεσβυτέρων προσώπων ὠφέλειαν. ἐν νυκτερινῇ δὲ γενέσει χρηματίζων καὶ ἐν ἀνθαιρετιστοῦ οἴκῳ ἐπίκεντρος ἢ ἐπαναφερόμενος ἀπὸ τῶν κέντρων βλάπτει, ἀπὸ δυνατῶν καὶ πρεσβυτέρων προσώπων ἐπάγων κινδύνους διὰ παλαιὰ καὶ ἀνακεχωρηκότα πράγματα εἴς τε δάνεια καὶ εἰργμοὺς καὶ συκοφαντίας ἢ φυλακὰς ἢ δεσμὰ ἢ † κομο-

20 τροφίας καὶ φυγὰς ἄγει καὶ χρονίας συμφορὰς φαρμακείας τε ἢ ῥεύματα καὶ ψύξεις καὶ νευρικὰ πάθη καὶ μακρονοσίας ἢ κρυπτῶν τόπων ἀσθενείας.

Νοεῖν δὲ χρή σε· καθ' αὐτὸν μὲν κύριος φανεὶς τῆς γενέσεως τοιαῦτα ποιεῖ τὰ ἀποτελέσματα· συσχηματιζόμενος δὲ ἑτέροις ἢ οἴκοις

25 αὐτῶν ὅσα ἐπικίρνησιν, ἐν τοῖς ἑξῆς περὶ συγκράσεως λέγοντες ὑποτάξομεν.

Κρόνος τὴν κυρείαν τοῦ θανάτου λαβὼν ποιεῖ διὰ νόσων πολυχρονίων ἢ φθίσεων καὶ ῥευματισμῶν καὶ ῥιγοπυρέτων καὶ κωλικῶν καὶ ὑστερικῶν διαθέσεων καὶ ὅσα κατὰ πλεονασμὸν ὑγροῦ συνίσταται.

30 Κρόνος μοίρᾳ ὡροσκοπούσῃ ποιεῖ μέλανας, δυσειδεῖς, αὐχμηρούς, σκυθρωπούς, σπανοπίγωνας, κοιλοφθάλμους, ὀχληρούς, γοργούς, μικροφυεῖς, ψεύστας, κακοτρόπους, κλέπτας, ῥέμβους, καταφρονητάς,

1 post δύσιν codd. αὐτόν, delevi. 3-4 διαπορ.-θεωρία desunt in V; sed cum infra p. 216, 23 Iovis cyclus etiam in hoc codice describatur, haec in archetypo exstitisse certum; nescio tamen utrum clasula quoque κ. ἐν τοσ. ἡ θεωρ. ex illo fluxerit an ab excerptore addita sit. 5-26 om. TR. 6 πλεῖον V, correxi. 8 ἀποτελεῖ addidi (possis etiam σημαίνει). 10 μετὰ scripsi : μὲν cod. De συναιρετισταῖς (συναιρετίστου cod.) cf. e. g. Valens, p. 55, 24; 71, 20; 84, 29; 94, 7; 117, 34 Kroll. 11 ἀνατολικόν V. 16 οἴκου cod. 17 κέντρων scripsi : ἀπὸ τῶν β' videtur in V. 19 κομοτροφίας sine dubio corruptum : μονοτροφίας? (κακοτροφίας Cumont, νοσοτροφίας Kroll). 23 χρήσει cod. κυρίως cod. 25-26 ergo apud Rhetorium quoque ut apud Anonymum, *Catal.*, II, 160 sqq. capitnla de stellis coniunctis olim secuta sunt. 27-p. 216, 2 Quo loco haec quae in T et R desunt in V posita sint, vide sis supra p. 213, 6. 27 κυρίαν V. ποιεῖ nempe ἀποθνήσκειν.

to make; and again, overtaking it before 10 degrees, it makes an evening setting; and it remains in the setting until it again separates by the 10 degrees. It travels through the Zodiac circle in thirty years, and so much for the theory on this matter.

5 The star itself, having received the lordship of the nativity, produces in the person a character that is ancient and hidden, dark and single-minded, silent and deeply wicked, lacking imagination, prone to suffering, and more dejected as time goes on; it also makes them inclined toward seafaring and excessively preoccupied with divine matters, while being unlucky with regard to children and brothers. When active in a diurnal nativity in its own houses or exaltation, together with a co-ruler, angular or in the succedent house, rising in the east, it will grant ownership of fields, foundations, or watery properties, and abundance, or acquisition of others' possessions, or inheritance, or discoveries, as well as the ability to subject others to oneself and to dominate them, or to grow wealthy from another's loss, and to derive benefit from old or withdrawn affairs or from older persons. But in a nocturnal nativity, when active in the house of the counter-ruler, angular or succedent from the angles, it harms, bringing dangers from powerful and older persons on account of old and withdrawn matters, leading into debts and imprisonments and false accusations, or prisons or bonds or † prolonged servitude and exiles, and chronic misfortunes, poisonings, or fluxes and chills and nervous ailments and long illnesses or diseases of hidden parts.

You must understand that when a planet appears as lord of the nativity on its own, it produces such effects; but when it is configured with other planets or their houses, it produces as many modifications through blending — which we will set out in what follows when we speak of mixture.

Saturn, having taken the lordship of death, causes death through long-lasting diseases, or through consumption, rheumatic conditions, shivering fevers, colic, and hysterical affections, and all conditions that arise from an excess of moisture. Saturn on the ascending degree makes men dark, ill-favored, squalid, gloomy, thin-bearded, hollow-eyed, troublesome, fierce, small in stature, liars, of evil character, thieves, wanderers, contemptuous,

1 after δύσιν codd. αὐτόν, deleted by me. 3–4 διαπορ. – θεωρία absent in V; but since below p. 216, 23 the cycle of Jupiter is also described in this codex, it is certain that these existed in the archetype; I do not know, however, whether the clause κ. ἐν τοσ. ἡ θεωρ. also flowed from it or was added by the excerptor. 5–26 om. TR. 6 πλεῖον V, corrected by me. δ᾽ ἀποτελεῖ added by me (one could also read σημαίνει). 10 μετά written by me : μὲν cod. Ὀn συναιρετισταῖς (ouvaipetiotov cod.) cf. e.g. Valens, p. 55, 24; 71, 20; 84, 29; 94, 7; 117, 34 Kroll. 11 ανατολικόν V. 16 οἴκου cod. 17 κέντρων written by me : ἀπὸ τῶν β' appears to read in V. 19 κομοτροφίας without doubt corrupt : μονοτροφίας? (κακοτροφίας Cumont, νοσοτροφίας Kroll). 23 χρήσει cod. κυρίως cod. 25–26 therefore in Rhetorius as well as in the Anonymous, Catal., II, 160 sqq., chapters on conjoined stars once followed. 27–p. 216, 2 For the place in which these passages, absent in Tet R, are situated in V, see above p. 213, 6. 27 κυρίαν V. ποιεῖ namely ἀποθνήσκειν.

ὑποκριτάς, λαθροπινεῖς, εὐλαβὲς σχῆμα ἔχοντας ἢ καὶ μονάζοντας, ἐκκλησιαστικούς, ἐν ἅπασι στυγνούς.

Περὶ Διός.

Ὁ Ζεὺς φύσεώς ἐστι πνευματικῆς, γονικῆς, θερμός· κυριεύει δὲ τοῦ σώματος μηρῶν, ποδῶν, σπορᾶς, μήτρας, ἥπατος, δεξιῶν μερῶν καὶ ὀδόντων. σημαίνει δὲ τέκνωσιν, γονήν, συστάσεις, γνώσεις, φιλίας μεγάλων ἀνδρῶν, χρημάτων ὄρεξιν καὶ δαψίλειαν, εὐπορίαν ἢ δωρεάς, δικαιοσύνην, ἀρχάς, πολιτείας, δόξας, προστασίας, ἱερωσύνας, πίστεις, νίκας. ἔστι δὲ τῆς ἡμερινῆς αἱρέσεως· τῇ δὲ χροᾷ φαιός, τῇ δὲ γεύσει γλυκύς· ἐπέχει δὲ ἐν τοῖς μετάλλοις τὸν ἄσημον. ἐπίκοινος δὲ τῷ Ἑρμῇ ἐν τοῖς ὠσίν.

Ἔχει δὲ φάσεις ε'· ἀνατολήν, δύσιν, α' στηριγμόν, β' στηριγμόν, ἀκρόνυκτον. πρῶτον οὖν ἀνατέλλει, εἶτα στηρίζει τὸν πρῶτον στηριγμόν, εἶτα ἀκρόνυκτον φάσιν, εἶτα β' στηριγμόν, εἶτα τὴν δύσιν. ἀποσπάσαντος γὰρ τοῦ Ἡλίου ἀπ' αὐτοῦ μοίρας ι' ἀνατολὴν ποιεῖται ἑῴαν· ὡσαύτως ἀποσπάσαντος ἀπ' αὐτοῦ Ἡλίου μοίρας ρκ' τὸν πρῶτον στηριγμὸν ποιεῖται. προσερχομένου δὲ τοῦ Ἡλίου αὐτῷ ἀναποδίζει· ὅταν δὲ ἀποσπάσῃ ἀπ' αὐτοῦ ὁ Ἥλιος μοίρας ρπ', τότε ἄρχεται ποιεῖσθαι ἀκρόνυκτον φάσιν. ὁμοίως εἰς τοὐπίσω τροχάζων ποιεῖται στηριγμὸν δεύτερον· ἐπὰν δὲ ἀποσπάσῃ ἀπ' αὐτοῦ ὁ Ἥλιος μοίρας σμ', τότε ἄρχεται τὴν κατὰ φύσιν πορείαν ποιεῖσθαι καὶ πάλιν καταλαμβάνων αὐτὸν πρὸ μοιρῶν ι' ποιεῖται ἑσπερίαν δύσιν καὶ μένει ἐν τῇ δύσει ἕως ὅτε ἀποσπάσῃ τὰς ι' μοίρας. διαπορεύεται δὲ τὸν ζῳδιακὸν κύκλον ἐν ἔτεσι ιβ'.

Λαχὼν δὲ τὴν οἰκοδεσποτείαν τῆς γενέσεως ἐπίκεντρος ἐν ἡμερινῇ γενέσει ἐν ἰδίοις οἴκοις ἢ συναιρετιστοῦ χρηματίζων μεγάλους ἀποτελεῖ καὶ ἐνδόξους, δεκτούς, σεμνούς, ἀγαθούς, εὐήθεις, λαμπροψύχους, ὑπὲρ δύναμιν πόλεων ἢ ὄχλων πραγματείας κατορθοῦντας ἀποδοχήν τε ἔχοντας παρ' ἀλλήλοις ἢ βασιλεῦσιν ἢ μεγιστᾶσιν, εὐφημουμένους διὰ ἀρετὴν καὶ εὐσέβειαν, τιμαῖς ἀναθημάτων κοσμουμένους <ἢ> ἱερωσύναις, φιλοστόργους τῶν οἰκείων καὶ εὐεργετικοὺς εἰς φιλίαν ἐπί τε γυναικὶ καὶ τέκνοις εὐφραινομένους, ἐκτὸς ἐὰν μὴ τῷ

1 λαθροπινεῖς scripsi : λαθροπίνους V. 2 Haec Rhetorium qui saec. VI initio vixit res Christianas respexisse neque tamen adamasse demonstrant. Cf. etiam infra p. 225, 29 ἀσκητρίαις. 3 περὶ φύσεως Δ. R, om .V (in marg. Ζ) et T. 4–10 partim ad verbum cum Valente l. c. concordant. 4 Δεύτερος ἀστὴρ ante ὁ Ζεὺς T. γονῆς codd. θερμός om. VT. 5 μοιρῶν V. 6 γωνήν T. γνώσεις om. R. 7 δαψιλείας RV. 8 πολίτας TV. 9–24 om. R. 10 δὲ om. T. 12 β' στηρ. om. T. 14 τὴν V] καὶ T. 15 ἀνατολικὴν V. 16 ἀπὸ τοῦ Ἡλίου T. 17 αὐτοῦ codd. 18 ὁ om. V. 20 ὅταν V. 22 δύσιν αὐτὸν ποιεῖται ἑσπ. V. 25–p. 217, 12 om. TR. 29 ἀλλήλοις V : fort. ἄλλοις. 31 ἢ addidi. φιλοστούργους (sic) V.

hypocrites, secret drinkers, those who wear a pious appearance or even live as monastics, ecclesiastics, gloomy in all things.

Concerning Jupiter.

Jupiter is of a pneumatic, generative nature, warm; it governs the thighs, feet, seed, womb, liver, right parts of the body, and teeth. It signifies procreation, generation, associations, knowledge, friendships with great men, desire and abundance of wealth, prosperity or gifts, justice, offices, civic life, glory, patronage, priesthoods, faith, victories. It belongs to the diurnal sect; in color it is gray, in taste sweet; among metals it governs silver. It shares rulership with Mercury over the ears.

It has five phases: rising, setting, first station, second station, and acronychal appearance. First it rises, then it makes its first station, then the acronychal phase, then the second station, then setting. For when the Sun draws away from it by 10 degrees, it makes its morning rising; likewise when the Sun draws away from it by 120 degrees, it makes its first station. As the Sun approaches it, it retrogrades; and when the Sun draws away from it by 180 degrees, it then begins to make its acronychal appearance. Similarly, running backward, it makes its second station; and when the Sun draws away from it by 240 degrees, it then begins to resume its natural course, and again as the Sun approaches it within 10 degrees it makes its evening setting, and it remains at setting until the 10 degrees have been traversed. It traverses the zodiacal circle in 12 years.

Having obtained the lordship of the nativity, when angular in a diurnal nativity in its own houses or operating as co-significator, it produces great and illustrious men, accepted, dignified, good, gentle-natured, magnanimous, accomplishing undertakings beyond the power of cities or crowds, and having favor among one another or with kings or great men, praised for virtue and piety, honored with votive dedications or priesthoods, loving toward their household and beneficent in friendship, rejoicing over wife and children — except if not in the

1 λαθροπινεῖς scripsi : λαθροπίνους N. 2 These passages demonstrate that Rhetorius, who lived at the beginning of the 6th century, was aware of Christian matters but did not admire them. Cf. also below γ. 225, 29 ἀσκητρίαις. 3 περὶ φύσεως Δ. R, om V (in marg. 4) et T. 4–10 partly agree verbatim with Vettius Valens I. c. 4 Δεύτερος ἀστὴρ ante ὁ Ζεύς T. γονῆς codd. θερμός om. VT. 5 μοιρῶν V. 6 γωνὴν T. γνώσεις om. R. 7 δαψιλείας RV. 8 πολίτας TV. 9–24 om. R. 10 δὲ om. T. 12 β΄ στηρ. om. T. 14 τὴν V] καὶ T. 15 ἀνατολικὴν V. 16 ἀπὸ τοῦ Ἡλίου T. 17 αὐτοῦ codd. 18 & om. V. 20 ὅταν V. 22 δύσιν αὐτὸν ποιεῖται ἑσπ. V. 25–p.217, 12 om. TR. 29 ἀλλήλοις V : fort. ἄλλοις. 31 h addidi. philanthropists (sic) V.

δυτικῷ τύχῃ κέντρῳ· τότε γὰρ οὐχ οὕτως εἰς τέκνα εὐτεκνώσει. <ἐὰν δὲ> καταβλάπτηται ὑπὸ φθοροποιοῦ ἐπικόπτοντος αὐτοῦ τὰς εὐεργεσίας, ὁμοιοτρόπους, ἐλάσσονας δὲ πολὺ τὰς δυνάμεις τῆς λαμπροψυχίας ἔχοντας, καὶ ἐπιφθονοῦνται αἱ προκοπαί. ὁμοίως δὲ καὶ αὐτὸς καθ' αὐτὸν ὅμοια ἔχει τὰ ἀποτελέσματα· ὅσα δὲ ἐν τοῖς ἄλλοις συσχηματιζόμενος ποιεῖ, ἐν τοῖς ἑξῆς εἴρηται. <ποιεῖ δὲ καὶ> λευκούς, εὐσάρκους, μεγαλοευπώγωνας, ἀγαθοὺς τοῖς τρόποις, ἀξιωματικούς, εὐμεγέθεις, εὐρυμετώπους, χαροπούς, τρίχας ἔχοντας ἐν τοῖς μυκτῆρσι, ἀναφαλαντίας, μεγαλοκεφάλους, καλοσυμβούλους, πᾶσι συνερχομένους. οὗτος θανατοῖ ἀπὸ συνάγχης, περιπνευμονίας, κεφαλαλγίας, καρδιακῶν διαθέσεων, ἀποπληξίας καὶ ὅσα κατὰ πλεονασμὸν πνεύματος συνίσταται.

Περὶ Ἄρεως.

Ὁ Ἄρης φύσεώς ἐστι πυρώδους καὶ καυσώδους καὶ ξηραινούσης. κυριεύει δὲ τοῦ σώματος κεφαλῆς, ἕδρας, μορίου, χολῆς, αἵματος, σκυβάλων ἐκκρίσεως, ὀπισθίων μερῶν. σημαίνει δὲ μέσους ἀδελφοὺς καὶ σίνη καὶ πάθη, βίας, φθόνους, πολέμους, ἁρπαγάς, ἐμπρησμούς, μοιχείας, φυγαδείας, αἰχμαλωσίας, φθορὰς γυναικῶν, ἐμβρυοτομίας, τομάς, κολλήσεις, στρατιωτικὰς ἢ ληστρικὰς ἐφόδους, κυβείας, ψεύδη, κλοπάς, ληστείας, ἐπιορκίας, τοιχωρυχίας, τυμβωρυχίας, καὶ ὅσα τούτοις παραπλήσια. ἔστι δὲ τῆς νυκτερινῆς αἱρέσεως· τῇ δὲ χροᾷ ἐρυθρός, τῇ δὲ γεύσει πικρός. ἐπέχει δὲ ἐν τοῖς μετάλλοις τὸν σίδηρον. ἐπικοινωνεῖ δὲ τῷ Ἑρμῇ ἐν τῷ στόματι.

Ποιεῖται δὲ σχήματα ἑπτά· ἀνατολὴν <καὶ> ἡμέρας ἐννενήκοντα καὶ στηριγμὸν πρῶτον καὶ ἀκρόνυκτον φάσιν καὶ στηριγμὸν δεύτερον καὶ δευτέραν ἐννενηκονθήμερον καὶ δύσιν. ἀποσπάσαντος γὰρ ἀπ' αὐτοῦ τοῦ Ἡλίου μοίρας ι' ποιεῖται ἀνατολὴν ἑῴαν· ἐννενηκονθήμερον <δὲ> α' ὅταν ὁ Ἥλιος τετραγωνίσῃ τὸν ἀστέρα. στηριγμὸν πρῶτον δὲ ὅταν ὁ

4 ἔχοντας nempe ποιεῖ. 6 post εἴρηται signum conclusionis et lacuna fere quatuor litterarum; ποιεῖ δὲ καὶ supplevi, sed nescio an sequentia supra alicubi inserenda sint. 9 iterum post συνερχ. signum conclusionis et parva lacuna, sed nihil deesse videtur. 13 π. φύσεως Ἄ. R, om. TV. 14 Ὁ] τῆς V. Ὁ δὲ τρίτος ἀστὴρ ὁ καὶ ♂ T. φύσιν T. post ξηραινούσης in T: καὶ τὰ λοιπὰ ἐναντία. 15 μορίων R, μορίον T. αἱμάτων V. 17 φθόνους V] φόβους R. 19 κωλήσης T. στρατιωτικούς T. κυβείας V] ἢ βίας R. 20 ψευδοκλοπάς V, ψεύσματα καὶ κλοπάς R; deinde omnia inde ab Ὁ Ἄρης usque ad ψεύδη κλοπάς (hic recte) in V repetita sunt nullo alio verbo mutato. ληστείας om. V; quod etsi propter ληστρικ. ἐφόδ. supervacaneum videretur non delevi coll. Valente (βιαίους κλοπάς ληστείας, p. 3, 2, Kroll). τυμβορύχους V. 21-23 om. R. 23 ἐπὶ τῷ V. 24-p. 218, 11 om. R. 24 δὲ om. T. καὶ addidi, cf. v. 27. ἡμέρας T] ἡμέραις V. 25 καὶ post δεύτερον om. T. 26 ἀποσπάσοντος T. ἀπ' om. T. 27 ᾠὰν T (saepius). δὲ addidi. 28 α' T] δεύτερον V. δὲ om. T.

western pivot; for then it will not produce such good offspring for children. But if it is damaged by a malefic that cuts off its beneficences, men of similar character but with the powers of magnanimity greatly diminished, and their advancements are met with envy. Likewise it also by itself alone produces similar effects; and whatever it does in aspect with the other planets is stated in what follows. It also produces men who are white-complexioned, well-fleshed, with great fine beards, good in character, distinguished, of large stature, broad-foreheaded, with bright eyes, having hairs in the nostrils, bald at the temples, large-headed, good counselors, getting along with everyone. This planet causes death from quinsy, pneumonia, headache, cardiac conditions, apoplexy, and all ailments that arise from an excess of pneuma. is established.

Concerning Ares.

Ares is of a fiery, burning, and drying nature. He governs the following parts of the body: the head, the seat, the genitals, bile, blood, the excretion of waste, and the posterior regions. He signifies middle brothers and injuries and afflictions, acts of violence, envies, wars, plunderings, arsons, adulteries, exiles, captivities, corruption of women, embryotomies, cuttings, woundings, military or brigand raids, gambling, lies, thefts, robberies, perjuries, house-breakings, tomb-robberies, and all things similar to these. He belongs to the nocturnal sect; in color he is red, in taste bitter. Among the metals he governs iron. He shares governance with Hermes over the mouth.

He produces seven phases: the rising and ninety days and the first station and the acronychal appearance and the second station and the second ninety-day period and the setting. For when the Sun has moved away from him by 10 degrees he produces the morning rising; the ninety-day period 1st when the Sun squares the star. The first station when the

4 having nempe poieis. 6 post reads signum conclusionis et lacuna fere qua-ntuor litterarum? noteî dê kai supplevi, sed nescio an sequentia supra alicubi inse-nrenda sint. 9 iterum post contr. signum conclusionis et parva lacuna, sed nihilndeesse videtur. 13 p. of nature A. R, om. TV. 140] of V. And the third star also in T. nature T. post drying in T: and the rest against. 15 moles, morion T. of blood V. 17 envy n] fears R. 19 stasis T. military T. cube V] or violence R. 20 false thefts V, lies and theft R ;ndeinde omnia inde ab "Mars usque ad false theft (hic recte in V repetilansunt nullo alio verbo mutato. ληστείας οηι. V ; quod etsi propter ληστρικ. ἐφόδ.nsupervacaneum videretur non delevi coll. Valente (βιαίους κλοπὰς ληστείας, np. 3, 2, Kroll). τυμβορύχους V. 21-23 om. R. 23 ἐπὶ τῷ V. 24-p. 218, 11 om. R.n24 δὲ om. T. καί addidi, ἡμερας T. ἡμεραις T. ἀπασοντον T. ἀπος T. ἡδετον T.

Ἥλιος κατὰ τρίγωνον αὐτοῦ γένηται καὶ ἀποσπάσῃ ἀπ' αὐτοῦ μοίρας ρκ'· καὶ τότε ἄρχεται ὁ ἀστὴρ στηρίζειν καὶ εἰς τοὐπίσω ἀναποδίζειν. καὶ τὴν ἀκρόνυκτον φάσιν ποιεῖται ἐπὰν ὁ Ἥλιος διαμετρήσῃ τὸν ἀστέρα καὶ ἀποσπάσῃ ἀπ' αὐτοῦ μοίρας ρπ'. ὡσαύτως μὲν <οὖν καὶ> ἀπὸ τοῦ ἀναποδισμοῦ· γενομένου γὰρ τοῦ Ἡλίου τῷ δεξιῷ τριγώνῳ τοῦ ἀστέ- 5 ρος καὶ ἀποσπάσαντος ἀπ' αὐτοῦ μοίρας σμ' στηρίζει τὸν δεύτερον στηριγμὸν καὶ τὴν κατὰ φύσιν πορείαν ποιεῖται καὶ προστίθησι τὰς μοίρας. γενομένου δὲ τοῦ Ἡλίου κατὰ τὸ τετράγωνον αὐτοῦ τὸ δεξιόν, τότε ποιεῖται τὴν δευτέραν ἐννενηκονθήμερον· καὶ πάλιν ὁ Ἥλιος προσερχόμενος αὐτῷ πρὸ ι' μοιρῶν ποιεῖται αὐτῷ δύσιν ἑσπερίαν. 10 διαπορεύεται δὲ τὸν ζῳδιακὸν κύκλον ἐν ἔτεσι δύο ἡμίσει ἔγγιστα.

Λαβὼν δὲ τὸν τῆς οἰκοδεσποτείας καὶ κυρείας <λόγον> καὶ χρηματίζων νυκτερινῇ γενέσει ἀνατολικὸς ἐν ἰδίοις ζῳδίοις ἢ συναιρετιστοῦ ποιήσει θαρσηρούς, ἀλκίμους, παραβόλους, δεινούς, ἀνυποτάκτους, ἡδέως ἐν σκυλμοῖς καὶ ξενιτείαις ὄντας, πολυκινδύνους, πατρικῶν δὲ 15 καὶ μητρικῶν καὶ τῶν ἐπὶ πρώτης ἡλικίας κτηθέντων στερισκομένους, τραυμάτων ἢ τομῶν πεῖραν λαμβάνοντας, μάλιστα ἐὰν τὴν Σελήνην βλέπῃ, καύσεως δὲ ἐὰν καὶ τὸν Ἥλιον, ἀστάτους δὲ περὶ γυναῖκας καὶ ἀκρατεῖς, ἀναξίαις ἢ μοιχοῦσι περιπλεκομένους, ὅθεν αὐτοῖς καὶ ὁ περὶ τέκνων ἄστατος καὶ λυπρὸς γίνεται λόγος. ἐὰν δὲ ἐν ἡμερινῇ γενέσει 20 εὑρεθῇ χρηματίζων ἐν ἀνθαιρετιστοῦ οἴκῳ, τὰ προειρημένα ἐπὶ τὸ χεῖρον τρέψει, ποιήσας αὐθάδεις, ἀθέους, βλασφήμους, πολλὰ ἀδικοῦντας, ἀκρατεστάτους, μὴ διευθυδρομοῦντας τὰς πράξεις, εὐπεριτρέπτους, μηδενὸς φειδομένους, ὑπὸ ὄχλων ἢ μεγιστάνων χειμαζομένους ἐπὶ τοῖς ἀδικήμασι τά τε εἰς τὸ σῶμα πάθη χαλεπώτερον ὑπομένοντας. 25 τὸ γὰρ ὅλον νοεῖν χρή, ὅτι ἀστέρες οἱ μὲν ἀγαθοποιοὶ ἐλαττοῦσι τὰς εὐεργεσίας παρ' αἵρεσιν χρηματίζοντες, οἱ δὲ φθοροποιοὶ τὸ δραστήριον ἐν ἰδίοις οἴκοις καὶ καθ' αἵρεσιν μετὰ τοῦ βλαβεροῦ καὶ ἐπικίνδυνον καὶ κακότροπον παρέχονται. ἐν ἀνθαιρετιστοῦ δὲ τόποις καὶ παρὰ τὴν αἵρεσιν χρηματίζοντες χαλεπώτεροί εἰσι τὰς βλάβας· ὅσοι δ' ἂν ἐν τοῖς 30 ἀχρηματίστοις τύχωσι ζῳδίοις ἢ δεδυκότες ὑπὸ τὰς αὐγάς, κύριοι τῶν

1-2 καὶ - καὶ om. T. 3 ἐπὰν δὲ T. 4 καὶ - ρπ' om. T. 4 οὖν καὶ addidi. 4-5 ἀπὸ τὸν ἀναποδισμόν T. 5 γενομένῳ δὲ τῷ ἡλίῳ codd. τῷ □ω Δω T (om. τ. δεξ.). 6 εμ' V, sed leviter correctum videtur. 8 δὲ om. T. τὸ δεξιόν om. T. 9 ὁ Ἥλιος om. T. 10 προσερχομένου T. μοίρας ι' T. αὐτῷ πρὸς δύσιν ἑσπερίαν codd. 11 desunt in V, recepi ex T ubi tamen alio loco (cf. infra 14) inserta sunt. 12-p. 219, 10 om. R. 12-13 λαβὼν τούτων οἰκοδεσποτίαν καὶ χρηματίζειν νυκτερινῆς γενέσεως ἀνατολικοῖς T. 12 λόγον supplevi. 12-13 χρηματίζει V. 13 συναιρεπιστοῦ T. 14 θαρσηρούς videtur ἅπαξ εἰρημένον. ἀνυποτάκτους καὶ τὰ ὅμοια· διαπορεύεται δὲ τὸν ζῳδιακὸν κύκλον ἐν ἔτεσι δύο ἥμισυ ἔγγιστα T; cetera omnia usque ad 219, 10 omisit. 15 ἡδέους V. 16 κτισθέντων V. 17 τῇ Σελήνῃ V. 18 καύσεως ἐὰν δὲ καὶ ὁ Ἥλιος V. 19 μοιχοῦσι V teste Heeg: corrigere nolui. 28-29 ἐπικίνδυνα καὶ κακότροπα V. 30 χαλεπώτερον εἰς V. 31 ἢ δεδυκότες scripsi: οἱ δεδοικότες V.

the Sun comes to its trine and separates from it by
120 degrees; and then the star begins to station and to move backward. And
it makes its acronychal appearance when the Sun is in opposition to the star
and has separated from it by 180 degrees. Likewise also from the
retrogradation; for when the Sun comes to the right trine of the star 5
and has separated from it by 240 degrees, it makes the second
station and resumes its natural course and adds
degrees. When the Sun comes to its right square,
then it makes the second ninety-day phase; and again the Sun
approaching it within 10 degrees makes it set in the evening. 10
It traverses the Zodiacal circle in approximately two and a half years.

Having taken the account of lordship and rulership and serving
in a nocturnal nativity, rising in its own signs or in that of the sect-ally,
it will produce bold, valiant, reckless, formidable, insubordinate persons,
who willingly endure hardships and foreign travels, who face many dangers, and are deprived of paternal 15
and maternal inheritances and of what was acquired in early life,
who experience wounds or surgical operations, especially if it aspects the Moon,
and burns if it also aspects the Sun; unstable regarding women and
incontinent, entangled with unworthy women or adulteresses, whence for them also the matter
concerning children becomes unstable and grievous. But if in a diurnal nativity 20
it is found active in the house of the counter-sect, the aforementioned things will turn for the worse,
producing arrogant, godless, blasphemous persons who commit many injustices,
most incontinent, who do not conduct their affairs straightforwardly, easily overturned,
sparing nothing, harassed by mobs or great men
for their wrongdoings, and enduring bodily afflictions more severely. 25
For in general one must understand that the benefic stars diminish their
blessings when they act contrary to sect, while the malefic stars provide
their destructive power in their own houses and in accordance with sect along with harm, danger,
and wickedness.But when acting in the places of the counter-sect and contrary to
sect, they are more severe in their harmful effects; and as many as happen to be in the 30
non-active signs or set beneath those same signs, the lords of the

1-2 and - and om. T. 3 but T. 4 and - rp' om. T. 4 οὖν καὶ addidi. 45 from the reversal of T. 5 genomones ts ellips codd. τῷ ρο Do om. r.dex.).n6 em' V, sed leviter correctum videtur. 8 not on. T. the right om. T. 9 6 Ἥλιος nom. T.10 incoming T. mora i' T. αὐτῷ πρὶς δισιν esperian codd.n10 incoming T. moriras i' T. αὐτῷ πρὶς πισιν esperian codd.n11 desunt in V, recepi ex T ubi tamen alio loco (cf. infra 14) inserta sunt.n12-p. 219, 10 om. R. 12-13 handles of these householders and moniters of nocturnal origin eastern T. 12 supplevi reason. 12-13 finances Y.n13 co-worker T. 14 tharsirous videtur apax irimenon. unsubdued, and the like, but he traverses the Zodiacal circle in this year two and a half roughly T;ncetera omnia usque ad 219, 10 omisit. 15 awe V. 16 built V. 17 the Moon. 18 of burning if also the Sun N. 19 adultery V teste Heeg : corri-ngere nolui.28-29 dangerously and wickedly. 30 worse in V. 31 or n28-29 dangerously and maliciously. 30 halepoteron in V. 31 andendykotes scripsi : the dedicotes V.

γενέσεων ἢ οἰκοδεσπόται εὑρεθέντες, ταπεινὰς αὐτὰς ἀποδείξουσι καὶ προκοπῆς ἀμοίρους. ὁμοίως Ἄρης ὅσα διαλλάσσει ἐν τοῖς πρὸς τοὺς ἄλλους σχηματισμοῖς ἐν τοῖς ἑξῆς ὑποτέτακται.

Ὁ Ἄρης ποιεῖ ξανθούς, γλαυκοὺς τοῖς ὄμμασι, τὰ ὦτα μικρὰ ἔχοντας, εὐμεγέθεις, εὐπόρους, ταχεῖς, θρασεῖς, τραύματα ἐν τῷ σώματι ἔχοντας, ἀκαταφρονητάς, πολεμιστάς, κακοπαθεῖς, φύσει μοιχούς, πολυπότας. κυριεύων δὲ τοῦ θανάτου ποιεῖ ἐκεῖ διὰ πυρετῶν συνεχῶν ἡμιτριταικῶν, αἰφνιδίων πληγῶν, νεφριτικῶν, ἐρυσιπελάτων, αἱμοπτυικῶν, αἱμορραγίας, ἐκτρωσμῶν ὄλεθρον, καὶ ὅσα γίνεται κατ' ἐκπύρωσιν καὶ ἀμετρίαν θερμοῦ.

Περὶ Ἡλίου.

Ὁ Ἥλιος φύσεώς ἐστι θερμῆς καὶ ξηρᾶς, φῶς νοερόν, ψυχῆς ταμίας, δεσπότης· κυριεύει δὲ τοῦ σώματος κεφαλῆς, αἰσθητηρίων, ὀφθαλμοῦ δεξιοῦ, πλευρῶν, καρδίας. σημαίνει δὲ βασιλέα, πατέρα, δεσπότην, ἀδελφὸν μείζονα, θεόν, δαίμονα, ἀξίαν. ἔστι δὲ τῆς ἡμερινῆς αἱρέσεως· τῇ δὲ χροιᾷ κίτρινος, τῇ δὲ γεύσει δριμύς. ἐπέχει δὲ ἐν τοῖς μετάλλοις τὸν χρυσόν. ἐπικοινωνεῖ δὲ τῇ Σελήνῃ ἐν τοῖς ὀφθαλμοῖς.

Ποιεῖται δὲ σχήματα δ', αἳ δὴ τροπαὶ λέγονται· οἷον ἐν Καρκίνῳ μὲν ὁ Ἥλιος ποιεῖται θερινὴν τροπὴν περὶ μοῖραν πρώτην καὶ ἄρχεται ἀφαιρεῖν τῆς ἡμέρας καὶ προστιθέναι τῇ νυκτί. ἐν δὲ Ζυγῷ ποιεῖται ἰσημερίαν μετοπωρινὴν ἐπὶ τῆς αὐτῆς μοίρας πρώτης καὶ ὡσαύτως ἀφαιρεῖ τῆς ἡμέρας καὶ προστίθησι τῇ νυκτί. ἐπὶ δὲ τῆς πρώτης μοίρας τοῦ Αἰγοκέρωτος ποιεῖται χειμερινὴν τροπὴν καὶ ἄρχεται ἀφαιρεῖν τῆς νυκτὸς καὶ προστιθέναι τῇ ἡμέρᾳ μέχρις ὅτε εἰς τὴν πρώτην μοῖραν τοῦ Κριοῦ παραγενόμενος ἰσάζει πάλιν ὥσπερ ἐν Ζυγῷ τὴν ἡμέραν καὶ τὴν νύκτα ποιούμενος τροπὴν τοῦ ἔαρος. διέρχεται τοῦτον τὸν κύκλον τοῦ ἐνιαυτοῦ δι' ἡμερῶν τξε' καὶ ὡρῶν ς'. ὁ Ἥλιος συντρέπεται μέν, οἷς ἂν τύχῃ καὶ ἡ Σελήνη, ἰδίᾳ δέ· ὁ μὲν <γὰρ> Ἥλιος εὐτραφεῖς, εὐεκτικοὺς ποιεῖ, ἡ δὲ Σελήνη εὐκράτους, εὐσάρκους, εὐειδεῖς, ὡραίους, ἀγγελικούς, ταχεῖς, ἀληθεῖς, ὁδοιπορικούς, τῇ ἡλικίᾳ συμμέτρους.

2 προκοπῇ V. 11 περὶ Ἡλίου V in marg.; om. T, Π. φύσεως Ἡλίου R. 12 Τέταρτος ἀστήρ ἐστιν ☉. T. 12-13 φῶς νοερόν, ψυχικῆς αἰσθήσεως ὄργανον etiam Valens, p. 1, 4. 13 δὲ om. T. τοῦ om. R. 14 βασιλέα T, β^{α} V, βασι λ R. 16 ὡράσεως T. 16-32 τῇ - συμμέτρους om. R. 16 τῇ γεύσει T. ἐπέχον T. 17 τοῦ χρυσοῦ T. 19 ἃ T. 20 μοῖραν μίαν codd. 22 ἐπὶ δὲ T. 25 ἡμέρᾳ· ὅτε δὲ πάλιν εἰς T. 26 ἰσάσει V. 27-32 τροπὴν - συμμέτρους V] τροπὴν ἐαρινὴν· διέρχεται - ς' T, quae in textum recepi (desunt in V). 29 γὰρ supplevi.

of nativities or, having been found as lords of the house, will render them lowly and devoid of advancement. Likewise, all the differences that Mars makes in its aspects with the other planets are set out in what follows below.

Mars makes men fair-haired, grey-eyed, small-eared, 5 of good stature, prosperous, swift, bold, bearing wounds on the body, not to be despised, warriors, afflicted with hardship, adulterers by nature, heavy drinkers. When he governs death, he brings it there through continuous semi-tertian fevers, sudden blows, kidney ailments, erysipelas, hemoptysis, hemorrhage, the destruction of miscarriages, and all that arises from 10 inflammation and excess of heat.

Concerning the Sun.

The Sun is of hot and dry nature, an intellectual light, steward and master of the soul; he governs the head of the body, the sense organs, the right eye, the flanks, and the heart. He signifies the king, the father, 15 the master, the elder brother, god, daemon, and dignity. He belongs to the diurnal sect; in color he is golden-yellow, in taste pungent. Among metals he rules gold. He shares dominion with the Moon over the eyes.

He makes four configurations, which are called solstices and equinoxes: for instance, in Cancer 20 the Sun makes the summer solstice around the first degree and begins to diminish the day and add to the night. In Libra he makes the autumnal equinox at the same first degree and likewise diminishes the day and adds to the night. At the first degree of Capricorn he makes the winter solstice and begins to diminish the night 25 and add to the day, until, arriving at the first degree of Aries, he again equalizes the day and the night as in Libra, making the spring equinox. He completes this annual cycle in days and 6 hours. The Sun produces the same effects as the Moon when they happen to be together, but each also acts individually: the Sun makes men 30 well-nourished and healthy, while the Moon makes them well-tempered, well-fleshed, fair in appearance, beautiful in their prime, graceful, swift, truthful, fond of travel, and proportionate in stature.

2 prokopē V. 11 peri Hēliou V in marg. om. T. Π. physeōs Hēliou R.
12 Tetartos astēr estin Θ. T. 12-13 phōs noeron, psychikēs aisthēseōs organon etiam Valens, p. 1, 4. 13 de om. T. tou om. R. 14 basilea T, ba n, basi R.
16 hōraseōs T. 16-32 tē - symmetrous om. R. 16 tē geusei T. epechon T.
17 tou chrysou T. 19 & T. 20 moiran mian codd. 22 epi de T. 25 hēmera· hote de palin eis T. 26 isasei V. 27-32 tropēn - symmetrous V] tropēn earinēn dierchētai - s' T, quae in textum recepi (desunt in V). 29 gar supplevi.

Περὶ Ἀφροδίτης.

Ἡ Ἀφροδίτη κράσεώς ἐστιν εὐκράτου καὶ ὑγρᾶς· κυριεύει δὲ ὀσφρήσεως καὶ πάντων τῶν ὀπισθίων μερῶν, συνουσίας μορίου, τῶν δὲ ἐντὸς πνεύμονος· καὶ ἡδονῆς. σημαίνει δὲ μητέρα, μικροτέρας ἀδελφάς, ἔρωτας, ἐπιθυμίας, διαφόρους συμμίξεις (ἀρρενόθηλυς γὰρ ἡ θεός), ἱερωσύνας, στεμματοφορίας, εὐφροσύνας, φιλίας, γάμους, τέκνα, τέχνας καθαρίους, μουσουργίας, ζωγραφίας, εὐμορφίας, χρώματων κράσεις, βαφάς, ποικίλματα, ἀγορανομίας, μέτρα, σταθμούς, γέλωτα, ἱλαροψυχίαν, συμπόσια, ἀσπά<σματα, συν>αλλαγὰς καὶ ἡδονάς. ἔστι δὲ τῆς νυκτερινῆς αἱρέσεως· τῇ μὲν χροᾷ λευκή, τῇ δὲ γεύσει ἐλλιποτάτη. ἐπέχει δὲ ἐν τοῖς μετάλλοις τὸν κασσιτερόν. ἐπικοινωνεῖ δὲ τῷ Κρόνῳ ἐν τοῖς μυκτῆρσι.

Ποιεῖται δὲ σχήματα ἕξ, ἀρξαμένη ἀπὸ ἀνατολῆς ἑσπερίας, εἶτα στηριγμὸν ἑσπέριον, εἶτα δύσιν ἑσπερίαν, εἶτα ἀνατολὴν ἑῴαν, εἶτα στηριγμὸν ἑῷον, εἶτα δύσιν ἑῴαν. τὴν μὲν ἑσπερίαν ἀνατολὴν ποιεῖται ἀποσπάσασα ἀπὸ τοῦ Ἡλίου μοίρας κ'· τὸν δὲ ἑσπέριον στηριγμόν, ἐπὰν ἀποσπάσῃ τοῦ Ἡλίου μοίρας μβ'· τὴν δὲ δύσιν τὴν ἑσπερίαν, ἐπὰν ὁ Ἥλιος καταλάβῃ τὸν ἀστέρα πρὸ μοίρας ς'· οἷον ἔστω τὴν Ἀφροδίτην εἶναι ἐν Κριῷ μοίρᾳ ι'; τὸν δὲ Ἥλιον ἐν τῷ αὐτῷ μοίρᾳ δ'. τὴν δὲ ἀνατολὴν ἑσπερίαν ποιήσει, ἐπὰν ἀποσπάσῃ τοῦ Ἡλίου μοίρας ε'· στηρίζει δὲ τὸν ἑῷον στηριγμόν, ἐπὰν ἀποσπάσῃ τοῦ ἀστέρος μοίρας μ'. δύσιν ἑῴαν ποιεῖται, ἐπὰν καταλάβῃ τὸν Ἥλιον ὁ ἀστὴρ πρὸ αὐτοῦ γενόμενος μοίρας β'. διέρχεται δὲ τὸν κύκλον τοῦ ἐνιαυτοῦ διὰ μηνῶν ιγ'.

Λαχοῦσα δὲ τὴν οἰκοδεσποτείαν χρηματίζουσα μὲν ἐν τοῖς ἰδίοις ἢ ἐν συναιρετιστοῦ ἀνατολικὴ εὐμόρφους ποιήσει, χαρίεντας, καθαρίους, ἐπιφανεῖς, θρησκώδεις, φιλοστόργους, ἐπιτευκτικούς, ἀποδοχῆς ἀξιουμένους παρά τε ὄχλοις ἢ ὑπερέχουσι προσώποις, χρυσοφοροῦντας, ἱερεῖς ἢ τοιαύταις κοσμουμένους τιμαῖς, εὐπόρους, ἐπισήμους,

1 Post Solem in R sequitur primum Luna, deinde Venus et Mercurius. Περὶ φύσεως Ἀφρ. R, om. T. 2 Ὁ ε' ἀστὴρ ἐστιν ἡ Ἀ T. κράσεως VR] καταστασεως T. 3 ἐμπροσθίων Valens. ἢ συνουσίας V. 4 καὶ ἡδονῆς : apparet haec decurtata esse; cf. Valens, p. 3, 33 Kroll = *Catal.*, II, 91, 9. 4-5 μικροτέρους ἀδελφούς V. 5 μίξεις R. 6 στεμματηφορίας R. 7 κιθαρίας TV. εὐμόρφους ζωγραφίας R. 8 ἀγορᾶς ἀνομίας T. 9 γέλωτας, ἱλαροψυχίας R. 9-10 συμπόσια ἀσπατάλλας (*sic*) καὶ ἡδονάς T, om. RV; συναλλαγὰς correxi ex Valente, l. c. 10 τῆς om. R. 10-12 τῇ - μυκτ. om. R. 11 ἐνλιποτάτη codd. 13-p. 221, 13 om. R. 16 ἀποσπάσασαν T. ἀπὸ om. V. 18 μοιρῶν T. 18-19 οἷον - δ' om. T. 21 δὲ om. T. ὡῶον T. 22 ὁ ἀστὴρ om. T. 22-23 πρὸ μοιρῶν β' γενόμενος αὐτοῦ T, ubi sequuntur διέρχεται - ιγ' quae in textum recepi (om. V). πρὸ μοιρῶν γενόμενὸς αὐτοῦ β' V. 25-p. 221, 13 om. T. 27 ἀποδοχῆς scripsi : ἀποχῆς V. 28-29 ἐν χρυσορεφοῦσιν V : χρυσοφοροῦντας scripsimus ex Valente (p. 3, 17 χρυσοφορίας).

On Aphrodite.

Aphrodite is of a temperate and moist constitution; she governs smell and all the rear parts, the organ of intercourse, and the inner parts of the lung; also pleasure. She signifies the mother, younger sisters, loves, desires, various unions (for the goddess is both male and female), priestly offices, wreath-bearings, joys, friendships, marriages, children, the pure arts, musical compositions, painting, beauty, mixtures of colors, dyeing, embroidery, market supervision, measures, weights, laughter, cheerfulness of soul, symposia, embraces, dealings, and pleasures. She belongs to the nocturnal sect; in color she is white, in taste most deficient. Among metals she governs tin. She shares fellowship with Saturn in the nostrils.

It makes six phases, beginning with the evening rising, then the evening station, then the evening setting, then the morning rising, then the morning station, then the morning setting. It makes the evening rising 15 when it has separated from the Sun by 20 degrees; the evening station, when it has separated from the Sun by 42 degrees; the evening setting, when the Sun overtakes the star by 6 degrees; for example, let Venus be in Aries at degree 10, and the Sun in the same sign at degree 4. It will make the morning rising when it has separated from the Sun by 5 20 degrees; it makes the morning station when it has separated from the star by 40 degrees. It makes the morning setting when the star, having moved ahead of the Sun, is 2 degrees before it. It completes the circle of the year in 13 months.

Having obtained rulership, when rising in its own domiciles or 25 in that of its co-ruler, it will produce people of fair appearance, graceful, clean, distinguished, pious, affectionate, successful, deemed worthy of esteem by both the masses and persons of superior rank, wearing gold, priests or honored with such dignities, prosperous, notable,

1 Post Solem in R sequitur primum Luna, deinde Venus et Mercurius. Concerning the nature of Aphrodite. R, om. T. 2 Ο ε' ἀστήρ ἐστιν ἡ ᾽Α T. κράσεως VR] καταστα-σεως T. 3 ἐμπροσθίων Valens. Η συνουσίας N. 4 καὶ ἡδονῆς : apparet haec 3 ἐμπροσθίων Valens. Η συνουσίας N. 4 καὶ ἡδονῆς : apparet haec decurtata esse; cf. Valens, p. 3, 33 Kroll ===: Catal., II, 91, 9. 4-5 μικροτέρους ἀδελφούς V. 5 μίξεις R. 6 στεμματηφορίας R. 7 κιθαρίας TV. well-formed Ζωγραφίας R. 8 ἀγορὰς ἀνομίας T. 9 γέλωτας, ἱλαροψυχίας R. 9-10 συμπόσια ἀσπατάλλας (sic) καὶ ἡδονάς T, om. RV; συναλλαγάς correxi ex Valente, l. c.

10 of in. R. 10-12 τῇ - mykt. om. R. 11 constable codd. 13-p. 221, 13 om.nR. 16 derived T. from om. V. 18 degrees T. 18-19 οἷον - δ' om. T. 21 denom. T. wŵov T. 22 ὁ ἀστὴρ om. T. 22-23 before degrees second being born of him T,nubi sequuntur passes through - i' quae in textum recepi (om. V). πρὸ δωμάν γενο-νμενὸς αὐτοῦ II V. 25-p. 221, 13 om. T. 27 acceptance of scripsi : acceptance N.n28-29 ἐν chrysorofousin V : gold-bearing scripsimus ex Valente (p. 3, 17nchrysophorias).

ἐπὶ καλῷ δὲ ψογιζομένους, εὐεργετουμένους ὑπὸ γυναικῶν, τάς τε γυναῖκας ὑπὸ ἀνδρῶν· ἐὰν δὲ παρ' αἵρεσιν χρηματίζῃ, μειοῖ τὰς εὐεργεσίας, ἐπιφθονοῦνται γάρ τὸ τέλος τῶν εὐτυχημάτων, καὶ μεῖ' οὐρίζει. καὶ αὐτὴ δὲ πρὸς τὰς τῶν ἄλλων μαρτυρίας ἐναλλάσσει, ὅσα ἐν τῷ
5 συγκρατικῷ ἐροῦμεν λόγῳ.

Ἡ Ἀφροδίτη ποιεῖται λευκούς, εὐσάρκους, εὐπώγωνας, ἀγαθοὺς τοῖς τρόποις, ἁβρούς, εὐόπτους, μικροφυεῖς, ἀξίας πλήρεις, μελανοχρόους, μικρόποδας, εὐτυχεῖς, μεγαλοψύχους, εὐαφροδίτους, πλουσίους, ἐπιχαρεῖς, φιλουμένους ὑπὸ γυναικῶν, ἐρωτικούς, σημεῖον
10 ἀφροδισιακὸν ἐν τῷ σώματι ἔχοντας ὥσπερ φακούς, ὑποκαγκελίζοντας τοὺς ὀφθαλμούς. τοὺς δὲ θανάτους ἀποτελεῖ διὰ στομαχικῶν παθῶν καὶ ἡπατικῶν καὶ λειχήνων καὶ δυσεντερίων καὶ συρίγγων καὶ ὅσα τοῦ ὑγροῦ φθαρέντος ἢ πλεονάσαντος ἀποτελεῖται συμπτώματα.

Περὶ Ἑρμοῦ.

15 Ὁ Ἑρμῆς φύσεώς ἐστί ποτε μὲν ὑγρᾶς, ποτὲ δὲ ξηρᾶς· κυριεύει δὲ τοῦ σώματος χειρῶν, ὤμων, δακτύλων, ἄρθρων, κοιλίας, ἐντέρων, νεφρῶν, ἀρτηρίας, γλώσσης. σημαίνει δὲ μικροτέρους ἀδελφούς, μάθησιν, λόγον, σοφίαν, ψῆφον, γεωμετρίαν, ἀστρονομίαν, ἐμπορίαν, ἀγγελίαν, πρόγνωσιν, μαντείαν, ἄθλησιν. ἔστι δὲ τῆς αἱρέσεως ἐπίκοι-
20 νος· τῇ μὲν χροᾷ βένετος, τῇ δὲ γεύσει ὄξινος. ἐπέχει δὲ ἐν τοῖς μετάλλοις τὸν χαλκόν. κοινωνεῖ δὲ τῷ Ἄρει ἐν τῷ στόματι.

Ποιεῖ δὲ σχήματα δ'· ἀνατολὴν ἑσπερίαν, δύσιν ἑσπερίαν καὶ ἀνατολὴν ἑῴαν καὶ δύσιν ἑῴαν. τὴν μὲν ἑσπερίαν ἀνατολὴν ποιεῖται, ἐπὰν ἀποσπάσῃ τοῦ Ἡλίου μοίρας γ'. δύνει δὲ ἐπὰν καταλάβῃ αὐτὸν μοίρᾳ β'
25 ὁ Ἥλιος. τὴν δὲ ἑῴαν ἀνατολὴν ποιεῖται ἐπὰν ἀποσπάσῃ αὐτοῦ Ἥλιος μοίρας γ'. δύνει δὲ ἑῷος ἐπὰν καταλάβῃ ὁ ἀστὴρ γενόμενος ἀπ' αὐτοῦ μοίρας β'. διέρχεται δὲ τὸν κύκλον τοῦ ἐνιαυτοῦ διὰ μηνῶν ια' ἔγγιστα.

Λαχὼν δὲ τὸν τῆς κυρείας καὶ οἰκοδεσποτείας λόγον κοινὸς ὑπάρχων ἀστήρ, ὅσα μὲν προλαμβάνει ἐν ταῖς ἐπιμαρτυρίαις καὶ ἐν ταῖς τῶν
30 οἴκων συγκράσεσιν, ἐν τοῖς ἑξῆς ἐροῦμεν. χρηματίζων δὲ ἀνατολικός, μάλιστα ἰδίοις τόποις ἢ ἀγαθοποιοῦ εὐρύθμους μὲν τῷ σώματι καὶ φιλοπόνους ποιεῖ, μάλιστα ἐὰν τὴν Σελήνην βλέπῃ, ἐπιστήμονάς τε καὶ

3 μειουρίζει V ; recte distinxit Cumont. 5 κρατικῷ V. 8 μικρο V. ἐπαφρ. ? 10 ὑποκαγκελίζω a cancellus κάγκελος videtur derivatum. 11 θανάτῳ V. 14 Περὶ φύσεως Ἑ. R, om. T. 15 ὁ δὲ ἕκτος ἀστὴρ ὁ καὶ Ἑρμῆς T, Ἑρμοῦ V. 16 ποικίλλων V, ποικίλων T, ποικιλίας R : κοιλίας recepi ex Valente, p. 4, 32 = *Catal.*, II, 92, 4, nam ποικιλεύεσθαι Val., p. 4, 9 huc non quadrat. 17 νεφρῶν om. R et Valens. 18 λόγων R. ἀστρονομίαν om. VT (ut Valens). 19-20 τῆς ἡμερινῆς καὶ νυκτερινῆς αἱρέσεως· ἐπίκοινος γὰρ ὁ ἀστὴρ R. 20 ἐπέχων T. 22-p. 222, 18 om. R. 24-25 ϴ μοίρας β' T. 25 ὁ ante ἥλιος om. V. 26-27 αὐτοῦ ἀπὸ μοιρῶν β' codd. διέρχεται - ἔγγιστα om. V. τῶν κύκλων T. 28-p. 222, 18 om. T.

blamed for beauty, benefited by women, and women likewise by men; but if it operates contrary to sect, it diminishes the benefactions, for the culmination of good fortune becomes subject to envy, and it produces less favorable winds. And she herself, in relation to the testimonies of others, alternates, as we shall explain in the syncretic discourse.

Venus produces people who are fair-skinned, well-fleshed, with fine beards, good in character, graceful, attractive in appearance, small in stature, full of dignity, dark in complexion, small-footed, fortunate, magnanimous, charming in love, wealthy, pleasing, beloved by women, amorous, bearing on the body a mark of Venus like a lentil spot, with eyes that glance sideways. The deaths it brings about are through stomach ailments and liver conditions and skin eruptions and dysentery and fistulas and all symptoms that arise from corruption or excess of moisture.

On Mercury.

Mercury is sometimes of a moist nature, sometimes of a dry nature; it governs the body's hands, shoulders, fingers, joints, belly, intestines, kidneys, arteries, and tongue. It signifies younger brothers, learning, speech, wisdom, calculation, geometry, astronomy, commerce, messages, foreknowledge, divination, and athletic contests. It belongs to no sect in particular, being common to both; in color it is blue-grey, and in taste it is sour. Among metals it corresponds to bronze. It shares the mouth in common with Mars.

It produces 4 configurations: evening rising, evening setting, morning rising, and morning setting. It makes its evening rising when it separates from the Sun by 3 degrees. It sets when the Sun overtakes it by 2 degrees. It makes its morning rising when the Sun separates from it by 3 degrees. It sets as a morning star when the planet, having become 2 degrees from it, is overtaken. It traverses the annual circle in approximately 11 months.

Having received the role of lordship and domicile rulership, being a common star, whatever it takes precedence over in testimonies and in the blending of houses, we shall discuss in what follows. When it appears as an oriental star, especially in its own places or in those of a benefic, it makes men well-proportioned in body and industrious, especially if it aspects the Moon, and makes them learned and

π

3 μειουρίζει V; correctly distinguished by Cumont 5 κρατικῷ V. 8 μικρο V. ἐπαφρ. ? 10 ὑποκαγκελίζω appears to be derived from a cancellus κάγκελος. 11 θανάτῳ V. 14 Περί φύσεως E. R, om. T. 15 ὁ δὲ ἔκτος ἀστὴρ ὁ καὶ Ἑρμῆς T, Ἑρμοῦ V. 16 ποικίλλων V, ποικίλων T, ποικιλίας R: κοιλίας received from Valens, p. 4, 32 Catal., II, 92, 4, for ποικιλεύεσθαι Val., p. 4, 9 does not fit here. 17 νεφρών om. R and Valens. 18 λόγων R. ἀστρονομίαν om. VT (as Valens). 19–20 τῆς ἡμερινῆς καὶ νυκτερινῆς αἱρέσεως· ἐπίκοινος γὰρ ὁ ἀστὴρ R. 20 ἐπέχων T. 22–p. 222, 18 om. R. 24–25 Θ μοίρας β΄ T. 25 ὁ ante ἥλιος om. V. 26–27 αὐτοῦ ἀπὸ μοιρῶν β΄ 26–27 αὐτοῦ ἀπὸ μοιρῶν β΄ codd. διέρχεται – ἔγγιστα om. V. τῶν κύκλων T. 28–p. 222, 18 om. T.

νουνεχεῖς, λογισμοῦ <καὶ> παιδείας ἐχομένους, εὐφυεῖς πρὸς πάντα, εὐμαθεῖς τε καὶ διδακτικοὺς καὶ πλέον τι ὧν διδάσκονται ἐπινοοῦντας, ἐπιτευκτικοὺς εἰς διάνοιαν πραγμάτων, πολυφίλους, κοινωνικούς, εὐπόρους, ἐκδημητικούς, ὑπὸ πολλῶν τιμωμένους, ἐν πολλαῖς μεταβολαῖς γινομένους πραγμάτων καὶ τούτων πολυγνώστους. ἐὰν δὲ εὑρεθεὶς τῆς γενέσεως κύριος ἢ οἰκοδεσπότης καλῶς κεῖται, ὁ δὲ συνοικοδεσπότης ἢ κύριος τοῦ ζῳδίου, ἐν ᾧ ὁ οἰκοδεσπότης εὕρηται, φαύλως, μέρος τοῦ βίου εὐτυχήσει, μέρος δὲ ἀτυχήσει. βλέπε δὲ ἐν ποίῳ ἑκάστοτε κλίματι κεῖται· οἱ μὲν γὰρ περὶ τὸν ὡροσκόπον τῆς προτέρας εἰσὶν ἡλικίας δηλωτικοί, <οἱ> δὲ περὶ τὸ <μεσουράνημα> τῆς μέσης, οἱ δὲ περὶ τὸ δῦνον καὶ μέχρι ὑπογείου τῆς ὑστέρας.

Ὁ Ἑρμῆς ἀποτελεῖ ἰσχνούς, ὠχρούς, συμμέτρους, οὐλοκόμους, εὐπώγωνας, ἀλλὰ φακοὺς ἐν τῇ ὄψει ἔχοντας, παχεῖς, εὐλάλους, ψεύστας, κλέπτας, γράμματα εἰδότας, κυβευτάς, εἰς μάχην διώκτας, ἐπιθέτας, πολυλάλους, μακροὺς τραπεζίτας, νομικούς, νοταρίους. τοὺς δὲ θανάτους διὰ μανιῶν καὶ ἐκστάσεων καὶ μελαγχολιῶν καὶ πτωματισμῶν καὶ ἀναφορικῶν νοσημάτων καὶ ὅσα τοῦ ξηροῦ πλεονάσαντος ἢ φθαρέντος συνίσταται.

Περὶ Σελήνης.

Ἡ Σελήνη φύσεώς ἐστιν ὑγρᾶς καὶ ψυχρᾶς, τὸ δὲ φῶς ἐκ τῆς ἀνακλάσεως τοῦ ἡλιακοῦ φωτὸς κεκτημένη. κυριεύει δὲ τοῦ σώματος ὀφθαλμοῦ ἀριστεροῦ, στομάχου, μαζῶν, φύσης. σημαίνει δὲ βασιλίδα, δέσποιναν, μητέρα, ὅρασιν ἀριστεράν, σῶμα, σύλληψιν, γάμον νόμιμον καὶ τροφόν, ἀδελφὴν μείζονα, μορφὴν προσώπου, θέαν, τύχην. ἔστι δὲ τῆς νυκτερινῆς αἱρέσεως· τῇ μὲν χροᾷ πράσινος, τῇ δὲ γεύσει ἁλμυρά. ἐπέχει δὲ ἐν τοῖς μετάλλοις τὸν ὤελον. ἐπικοινωνεῖ δὲ τῷ Ἡλίῳ ἐν τοῖς ὀφθαλμοῖς.

Ἔχει δὲ σχήματα ι' ἅπερ καλοῦνται φάσεις. εἰσὶ δὲ τάδε· σύνοδος, γέννα, ἀνατολή, μηνοειδεῖς β', διχότομοι β', ἀμφίκυρτοι δύο, πανσέλη-

1 λογισμοῦ καὶ scripsi: λογισμούς V. 3 εὐκτικούς V, corr. Cumont. 10 κιλικίας V : corr. Cumont. οἱ post δηλωτικοί supplevi. μεσουράνημα in fine versus omissum. 16 μακροὺς τραπεζίτας i. e. qui negotia maritima vel longinqua habent. 16 Ττοὺς δὲ θανάτῳ V. 19 Περὶ φύσεως Σελ. R, om. T. 20 Εὔδομος ἀστὴρ ἐστι καὶ κατωτέρα τῶν ἀστέρων ἡ Σελήνη T. ὑγρᾶς καὶ ψυχρᾶς V] ψυχρ. κ. ὑ. T; ὑ. καὶ ἠρέμα θερμῆς R sine dubio ex Ptolemaeo interpolatus; cf. *Tetrab.*, I, 4, p. 17, 18. 20-21 τὸ - κεκτ. om. TV. 22 ὀφθαλμὸν ἀριστερόν T. φύσας V, σπληνός R. 23 ὅρ. ἀριστ. om. T. σῶμα : cf. e. g. Firmic., IV, 1, 1. νόμινον T. 24 τροφὸν καὶ ἀδελφὴν καὶ μείζονα μορφὴν TV. ἀδελφόν R. προσώπων TV. θέαν : fort. θεάν, cf. supra, p. 219, 15. 25 τῆς om. R. 26 δὲ ante τῷ om. T. — Cf. supra, p. 219, 17. 28-p. 224, 14 om. R. 28-p. 224, 8 concinunt fere ad verbum cum Paulo Alexandr., p. F 3v; cf. etiam supra p. 116 sq.; Ammian. Marcell. XX, 3, 10 sqq.; Isidor., *Orig.*, III, 54. 29 μηνοειδὴς β' V; μηνοειδὴς πρώτη μηνοειδὴς β' διχότ. α' ἀμφίκυρτος α' πανσέλ. T.

prudent, possessed of reason and education, naturally talented in all things, quick to learn and capable of teaching, and conceiving of something more than what they are taught, successful in grasping the meaning of affairs, having many friends, sociable, prosperous, inclined to travel abroad, honored by many, experiencing many changes of circumstance and widely knowledgeable in these matters. But if the lord or master of the nativity is found to be well-placed, while the co-master or the lord of the sign in which the master is found is unfavorably placed, he will be fortunate in one part of his life and unfortunate in another. Observe in which climate each is placed at any given time: for those around the horoscope indicate the earlier period of life, those around the midheaven the middle period, and those around the setting point and down to the subterranean point the later period.

Hermes produces lean, pale, well-proportioned individuals with curly hair, good beards, but with spots on their face, stout, eloquent, liars, thieves, learned in letters, gamblers, pursuers of quarrels, aggressors, talkative, long-distance bankers, lawyers, notaries. 15 Deaths occur through madness, ecstatic states, melancholy, epileptic falls, respiratory diseases, and all conditions arising from an excess or corruption of the dry element.

On the Moon.

The Moon is of a moist and cold nature, having acquired its light from the reflection of the solar light. It governs the left eye of the body, the stomach, the breasts, and the wind. It signifies a queen, a mistress, a mother, left-side vision, the body, conception, lawful marriage and a nurse, an elder sister, the form of the face, appearance, fortune. It belongs to the nocturnal sect; in color it is green, and in taste salty. 25 Among metals it rules tin. It shares rulership with the Sun over the eyes.

It has 10 phases which are called appearances. These are: conjunction, birth, rising, two crescent phases, two half-moon phases, two gibbous phases, full moon—

1 calculus and scripsi: calculus N. 3 euctic V, corr. Cumont. 10 kilo-inches V : corr. Cumont. my declarative supplevi. mesuranima in finenversus omnissum. 16 long benches i. e, qui negotia maritima vel longinquanhabent. 16 And to death V. 19 On nature Pg. R, om. T. 20 Eudomos is a star and below the stars is the Moon T. wet and cold V] cold.nk. y. T? d. and hot current R sine dubio ex Ptolemaeo interpolatus? cf. Tetrab., nI. 4, p. 17, 18. 20-21 to - kect. om. TV. 22 left eye T. physas V, nsplenosus R. 23 dr. excellent om. T. body : cf. e. g. Firmic., 1V, 1, 1. legal T.n24 food and brother and major form TV. brother of R. of persons TV. nthean : fort. thean, cf. supra, p. 219, 15. 25 of om. R. 26 dè ante rŵp om. T.nCf. supra, p. 219, 17. 28-p. 224, 14 om. R. 28-p. 224, 8 concinunt fere ad verbumncum Paulo Alexandr.. p. F3; cf. etiam supra p. 116 sq.? Ammian. Marcell. nXX, 3, 10 sqq.; Isidor., Orig., III, 54. 29 menoid b' V; menoid firstmenoid b dichot. a' amphicurtos a' pancel. T.

νος· τινὲς δὲ βούλονται καὶ ἑνδέκατον προστιθέναι τὸ πλησισέληνον· διέρχεται δὲ τὸν κύκλον διὰ ἡμερῶν κη' ὡρῶν β' λεπτῶν ιη' ἔγγιστα. καὶ σύνοδος μέν ἐστιν, ὅταν ἡ Σελήνη ἰσομοίρως τῷ Ἡλίῳ κατὰ τὸ αὐτὸ ζῳδιον τύχῃ. γέννα δέ, ὅταν τὸν Ἥλιον παρέλθῃ μοῖραν μίαν. ἀνατολὴ δέ, ὅταν μοίρας ιε' παραλλάξῃ. μηνοειδὴς δὲ φαίνεται πρώτη ὅταν ἡ Σελήνη εἰς τὸ ἑπόμενον μέρος τοῦ Ἡλίου ἀποδιαστῇ μοίρας ξ' ἐπὶ ἑξαγωνικοῦ σχήματος καθεστῶσα. διχότομος δὲ ἐστι πρώτη, ὅταν ἡ Σελήνη εἰς τὸ ἑπόμενον μέρος τοῦ Ἡλίου ἀποδιαστῇ μοίρας ϛ' ἐπὶ τετραγώνου πλευρᾶς τυγχάνουσα. ἀμφίκυρτος δὲ ἐστι πρώτη, ὅταν ἡ Σελήνη εἰς τὸ ἑπόμενον μέρος τοῦ Ἡλίου ἀποδιαστῇ μοίρας ρκ' ἐπὶ τριγώνου πλευρᾶς καθεστῶσα. πλησίσέληνος δέ, ὅταν ἀπὸ ε' ζῳδίου μοίρας ρν' ἐν τοῖς ἑπομένοις ζῳδίοις τοῦ Ἡλίου τυγχάνῃ μήπω τὴν διάμετρον ποιησαμένη. πανσέληνος δέ ἐστιν, ὅταν εἰς τὸ ἑπόμενον μέρος τοῦ Ἡλίου ἀποδιαστῇ μοίρας ρπ', ἐπὶ διαμέτρου στάσεως καθεστῶσα, ὃ καλεῖται πανσεληνιακὸς σύνδεσμος. ἀπόκρουσις δέ ἐστιν, ὅταν ἡ Σελήνη παραλλάξῃ τὴν κατὰ διάμετρον ἡλιακὴν μοῖραν, ὃ καλεῖται μείωσις ἕως μοιρῶν ξ'. ἀμφίκυρτος δέ ἐστι δευτέρᾳ, ὅταν ἐκ τοῦ ὄπισθεν μέρους τοῦ Ἡλίου ἀποδιαστῇ μοίρας ρκ' ἐπὶ τριγώνου πλευρᾶς καθεστῶσα. διχότομος δὲ δευτέρα, ὅταν ἡ Σελήνη ἐκ τοῦ ὄπισθεν μέρους τοῦ Ἡλίου ἀποδιαστῇ μοίρας ϛ' ἐπὶ τετραγώνου πλευρᾶς ὑπάρχουσα. μηνοειδὴς δέ ἐστι δευτέρα, ὅταν ἐκ τοῦ ὄπισθεν μέρους τοῦ Ἡλίου ἀποδιαστῇ μοίρας ξ', ἐπὶ ἑξαγώνου σχήματος οὖσα. ὅθεν οἰκείως κατὰ τὴν τῶν σχημάτων ἐναλλαγὴν καὶ τὸ ὄνομα ἔσχεν. σύνοδος γὰρ ἐκλήθη ἀπὸ τοῦ συνιέναι τῷ Ἡλίῳ τὴν Σελήνην καὶ τὴν αὐτὴν αὐτῷ ὁδὸν τροχάζειν· γέννα δὲ ἐκλήθη, ἐπεὶ παραλλάξασα αὐτὸν μοῖραν μίαν ἄρχεται φαίνεσθαι οὐχ ὡς πρὸς ἡμᾶς· ἀνατολὴ δέ, ὅταν παρελθοῦσα μοίρας ιε' γραμμοειδὲς φῶς ἀναλαβοῦσα φαίνηται· μηνοειδὴς δὲ ἐκλήθη, ἐπειδὴ τὴν ὁμοίαν αὐτῆς ἰδέαν ἀναλαβοῦσα φαίνεται· αὕτη γὰρ ἡ Σελήνη καλεῖται, ἐπειδὴ μηνιαίαν τὴν ἀνατολὴν ποιεῖται. διχότομος δὲ ἐκλήθη, ἐπειδὴ καθ' ἡμίσειαν τοῦ

1 Cf. Valens, II, 35, p. 106, 29, Kroll : ἔστι τῆς Σελήνης τὰ σχήματα κατὰ μὲν τὸν φυσικὸν λόγον ζ', καθὼς δὲ καὶ ἐν ἑτέροις εὕρομεν ια'. De septem phasibus cf. quae Kugener, *Un traité astronomique et météorol. syriaque attribué à Denys l'Aréopagite* (Actes du XIVe Congrès Intern. d. Orient., tom. II, p. 171, 5) ex Bardesane adnotavit (Pater et Mater vitae per singulos menses gignunt septenos filios). post πλησισέληνον· διχότομος β' ἀμφίκυρτος β' (quod supra omiserat). διέρχεται δὲ τῶν κύκλων διὰ ἡμερῶν κη' ὥρας (*sic*) β' λεπτὰ ιη' ἔγγιστα quod in textum recepi (om. V), deinde rubro Περὶ τῆς Σελήνης ὀνομασίας καὶ φαντασίας T. 3-4 τοῦ ζῳδίου V. 4 ὁ Ἥλιος παρέλθῃ ἀπ' αὐτῆς μοῖρα μία T. 5-6 ἡ Σελ. om. T. 7 ἑξαγώνου T. 7-8 ἡ Σελ. om. T, item infra. 10 ἀποστῇ V (saepius). 12 μοιρῶν δὲ ρν' T. ζῳδίοις om. T. 14 συστάσεως V. 16 μοῖρα T. 19 καθεστ. V] ὑπάρχουσα T. β' δέ ἐστι T. 20 μέρος T. 21-p. 224, 14 om. T. (pagina finita). 22 ἀποστῇ μέρος τοῦ Ἡλίου diitographia V. 25 αὐτῷ] αὐτὸν V. 28 paulo melius Paulus : αὐτὴ γὰρ ἡ Σελήνη Μήνη ἐστιν, ἐπειδὴ καὶ μηνιαίαν τὴν ἀνατολὴν ποιεῖται.

nos; but some wish to add an eleventh phase, the "near-full moon." It completes its circle in approximately 28 days, 2 hours, and 18 minutes. Conjunction occurs when the Moon happens to be in the same degree as the Sun in the same zodiac sign. Birth occurs when it has passed the Sun by one degree. Rising 5 occurs when it has advanced 15 degrees. The first crescent appears when the Moon has separated from the following side of the Sun by 60 degrees, standing in a sextile configuration. The first half-moon occurs when the Moon has separated from the following side of the Sun by 90 degrees, being on the side of a square. The first gibbous phase occurs when the 10 Moon has separated from the following side of the Sun by 120 degrees, standing on the side of a triangle. The near-full moon occurs when, from the 5th zodiac sign, it happens to be 150 degrees in the signs following the Sun, not yet having made the opposition. The full moon occurs when it has separated from the following side of the Sun by 180 degrees, standing in the position of opposition, 15 which is called the full-moon conjunction. The waning phase occurs when the Moon has passed the solar degree of the opposition, which is called decrease, up to 5 degrees.The second gibbous phase occurs when it has separated from the rear side of the Sun by 120 degrees, standing on the side of a triangle. The second half-moon occurs when the Moon has separated from the 20 rear side of the Sun by 90 degrees, being on the side of a square. The second crescent occurs when it has separated from the rear side of the Sun by 60 degrees, being in a hexagonal configuration. Hence it has appropriately received its name according to the alternation of configurations. For conjunction was named from the Moon coming together with the Sun 25 and running the same path as it; birth was named because, having advanced one degree past it, it begins to appear — not as seen by us; rising occurs when, having passed 15 degrees, it appears having taken on a line-like light; crescent was named because it appears having taken on its similar form; for this is called the Moon, because it makes its 30 rising monthly. Half-moon was named because it appears as half of

1 Cf. Valens, II, 35, p. 106, 29, Kroll: the shapes of the moon according to natural reason g', as we also find in others i'. De septemnphasibus cf. quae Kugener, Un traité astronomique et météorol, syriaque attribu ànDenys l'Areopagite (Actes du XIV Congrès Intern. d. Orient., tom. II, p. 171, 5) exnBardesane adnotavit (Pater et Mater vitae per singulos menses gignunt septenosnfilios). post plisiselinon dichotomos b amphicurts b (quod supra omiserat).nand it passes through the circles for days at this time (sic) b minuts di' igista quod inntextum recepi (om. V), deinde rubro About the Moon's name and imaginationnT. 3-4 of the sign C. 4 d' Ilios, one T. 5-6 or Sel.nom. T. 7 hexagon T. 7-8 or Pg. om. T, item infra. 10 ἀποστῇ V (saepius).n12 degrees δὲ ρν' T. Zodiacs om. T. 14 of constitution V. 16 degree T. 19 kathest.nV] existing T. b' de ἐστι T. 20 part T. 21-p. 224, 14 om. T. (pagina finita)

τελείου φωτὸς γινομένη διχοτομιαία φαίνεται· ἀμφίκυρτος δὲ ἐκλήθη, ἐπειδὴ ἐξ ἀμφοτέρων κυρτοειδὴς ἡ θεωρία τοῦ φωτὸς αὐτῆς φαίνεται· πλησισέληνος δὲ ἐκλήθη ἀπὸ ς' ζῳδίων αὐτῷ φανεῖσα· πανσέληνος δέ, ὅτι πεπλήρωται τῷ φωτὶ ἀπὸ τῶν τοῦ Ἡλίου αὐγῶν, κατὰ διάμετρον στάσιν αὐτῷ φανεῖσα, ἅπαν τὸ σέλας τοῦ φωτὸς πεπληρωμένον ἔχουσα· ὅθεν καὶ αὐτὴ ὁμοία αὐτῷ κυκλοειδὴς φαίνεται πανσέληνος γενομένη. ἀποκρουστικὴ δὲ ἐκλήθη, ἐπείπερ παραλλάξασα τὰς κατὰ διάμετρον ἀκτῖνας ἀπὸ τότε ἐκκρουσμὸν καὶ μείωσιν τῶν φώτων αὐτῆς ἔχει. σκόπει δὲ τὴν Σελήνην ὅταν εὑρίσκηται ἐφ' ἑνὸς τῶν προειρημένων τόπων, τίνι τῶν ἀστέρων τὴν συναφὴν πεποίηται ἢ τίνι τὴν ἀπόρροιαν, καὶ οὕτως ἀποφαίνου· ἐὰν μὲν γὰρ ἀγαθοποιῷ συνάπτει, ἀγαθά, εἰ δὲ κακοποιῷ, φαῦλα δηλοῖ.

Ἡ Σελήνη ἀποτελεῖ ἔχοντας σκέλη παχέα, πλατυγονάτους, χοντρούς, κοντούς, εὐοφθάλμους, γυναικοπροσώπους, γυναικοειδεῖς, εὐτραφεῖς.

[V, f. 239.] Περὶ ἐκλείψεως κρίσις[1].

Σκόπει τὴν ἔκλειψιν τὴν γιγνομένην εἴτε Ἡλίου εἴτε Σελήνης, ἐν ποίῳ ζῳδίῳ γίνεται· καὶ σκόπει τὸν δεκανὸν ἤτοι ἐν ποίῳ προσώπῳ κατέλαχεν. καὶ ἐάν ἐστι τὸ ζῴδιον ἀρρενικόν καὶ ὁ δεκανὸς ἀρρενικὸς ἐν ἀνθρωποειδεῖ ζῳδίῳ ὤν, μαρτυρούμενος ὑπὸ Ἄρεως, τὴν βλάβην ἔσεσθαι λέγε ἐν τοῖς ἀρρενικοῖς ἤτοι ἀνδράσι καὶ παισὶν ὑπὸ πολέμου ἢ σφαγῆς· ἡ σωματικὴ φθορὰ αἵματος. ἐάν ἐστιν ἡ ἔκλειψις ἐν τῷ ὑπὸ γῆν ἡμισφαιρίῳ, γίνεται τὸ ἀποτελούμενον ἐν τῷ κρυπτῷ, ἡ ἐπιβουλὴ ἐν δόλῳ. εἰ δὲ ἐν τῷ ὑπὲρ γῆν ἡμισφαιρίῳ τύχῃ, φανερῶς γίνονται τὰ ἀποτελούμενα. εἰ δέ ἐστι τὸ ζῴδιον ἀρρενικόν, ὁ δὲ δεκανὸς θηλυκός, σκόπει τόν κύριον τοῦ ζῳδίου καὶ τὸν κύριον τοῦ δεκανοῦ ὑπὸ ἀγαθοποιῶν θεωροῦνται ἢ ὑπὸ κακοποιῶν. καὶ οἷον ἐὰν εὕρῃς ὑπὸ κακοποιῶν μαρτυρούμενον, ἐκεῖνον πλεῖον βλάπτεσθαι λέγε· ὁ δὲ μαρτυρούμενος ὑπὸ ἀγαθοποιῶν, ἐκεῖνος ἔλασσον βλάπτεται. ὁμοίως δὲ καὶ ἐπὶ θηλυκοῦ ζῳδίου νόει, καθὰ προείρηται καὶ ἐπὶ τῶν ἀρρενικῶν. εἰ δὲ εὑρίσκεται ἐν γηίνῳ ζῳδίῳ, ἔσται ἡ βλάβη ἐπὶ τὸν καρπὸν τῆς γῆς κατὰ τὸν εὑρισκόμενον δεκανόν· οἷον ἐάν ἐστι Κρόνος δεκανός, βλάπτει ὅσα ἐν στυφότητι καὶ ξηρότητι καὶ ψυχρό-

1 διχοτομία V, correxi ex Paulo. 7 ἀπόκρουσις etiam apud Clement. Alexandr., *Strom.*, VI, 16, 143, etc. διαλλάξασα V. 8 ἐκρουσμόν V. 10 συναφῆ V. 13 χοντρούς s. χονδρούς crassos. 20 λέγει cod. 21 αἵματος: cf. supra p. 217, 15. 26 εἰ omissum, ut Odyss. λ 463. 28 λέγει cod. 30 γηίνῳ: cf. supra p. 196, 19; 202, 17; 208, 16 et p. 108, 12. 32 στυφοτ. καὶ ξηρ. καὶ ψυχρότ.: cf. supra p. 214, 13 et 18.

[1] Haec quae in codice V(aticano 191) capitulum de planetis statim sequuntur eandem quam praecedentia capitula originem tam aperte prae se ferunt (cf. adnotationem criticam), ut ea etsi uno codice Vaticano servata sint in Rhetoriana recipere iam non dubitem.

When reaching full light it appears halved; it was called gibbous because its light appears convex in shape on both sides; it was called "near-full" when it appeared at six signs distant from the Sun; it was called full moon because it is filled with the light of the Sun itself, appearing opposite it in diametric position, having all the brightness of its light completely filled; hence it too appears circular like the Sun when it becomes full moon. It was called "waning" because, having passed the diametrically opposite rays, from that point on it undergoes a repulsion and diminution of its lights. Observe the Moon whenever it is found in one of the aforementioned positions, to which of the stars it has made its application or from which it has made its separation, and judge accordingly; for if it applies to a benefic, it signifies good things, but if to a malefic, it signifies ill.

The Moon produces those having thick legs, broad-kneed, stout, short, with fine eyes, feminine-faced, womanly, well-nourished.

[V, f. 239.] On the Judgment of an Eclipse 1. 15

Observe the eclipse that occurs, whether of the Sun or of the Moon, in which zodiac sign it takes place; and observe the decan, that is, in which face it falls. And if the sign is masculine and the decan is masculine, being in a human-shaped sign, witnessed by Mars, declare that the harm will be among males, that is, men and boys, through war or slaughter; the bodily corruption of blood. If the eclipse is in the hemisphere below the earth, the effect comes to pass in secret, the plot by treachery. But if it falls in the hemisphere above the earth, the effects come to pass openly. But if the sign is masculine while the decan is feminine, observe the lord of the sign and the lord of the decan, whether they are regarded by benefic planets or by malefic planets. And whichever you find witnessed by malefic planets, declare that one to be more harmed; while the one witnessed by benefic planets is harmed less. In the same way, understand also in the case of a feminine sign, as has been stated above concerning masculine signs. But if it is found in an earthy sign, the harm will fall upon the fruit of the earth according to the decan found therein; for instance, if Saturn is the decan, it harms all things in astringency and dryness and cold.

1 διχοτομία V, corrected from Paulus. 7 ἀπόκρουσις also in Clement. Alexandr., Strom., VI, 16, 143, etc. διαλλάξασα V. 8 ἐκρουσμόν V. 10 συναφή V. 13 χον-τρούς 3. χονδρούς crassos. - 20 λέγει cod. 21 αἵματος: cf. above p. 217, 15. 26 ἐξ omitted, as Odyss. λ 463. 28 λέγει cod. 30 γηίνψ: cf. above p. 196, 19, 202, 17: 208, 16 and p. 108, 12. 32 στυφοτ. καὶ ξηρ. καὶ ψυχρότ.: cf. above p. 214, 13 and 18.

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1 These passages in the Vatican codex 191) which immediately follow the chapter on the planets display so clearly the same origin as the preceding chapters (cf. the critical annotation), that even though they are preserved in the single Vatican codex, I no longer hesitate to include them in the Rhetorian collection.

τητί εἰσιν· εἰ δέ ἐστι Ζεύς, βλάπτει ὅσα τῇ γεύσει ἐν γλυκύτητι καὶ φύσεως εὐκράτου· εἰ δὲ Ἄρης, ὅσα ἐν πικρότητι καὶ φύσεως θερμῆς καὶ ὑγρᾶς· εἰ δέ ἐστιν Ἥλιος, ὅσα ἐστὶ τῇ γεύσει δριμέα· εἰ δὲ Ἀφροδίτη, ὅσα ἐν λιπότητι ἤτοι τὰ κάρυα καὶ τὰς ἐλαίας καὶ ὅσα τούτοις
5 ὅμοια καὶ φύσεως εὐκράτου, καὶ ὅσα δι' ὀσφρήσεως ἤγουν μυρίσματα καὶ εὐώδη· εἰ δὲ Ἑρμῆς, ὅσα ἐστὶ τῇ γεύσει ὄξινα, διφυῆ ἤτοι σῖτος κριθή· εἰ δὲ Σελήνη, ὅσα ἁλμυρὰ καὶ τῇ φύσει ὑγρὰ καὶ ψυχρά. εἰ δέ ἐστι τὸ ζῴδιον ἀνεμῶδες, γίνεται ἡ βλάβη ἐν τοῖς πετεινοῖς. εἰ δὲ ἐν θηριώδεσι, γίνεται ἐν τοῖς ἀγριμίοις ἤτοι <εἰς> ἐλάφους, ἀγριόαιγας. εἰ
10 δέ ἐστιν ὑδατῶδες, γίνεται ἡ βλάβη ἐν τοῖς ἰχθύσι καὶ ὅσα ἐν τοῖς ὕδασι τὰς διατροφὰς ποιοῦνται.

Ταῦτα δεῖ σε σκοπεῖν περὶ τὰ ζῴδια καὶ μόνον· περὶ δὲ τῶν ἑπτὰ ἀστέρων τὰ πρόσωπα σκόπει οὕτως· ἐὰν εὑρεθῇ ὁ Κρόνος ἐν τόπῳ ἰδίῳ ὡροσκοπῶν ἢ μεσουρανῶν ἐν χρηματιστικῷ τόπῳ, γίνεται ἡ
15 βλάβη εἰς ἐντίμους εὐνούχους ἢ πρεσβύτας ἢ γέροντας ἐμφανεῖς· εἰ δὲ ἐν ἀποκλίματι ἢ ἐν ταπεινώματι ἢ ἐν ἀχρηματίστῳ τόπῳ κείμενος, γίνεται ἡ βλάβη ἐπὶ δούλων ἢ εὐνούχων ἤγουν ἀφανῶν. εἰ δὲ ὁ Ζεὺς ἐν ἐπισήμῳ τόπῳ ἐστώς, σημαίνει τὴν βλάβην ἔσεσθαι ἐπὶ τοῖς ἄρχουσι καὶ τέκνοις βασιλέων· εἰ δὲ ὕπαυγος ἢ ἐν ἀποκλίματι ἢ ἐν ταπει-
20 νώματι ἢ ἀναποδίζων, σημαίνει τούς ποτε πλουσίους καὶ πτωχεύσαντας ἢ ἀπελευθέρους ἢ τέκνα πλουσίων πτωχούς. εἰ δὲ ὁ Ἄρης ἐν ἐπισήμῳ τόπῳ ἐστώς, σημαίνει τὴν βλάβην ἔσεσθαι ἐν στρατηγοῖς, στρατηλάταις, στρατιώταις ἐμφανέσιν. εἰ δὲ ὕπαυγος ἢ ἀναποδίζων ἢ ἐν ταπεινώματι, εἰς ἰατρούς, χαλκεῖς καὶ ἁπλῶς ὅσοι ἔχουσι διὰ πυρὸς
25 καὶ σιδήρου τὴν ἐργασίαν ἤτοι μακελλαρίους, κυνηγοὺς καὶ μαγείρους. εἰ δὲ Ἥλιος, σημαίνει ἐπὶ τοῖς βασιλεῦσι τὴν βλάβην. εἰ δὲ Ἀφροδίτη ἐν ἐπισήμῳ τόπῳ ἐστήκει, σημαίνει τὴν βλάβην ἐπὶ ἐμφανῶν καὶ μεγάλων γυναικῶν καὶ ἀρχιερέων. εἰ δὲ ὕπαυγος ἢ ἀναποδίζων ἢ ἐν ταπεινώματι, σημαίνει ἐν γυναιξὶ ταπειναῖς ἢ ἀσκητρίαις. εἰ δὲ Ἑρμῆς καλῶς
30 ἐστώς, ἐπὶ τοῖς ἐμπόροις, γραμματικοῖς, γεωμέτραις καὶ ὅσοι ἐν τοῖς Ἑρμαϊκοῖς ἔχουσι τὴν τέχνην. εἰ δὲ ὕπαυγος ἢ ἐν ταπεινώματι, ψεύστας, πλαστογράφους, λοιδόρους καὶ τὰ ὅμοια τούτων. εἰ δὲ Σελήνη, βασιλίσσαις, ἐμφανέσι γυναιξί· καὶ σχεδὸν ἡ βλάβη τῆς Σελή-

1 γλυκύτητι : cf. supra p. 216, 9. 2-3 πικρ. κ. φ. θ. κ. ὑ. : ibid. p. 217, 26 et 14 (sed ὑγρᾶς abest : fort. corruptum ex ξηρᾶς). 3 δριμέα : ibid. p. 219, 16. 4 λιπότης vocabulum novum a λίπος : cf. supra ἐλλιποτάτη p. 220, 11. 6 ὄξινα : cf. supra p. 221, 20; διφυῆ, nam ἐπίκοινος ὁ Ἑρμῆς ibid. 19. 7 ἁλμυρά : ibid. p. 222, 25; ὑγρ. κ. ψ. ibid. 20 (consentit cum codd. TV recensione). 8 ἀνεμῶδες : cf. supra p. 203, 28 et 209, 25 (ἀερῶδες). 9 εἰς supplevi. ἀγριοαίγας cod.; compositum novum videtur. 10 ὑδατῶδες : cf. supra p. 199, 23; 205, 15; 211, 4. 15 εὐνοῦχοι supra non inveniuntur. 19 τέκνα βα$^{\omega\nu}$ cod. 20 ἀναποδίζων : cf. supra p. 216, 17. 25 μακελλαρίους : vocabulum etiam in excerptis Teucri Laurentianis obvium, cf. *Sphaera*, p. 36. 29 ἀσκήτριαι = moniales : cf. etiam supra p. 216, 2. 30 ὅσα cod., corr. Kroll.

they are; and if it is Jupiter, it harms those things which in taste have sweetness and a well-tempered nature; and if it is Mars, those things which have bitterness and a hot and moist nature; and if it is the Sun, those things which are pungent in taste; and if it is Venus, those things which have fattiness, that is, nuts and olives and whatever is similar to these, and of a well-tempered nature, and whatever is perceived through smell, namely perfumes and fragrant things; and if it is Mercury, those things which are sour in taste, of a dual nature, that is, wheat and barley; and if it is the Moon, those things which are salty and by nature moist and cold. And if the zodiac sign is windy, the harm occurs among birds. And if it is among the wild-beast signs, it occurs among wild animals, that is, deer and wild goats. And if it is watery, the harm occurs among fish and whatever creatures obtain their nourishment in the waters.

These things you must examine concerning the zodiac signs and only that; but concerning the faces of the seven stars, examine them thus: if Saturn is found in its own place as Ascendant or Midheaven in an active place, the harm falls upon honored eunuchs or prominent elders or old men; but if it is placed in a declining house or in its depression or in an inactive place, the harm falls upon slaves or eunuchs, that is, upon obscure persons. If Jupiter stands in a prominent place, it signifies that the harm will be upon rulers and the children of kings; but if it is under the beams or in a declining house or in its depression or retrograde, it signifies those who were once wealthy and have become poor, or freedmen, or the children of wealthy men who are poor. If Mars stands in a prominent place, it signifies that the harm will be among generals, commanders, and distinguished soldiers. But if it is under the beams or retrograde or in its depression, the harm falls upon physicians, smiths, and in general all those whose work involves fire and iron, namely butchers, hunters, and cooks. If the Sun, it signifies harm to kings. If Venus stands in a prominent place, it signifies harm to distinguished and great women and high priests. But if it is under the beams or retrograde or in its depression, it signifies harm among lowly women or female ascetics.If Mercury stands well placed, the harm falls upon merchants, grammarians, geometers, and all those who practice the arts of Hermes. But if it is under the beams or in its depression, it signifies liars, forgers, slanderers, and those similar to them. If the Moon, the harm falls upon queens and distinguished women; and in general the harm of the Moon—

1 sweetness : cf. supra p. 216, 9. 2-3 bitters. m. f. th. m. y. : ibid. p. 217, 26 et 14n(sed ὑγρᾶς abest : fort. corruptum ex xeras). 3 drimea : ibid. p. 219, 16.n4 fatness vocabulum novum a fat : cf. supra ἐλλιποτάτη p. 220, 11. 6 acid : cf.nsupra p. 221, 20; diphyi, narn common to Hermes ibid. 19. 7 salty : ibid.np. 222, 25; úp. x. w. ibid. 20 (consentit cum codd. TV recensione). 8 dveμwdeç :ncf. supra p. 203, 28 et 209, 25 (air). 9 in supplevi. wild goat cod.; cum-npositum novum videtur. 10 údarŵdeç: cf. supra p. 199, 23; 205, 15; 211, 4.n15 ὄνοῦχοι supra non inveniuntur. 19 children of cod. 20 reverses : cf.nsupra p. 216, 17.n25 macellarius : vocabulum etiam in excerptis Teucri Lau-nrentianis obviuṁ, cf. Sphaera, p. 36. 29 ἀσκετρια: = moniales : cf. etiam supranp. 216, 2. 30 as cod., corr. Kroll.

νης κοινωνεῖ <εἰς> πάντας τοὺς προειρημένους, ἐπειδὴ αὕτη ἐστὶν ἡ σημαίνουσα τὴν αἰτίαν τῶν πραγμάτων. ἐὰν δὲ μαρτυρῇ τὴν μοῖραν τῆς ἐκλείψεως ὁ Κρόνος, τὰ Κρονικὰ νοσήματα καὶ θάνατον δίδωσι. εἰ δὲ Ἄρης, σφαγὰς καὶ αἱμάτων πτύσεις ἢ τραύματα ἢ ἐκβράσεις. ἔλασσον δὲ ἡ Σελήνη βλάπτει, ὅταν καλύπτηται ὑπὸ τοῦ Ἀναβιβάζοντος. εἰ δὲ καλύπτεται ὑπὸ τοῦ Καταβιβάζοντος, πλείων ἡ βλάβη γίνεται.

[F. 152v.] Βροντολόγιον Ἑρμοῦ τοῦ Τρισμεγίστου[1].

Μηνὶ Ἰανουαρίῳ. Ἐὰν βροντήσῃ ἢ ἀστράψῃ ἐν ἡμέρᾳ, προσεχέτω ἡ αὐτὴ χώρα καὶ τὸ μὴ πορθηθῆναι ὑπὸ τυράννου. ἡ γῆ δὲ οὐκ εὐφορήσει· ὁ δὲ Νεῖλος οὐκ ἀναβήσεται διὰ τὴν λεῖψιν. ἡ Αἴγυπτος τοὺς ἄρχοντας ἑαυτῆς χειρώσεται· τότε τὰ δυτικὰ μέρη ἀμεριμνήσουσι καὶ τρυφήσουσι· καὶ Περσίδος βασιλεὺς ἀμέριμνος. νυκτὸς δὲ ἐὰν γένηται, τότε τὰ δυτικὰ μέρη ἀμεριμνήσουσι καὶ τρυφήσουσιν ἀκαταστασίαι τε ἔσονται· τινὲς δὲ τῶν βασιλέων ἀλλήλοις συμμαχήσουσι· καὶ ἐκ τῶν δυτικῶν ἄνδρες [f. 153] ἐν προτιμήσει ἔσονται· καὶ ἐπιχώριοι πόλεμοι γενήσονται· καὶ ἐν πελάγει πολλοὶ ἀπολοῦνται· καὶ ἀέρων εὐκρασία.

1 εἰς supplevi, sed dubitans : nam auctorem accusativo favere apparet ex μαρτυρεῖ τὴν μοῖραν infra v. 2. 3 Κρονικὰ νοσήματα καὶ θάνατον (Κρονικόν) : v. supra p. 214, 13 et 215, 27. 4 αἱματ. πτύσ. : ibid. p. 219, 9. 6 Sequitur in V capitulum Περὶ τροπῆς ἀέρων alius puto originis. 14 ἀλλήλους cod.

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[1] Hoc opusculum Hermeticum quamvis excerptum et interpolatum sit mendisque scatens in Berolinensi exstet, tamen hic edere iuvat, cum eodem fonte usum esse Fonteium Romanum in tonitruali a Laurentio Lydo operi de ostentis inserto (ed. Wachsmuth ², p. 88 sqq.) adnotationibus meis satis superque demonstretur; nam fieri non potuisse ut invicem Fonteio (de quo v. Wachsmuthii prolegg. p. XXVI) auctor libelli uteretur, opusculis inter se comparatis nemo negaverit. Atque olim hoc versibus inclusum fuisse ut libellum Hermeticum de terrae motibus, cuius paraphrasin supra p. 167 sqq. edidimus, ex paucis vestigiis dactylicis (cf. αἴσιοι ἀστέρες p. 229, 26, et fort. βακχεύματα et ἀπειρογάμων, p. 227, 20) fortsitan recte concludas; certe ex eadem atque illud officina hoc quoque opus ortum esse vaticinia pro die et nocte in utroque seiuncta indicant. Verum mira confusione aut librarius aut excerptor particulam de mense Februario ex Vicellii tonitruali et ipso a Lydo adhibito (ibid., p. 57 sqq.) immiscuit. Quae autem tonitrualis supra p. 163 sqq. a me editi auctor cum Ps.-Eudoxeis et Vicellianis consarcinavit, haec partim, Aprilis Maii Iunii Iulii dumtaxat descriptionem, ex nostro opusculo Hermetico eum excerpsisse iam apparet, quod ne apparatus criticus iustos terminos nimis excedat, hic in universum dixisse satis sit; nisi quod pro mensium Aegyptiorum nominibus (Φαμενὼθ et Φαρμουθί infra p. 229, 3) excerptorem Romana posuisse moneo. — Celerum initium huius opusculi Hermetici etiam in cod. Bononiensi 3632 (= cod. Ital., 18, cf. *Catal.*, IV, 41), f. 275 habetur; alibi nondum invenimus.

nis participates "in all the aforementioned, since she is the one that signifies the cause of events. And if Saturn bears witness to the degree of the eclipse, it brings Saturnine diseases and death. If Mars, slaughters and spitting of blood, or wounds, or miscarriages. But the Moon causes less harm when she is covered by the Ascending Node. If however she is covered by the Descending Node, the harm becomes greater.

[F. 152.] Brontologion of Hermes Trismegistus I.

In the month of January. If it thunders or lightnings during the day, let the same region beware lest it be ravaged by a tyrant. The earth shall not be fruitful; and the Nile shall not rise on account of the deficiency. Egypt shall subdue its own rulers; then the western regions shall be free from care and shall live in luxury; and the king of Persia shall be free from care. But if it occurs at night, then the western regions shall be free from care and shall live in luxury, and there shall be instabilities; and some of the kings shall make alliance with one another; and men from the west [f. 153] shall be held in high esteem; and civil wars shall arise; and many shall perish at sea; and there shall be a favorable temper of the air.

1 εἰς I have supplied, but with hesitation: for the author appears to favor the accusative, as shown by μαρτυρεῖ τὴν μοῖραν below at v. 2. 3 Κρονικά νοσήματα καὶ θάνατον (Κρονικόν): see above p. 214, 13 and 215, 27. 4 αίματ. πτύσ.: ibid. p. 219, 9. 6 In V there follows a chapter Περὶ τροπῆς ἀέρων, which I consider to be of different origin. 14 ἀλλήλους cod.

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1 Although this Hermetic opuscule survives in the Berlin manuscript in an excerpted, interpolated, and error-ridden state, it is nonetheless worth publishing here, since it is more than sufficiently demonstrated by my annotations that Fonteius Romanus used the same source in the thunder-treatise inserted by Laurentius Lydus into his work on omens (ed. Wachsmuth 2, p. 88 sqq.); for no one who has compared the two opuscules would deny that the author of the booklet could not have made use of Fonteius in turn (on whom see Wachsmuth's prolegomena, p. XXVI). And that this work was once composed in verse, like the Hermetic booklet on earthquakes of which we edited a paraphrase above at p. 167 sqq., may perhaps be correctly inferred from a few dactylic traces (cf. αἴσιοι αστέρες p. 229, 26, and perhaps βακχεύματα and ἀπειρογάμων, p. 227, 20); and certainly the prophecies divided in both works according to day and night indicate that this work too arose from the same workshop as that one. But by a remarkable confusion, either the copyist or the excerptor has interspersed a section on the month of February from the thunder-treatise of Vicellius, also used by Lydus (ibid., p. 57 sqq.). As for what the author of the thunder-treatise edited by me above at p. 163 sqq. stitched together with the Ps.-Eudoxean and Vicellian materials, it is now apparent that he excerpted these in part — specifically only the descriptions of April, May, June, and July — from our Hermetic opuscule; which, lest the critical apparatus greatly exceed its proper bounds, it suffices here to state in general terms; except that I note that the excerptor substituted Roman names for the Egyptian month names (Φαμενών and Ἁρμουθί below at p. 229, 3). Furthermore, the beginning of this Hermetic opuscule is also found in cod. Bononiensis 3632 (= cod. Ital., 18, cf. Catal., IV, 41), f. 275; elsewhere we have not yet found it.

Μηνὶ Φεβρουαρίῳ. Ἡλίου ἐπὶ Ὑδροχόου ἰόντος εἰ βροντήσει, Σαυρομάταις, Ὀξιανοῖς, Ἀραβίᾳ μικρᾷ, Ἀζανίᾳ, μέσῃ Αἰθιοπίᾳ (Ὑδροχόῳ <γὰρ> ἀνάκειται <αὗται αἱ> χῶραι) ἀφθονίαν μὲν τοῦ σίτου διασημαίνει, πτῶσιν δὲ ἀνδρῶν ἐνδόξων ἐν ταῖς εἰρημέναις διαφαινομένων χώραις καὶ οὐκ ἀνδρῶν μόνον, ἀλλὰ καὶ τῶν ἐν τοῖς ἄλλοις ζῴοις ἀρσενικῶν· ὅτι ἄρρεν ζῴδιον ὁ Ὑδροχόος.

Μηνὶ Μαρτίῳ. Ἐὰν βροντήσῃ ἢ ἀστράψῃ ἡμέρας, ἡ γῆ εὐφορήσει καὶ οἱ ἰχθύες ἀπολοῦνται· τότε ἔσονται ἐν ὑψοταπεινώματι καὶ θανατικὰ ἔσται ἐν τῇ ἀνατολῇ καὶ δύσει· νυκτὸς δὲ ὁμοίως ταῦτα συμβήσεται.

Μηνὶ Ἀπριλλίῳ. Ἐὰν βροντὴ ἢ ἀστραπὴ γένηται ἐν ἡμέρᾳ, ἀνθρώπων φυγὴν καὶ ἀπώλειαν δηλοῖ καὶ θρεμμάτων ἅλωσιν καὶ γῆς φθοράν, καὶ τοῖς οἰκοῦσιν εἰς τὰ μέρη τῶν ἀνατολῶν καί τινα θόρυβον [f. 153v] κατὰ τὴν χώραν, καὶ πρὸ ὀλίγων ἡμερῶν ἐρημωθήσεται· ὕστερον δὲ ἀποκατασταθήσεται. καλὸς καὶ φρόνιμος ἄνθρωπος τελευτήσει ἐν αὐτῇ. νυκτὸς ἐὰν γένηται, εἰς ἀνατολὰς καὶ δύσεις ἀκατάστασίαν δηλοῖ καὶ θρεμμάτων ἅλωσιν. πόλεμοι ἔστωσαν εἰς πάσας φυλὰς ἐν πόλεσι καὶ χώραις· ἐν δὲ θαλάσσῃ ναυάγια· καὶ πάντων γεννημάτων φθορά· καὶ ἀφανισμὸς αἱμοβόρου ἀνδρὸς καὶ δυνατοῦ· καὶ τότε ἡδοναὶ καὶ τρυφαὶ καὶ βακχεύματά τινων ἀνδρῶν ἀπειρογάμων.

Μηνὶ Μαΐῳ. Ἐὰν βροντήσῃ ἢ ἀστραπὴ γένηται ἐν ἡμέρᾳ, ἐπομβρία ἔσται καὶ χάλαζα καὶ ποταμῶν καὶ πηγῶν καὶ θαλάσσης σπαραξεύματα· ἀγριότης ἐν τῇ θαλάσσῃ ἔσται καὶ λώϊον ἀπέχεσθαι ἀπὸ τῶν θαλασσίων τόπων. νέων δὲ ἔκπτωσις. τὸ δὲ τῶν ἀνθρώπων γένος σώζεται. καὶ παντοίων ἰχθύων πλησμονή· πόλεις δὲ πόλεσι παρέξουσι. καὶ καλλιστρατεύσει ὁ βασιλεὺς καὶ οἱ σπείραντες θεριοῦσι πλησμονήν· ἀλλὰ σωματικοῖς πάθεσι διαφόροις ὑποπεσοῦνται ἄνθρωποι ἀνδράποδα ζῷά τε καὶ ἄλογα [f. 154] πάντα. δῶρα εἰσενεχθήσονται τῇ βασιλείᾳ· χαρὰ καὶ εὐφροσύνη ἐν τῇ αὐλῇ τοῦ βασιλέως· κόπος δὲ τῇ

1-6 Haec fere ad verbum concordant cum tonitruali Vicelliano a Ioanne Lydo recepto (cf. Wachsmuth, p. 57 et supra p. 226 adnot.). 1 Ἥλιος ἐπὶ Ὑδροχόῳ ἰὼν cod. 3 γάρ supplevi (δὲ Lydus p. 57, 22). αὗται αἱ suppl. ex Lydo. 4 διαφαινομέναις cod. 6 ζῳδίοις τοῖς ἀρσενικοῖς cod. ἔστι pro ὅτι cod. 7 ἡ γῆι cod. 8 ὑψηλοταπεινώματι cod.; cf. Valens ed. Kroll, p. 10, 24 (ἐν ὑψοταπεινώματι γινόμενοι); 17, 33 (ubi ὑψηλοταπεινώματι ut hic in codd.) etc. et Fonteius, l. c., p. 89, 16: οἱ μὲν ἐλάττονες τὰς τύχας ἐπὶ τὸ βέλτιον ἀνασπασθήσονται, οἱ δὲ μείζους ἐπὶ τὸ χεῖρον ἐκπεσοῦνται. 14 πρὸ ὀλίγας ἡμέρας cod., quod ab auctore sive compilatore scriptum esse vix crediderim. 18 ναυάγια : cf. Fonteius, p. 90, 9. 19 Cf. Fonteius, l. c., p. 90, 10 δυνατοῦ δὲ προσώπου πτῶσις. 20-21 ἀπειρογάμων fortasse ex hexametro. 23 σπαραξεύματα videtur vocabulum novum (convulsiones). 24 λοιπόν cod., corr. Cumont. 25 νέων fere evanidum, fors. κυνῶν? 26 πλησμονήν cod. 27 καλλιστρατεύσει cod.; vocabulum novum ad instar καλλίνικος, καλλιεργέω, etc. 28-29 ἀνδράποδα ζῷα suspectum : an = servi?

In the month of February. When the Sun is passing through Aquarius, if it thunders, it signifies abundance of grain for the Sarmatians, Oxianians, Arabia Minor, Azania, and Middle Ethiopia (for these regions are assigned to Aquarius), but also the fall of distinguished men in the aforementioned 5 regions — and not of men only, but also of the males among the other animals; for Aquarius is a masculine sign.

δ

In the month of March. If it thunders or lightens by day, the earth shall be fruitful and the fish shall perish; then there shall be exaltations and depressions, and mortality shall occur in the east and west; and by night likewise these same things 10 shall come to pass.

In the month of April. If thunder or lightning occurs by day, it portends the flight and destruction of men, the capture of livestock, the ruin of the land, and for those dwelling in the eastern regions a certain upheaval [f. 153] throughout the land, and within a few days it shall be laid waste; 15 but afterward it shall be restored. A good and wise man shall die in it. If it occurs by night, it portends instability in the east and west, and the capture of livestock. Let there be wars against all tribes in cities and lands; and at sea, shipwrecks; and the destruction of all produce; and the annihilation of a bloodthirsty and powerful man; 20 and then pleasures, indulgences, and revelries of certain inexperienced men.

In the month of May. If thunder occurs or lightning strikes during the day, there will be heavy rain and hail, and convulsions of rivers, springs, and the sea; wildness will be in the sea, and it is better to keep away from maritime 25 places, and there will be a fall of the young. But the race of humankind is saved. And there will be an abundance of all kinds of fish; cities will cause trouble for cities, and the king will wage a glorious campaign, and those who sowed will harvest abundance; but people, slaves, animals both tame and brute [f. 154] all, will fall under various bodily afflictions. Gifts will be brought to the 30 kingdom; joy and gladness in the court of the king; but toil for the

1–6 These passages correspond almost verbatim with the Vicellian brontologion received by John Lydus (cf. Wachsmuth, p. 57 and above p. 226, note). 1 Helios upon Aquarius ψ ἰὼν cod. 3 γάρ supplied by me (δὲ Lydus p. 57, 22). αὗται αἱ suppl. from Lydus. 4 δια φαινομέναις cod. 6 ζῳδίοις τοῖς ἀρσενικοῖς cod. ἔστι for ὅτι cod. 7 ἡ γῆι cod. 8 ὑψηλοταπεινώματι cod.; cf. Valens ed. Kroll, p. 10, 24 (ἐν ὑψοταπεινώματι γινόμενοι); 17, 33 (where ὑψηλοταπεινώματι as here in the codices) etc. and Fonteius, I. C., p. 89, 16: οἱ μὲν ἐλάττονες τας τύχας ἐπὶ τὸ βέλτιον ἀνασπασθήσονται, οἱ δὲ μείζους ἐπὶ τὸ χεῖρον ἐκπεσοῦνται. 14 πρὸ ὀλίγας ἡμέρας cod., which I can scarcely believe was written by the author or compiler. 18 ναυάγια: cf. Fonteius, p. 90, 9.
19 Cf. Fonteius, l. c., p. 90, 10 δυνατοῦ δὲ προσώπου πτῶσις. 20–21 ἀπειρογάμων perhaps from a hexameter. 23 σπαραξεύματα appears to be a new word (convulsiones). 24 λοιπόν cod., corr. Cumont. 25 νέων nearly faded, perhaps κυνών? 26 πλησμονήν cod. 27 καληστρατεύσει cod., a new word on the model of καλλίνικος, καλλιεργέω, etc. 28–29 ἀνδράποδα Τα is suspect: perhaps = servi (slaves)?

χώρᾳ ἢ τῷ τόπῳ ἐν ᾧ τὸ σημεῖον δηλοῖ· καὶ αἱ μὲν <ἐν> γαστρὶ ἔχουσαι κινδυνεύσονσι· τοῖς δὲ κατὰ ἀνατολὴν ἀρραβῶνες βασιλέων, λιμὸς καὶ ἀλληλοσφαγία· ἀκοὴ <θανάτου> βασιλέως καὶ ἀπώλεια καὶ μαλακισμὸς καὶ νόσος <οὐκ> ὀλίγη καὶ τετραπόδων πτῶσις καὶ εἰς δυσμὰς νόσος. νυκτὸς δὲ ἐὰν γένηται, γεννήματος εὐφορίαν δηλοῖ, ἀλλὰ καὶ ὑετῶν καὶ ἀνέμων καὶ πηγῶν ἐποχήν, ἀκρασίαν δὲ ὑδάτων καὶ ἀνέμων. οὔτε ἀέρες καθαροὶ οὔτε λειμῶσιν εὐφορίαι <ὡς> ὑποστῆναι τὰ θρέμματα· καὶ τετραπόδων πάντων ἀερικὴ φθίσις καὶ ταῖς κυούσαις καὶ ἐν γαστρὶ ἐχούσαις ἀμβλώσεις καὶ ἀποβολαὶ γίνονται διαφόρως ἐν σώματι. νόσος δὲ ἀερική. καὶ στρατιωτικὴ διάστασις· καὶ τότε ἀναφανεῖται βασιλεύς τις ἀπὸ ἀνατολῶν καὶ ταχέως ἀπόλλυται ὡς τύραννος· ἔσονται δὲ καὶ φόρων ἐπιδόσεις, ὡς καὶ μέχρι τοῦ γυναικείου γένους τινὰ ἐγκαι-[f. 154ᵛ]νισμὸν γενέσθαι. καὶ πλάναι καὶ ἀπάται καὶ ἐπιθέσεις ἐν τοῖς ἀνθρώποις ἔσονται.

Μηνὶ Ἰουνίῳ. Ἐὰν βροντὴ ἢ ἀστραπὴ γένηται ἡμέρας, ἔσονται οἱ ἄνθρωποι φιλάνθρωποι καὶ φιλόξενοι καὶ φιλευσεβεῖς καὶ εὐφρανθήσονται ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν· καὶ ἡ γῆ καὶ ὁ οὐρανὸς πολλὰ αὐτοῖς δώσει ἀγαθὰ ἐκ τοῦ δημιουργοῦ στελλόμενα. νυκτὸς δὲ, ἀγωνίαι καὶ νόσος τοῖς ἀνθρώποις γίνεται καὶ θάνατος ἀλγηδών <τε> χαλεπός· τότε οἱ ἄνθρωποι εἰς Ζηλοτυπίαν ἔλθωσιν. καὶ ἀκαταστατήσουσι πολλοὶ καὶ ἔσται ἀγωνία εἰς τοὺς ἀνθρώπους. φθορὰ δὲ ἔσται ἐν τοῖς ὀρεινοῖς καὶ ἐν τοῖς πεδινοῖς τόποις καὶ ἡ χώρα τῆς μεσογείου εὐφορήσει· Ἀράβων δὲ ἀπώλεια· καὶ οἱ ἄλλοι οἱ περὶ τὴν χώραν μέχρι τινὸς ταραχθήσονται. ὁμοίως δὲ ἡ πόλις ἐν ᾗ γένηται, κακωθήσεται· ὕστερον δὲ καλῶς κοσμηθήσεται μετ' εὐθηνίας.

Μηνὶ Ἰουλίῳ. Ἐὰν βροντήσῃ ἢ ἀστραπὴ γένηται ἐν ἡμέρᾳ, κοσμικὰς ἀκαταστασίας δηλοῦσι· καὶ <ἐὰν> ἐναλλὰξ γένηται, καὶ βασιλεὺς κινηθήσεται καὶ κατισχύσει ἑτέρου. καὶ πολλὴν διάλεξιν καὶ διατύπωσιν καινοτομήσει [f. 155]. καὶ τότε ἡ γῆ ψεύσεται τοὺς καρποὺς αὐτῆς καὶ ἡ θάλασσα ἀγριωθήσεται καὶ ἀνδρῶν ἐκκοπαὶ ἔσονται καὶ

1 ᾧ] ἢ cod. ἐν suppl. Kroll. 2 ἀρραβώνας cod.; an τοῖς δὲ κατὰ ἀνατολὴν <τῶν> Ἀράβων <ἀπώλεια> βασιλέων? 3 θανάτου suppl. Cumont. 4 ὀλίγος cod., οὐκ supplevi. πτῶσιν cod. 6 πηχῶν cod. ἐποχήν : cf. Fonteius, p. 90, 20. εὐκρασίαν cod. 7 ὡς supplevi. 9 ἄμβλωσις etiam Fonteius, p. 90, 19. 9-10 νόσος δὲ ἀερική suspectum quod iam supra v. 8 ἀερικὴ φθίσις. 10-11 Cf. Fonteius, p. 90, 21 : τῇ δὲ ἀνατολῇ τύραννος οὐκ εὐτυχὴς ἐνοχλήσει. 16 φιλευσεβεῖς : θεοσεβέστατα τὰ κοινὰ Fonteius, p. 90, 24. 16-17 εὐφρανθ. κτλ., cf. *Acta apost.*, VII, 41 ; etiam quae sequuntur ab homine Christiano interpolata esse videntur. 19 τε supplevi. 20 ἄνθρωποι ex correctura cod. 21 ἔσται εἰς αἰωνίους ἀνθρώπους cod., correxi, sed vereor ne plura corrupta sint. 23 Ἀρράβωσι cod., correxi, cf. supra p. 164, 27. 27 κοσμικαὶ ἀκαταστασίαι δηλοῦσι cod. ἐὰν supplevi. 28 διάλεξιν : cf. Petosiris, supra p. 141, 8 τῷ τῆς Αἰγύπτου καὶ τῆς Ἀσίας δυναστεύοντι λόγοι ἔσονται πρὸς ἀλλήλους. 29 καινοτομήσει et ψεύσεται cf. Fonteius, p. 91, 2 καινοτομίαι, ibid., 3 οἱ καρποὶ ψεύσονται.

in the region or place which the sign indicates; and those who are pregnant will be in danger; and for those in the east, pledges of kings, famine and mutual slaughter; news of the death of a king and destruction and weakness and disease, no small amount, and the fall of four-footed animals, and in the west, disease. But if it occurs at night, it signifies an abundance of produce, but also a suspension of rains and winds and springs, and an intemperate excess of waters and winds. Neither will the air be clear, nor will there be abundance in the meadows sufficient to sustain the flocks; and an airborne wasting will affect all four-footed animals, and miscarriages and losses of various kinds will occur in the bodies of pregnant women and those with child. There will be an airborne sickness. And a military conflict; and then a certain king will appear from the east and will quickly perish as a tyrant; and there will also be increases of tributes, so that even a certain renewal will come about concerning the female sex. And wanderings and deceits and attacks will arise among men.

In the month of June. If thunder or lightning occurs during the day, men will be philanthropic and hospitable and pious, and they will rejoice in the works of their hands; and the earth and the sky will give them many good things sent forth from the Creator. But at night, anguish and sickness come upon men, and a grievous, painful death; then men will fall into jealousy. And many will be unsettled and there will be anguish among men. There will be destruction in the mountainous and in the lowland places, and the inland region will be prosperous; but destruction will come upon the Arabs; and the others around the region will be disturbed for a time. Likewise the city in which it occurs will suffer harm; but afterward it will be well ordered with prosperity.

In the month of July. If thunder occurs or lightning happens during the day, they indicate worldly disturbances; and <if> it happens alternately, also a king will be stirred up and will prevail over another. And he will innovate much discourse and arrangement [f. 155]. And then the earth will disappoint its fruits and the sea will grow wild and there will be cuttings off of men and

$1] or cod. in suppl. Kroll. 2 engagement cod. ; an to the east of the Arabs <loss of kings 3 death Cumont. 4 ὀλιγοςηcod., οὐκ supplevi. fall cod. 6 thick cod. epoch : cf. Fonteius, p. 90, 20. sovereign cod. 7 as supplevi. 9 abortion etiam Fonteius, p. 90, 19. 9-10 disease nP.nδὲ ἀερική suspectum quod iam supra v. 8 air phthisis. 10-11 Cf. Fonteius, np. 90, 21: in the east a tyrant will not disturb the happy. 16 philieusebes:nGod-fearing common Fonteius, p. 90, 24. 16-17 euphrant. etc., cf. Acta apost., nVII, 41; etiam quae sequuntur ab homine Christiano interpolata esse videntur.n19 te supplevi. 20 people ex correctura cod. 21 He is in eternal men cod., correxi, sed vereor ne plura corrupta sint. 23 Engagement cod., cor-nrexi, cf. supra p. 164, 27. 27 worldly disorders ie cod. ἐὰν supplevi.n28 lecture : cf. Petosiris, supra p. 141, 8 to the people of Egypt and Asia, they speak to each other, 29 innovate and lie cf. Fon-nteius; p. 91, 2 innovations, ibid., 3 fruits lie.

αἰφνίδιοι θάνατοι. ὕστερον δὲ πάντα τὰ γεννήματα εὐφορήσουσιν· ὄμβροι δὲ εἰς τὰς ἀρχὰς τοῦ χειμῶνος λείπουσιν· ὕστερον δὲ ἄνεμοι πνέουσι καὶ ὄμβροι ἔσονται καὶ ἀκρὶς καὶ βλάβη φανήσεται καὶ σωθήσονται τὰ γεννήματα. καὶ περὶ τὸν Φαμενὼθ <ἢ> Φαρμουθὶ διὰ
5 στρόφων πατρικῶν βοῶν θάνατον· καὶ χειμῶνας ὀλίγους καὶ καρπῶν εὐφορίας καὶ μεγάλων ἐθνῶν τῶν ἀπὸ τῆς νοτεινῆς <ἐπανάστασιν> δηλοῖ καὶ ἡγεμόνος τινὸς ἐπιφάνειαν. νυκτὸς δὲ ἐὰν γένηται, βαρβάρων γεννήματα Αἰθιόπων συμβαλοῦσι πολέμους ἀλλήλοις καὶ πολλῶν ἐθνῶν <βασιλεῖς> συμβαλοῦσιν ἕως τοῦ Βαβυλωνίου γένους· καὶ
10 τότε τὰ δυτικὰ κλίματα ἀτονήσαντα ἀσθενήσουσιν· οἱ δ' ἐν αὐτοῖς ὑπολειπόμενοι φεύξονται ἕως τῆς περιχώρου τῆς Αἰγύπτου, ὥστε καὶ τὸ γένος αὐτῶν μεῖζον βαρβάρων ἔσται· καὶ ταραχθήσεται ἀνατολὴ καὶ δύσις.

Μηνὶ Αὐγούστῳ. Ἐὰν βροντὴ ἢ ἀστραπὴ γένηται ἡμέρας ἐν τῇ
15 ἀνατολῇ καὶ τῇ δύσει, δόλῳ ὥρισται ἡ διατύπωσις· καὶ ἐκκοπαὶ καὶ φυγαὶ καὶ ἁλώσεις· ἡ δὲ γῆ τοὺς καρποὺς πολυπλασιάσει· [f. 55v] ἀλλογενὴς δὲ στρατὸς παρερχόμενος διαρπάσει αὐτὰ ἐκ τῶν ὁρῶν αὐτῶν κατὰ τὰ ἀρκτικὰ μέρη· καὶ κατισχύσουσιν οἱ ὑπερέχοντες τῶν πενήτων καὶ διάταξιν κατ' αὐτῶν ποιήσονται καὶ φυγαδεύσουσιν
20 αὐτοὺς ἀπὸ πόλεως εἰς πόλιν· καὶ ἐκ τούτων ἄρξονται ληστεῖαι γίνεσθαι καὶ φόνοι ἐπιχώριοι. νυκτὸς δὲ ἐὰν γένηται, βασιλέων ἐπιβουλὴν σημαίνει. καὶ ἄφνω ἀπολεῖται καὶ γεννήματα τῆς ἀνατολῆς. θηρίων δὲ πολλῶν καὶ ἑρπετῶν φανέρωσις <ὡς> πολλαχοῦ θηριοδήκτους γενέσθαι τοὺς ἀνθρώπους· ἀρχόντων δὲ δυνατῶν πτῶσις καὶ διά-
25 κρισις.

Μηνὶ Σεπτεμβρίῳ. Ἐὰν βροντὴ ἢ ἀστραπὴ γένηται ἐν ἡμέρᾳ, αἴσιοι ἀστέρες ἔσονται καὶ εὐδίαι πολλαί· τὰ γεννήματα εὐθαλῆ πάντα. ἐκ τῆς πολλῆς τρυφῆς ἄνθρωποι εἰς πορνείαν τραπήσονται καὶ μοιχεύσουσιν καὶ οἴκους φθείρουσι καὶ αἱ γυναῖκες αὐτῶν ἄφνω ἀπολοῦνται

2 λειπόντες (*sic*) cod. 4-5 δι' ἀστρόων cod.; διὰ στρόφων corr. Kroll. 5 χειμῶνος ὀλίγου cod. 6 ἐπανάστασιν v. c. supplevi. 8 Αἰθιόπων etiam Fonteius, p. 91, 6. συμβάλλουσι cod. ἀλλήλων cod. 9 βασιλεῖς supplevi. 10 δυτικά : Fonteius, p. 91, 7. κλήματα cod. 10-11 οἱ ἐν αὐτοῖς δὲ cod. 11 φεύξονται : ὡς καὶ εἰς Αἴγυπτον δι' ἔνδειαν καταφυγεῖν, Fonteius, p. 91, 7. 12 μεῖζων cod.; sensus obscurus : ὥστε καὶ μεῖζον αὐτῶν (scil. τῶν Αἰγυπτίων) τὸ τῶν βαρβάρων (scil. φυγάδων) γένος ἔσται? 15 ἄλλω codex : δόλῳ scripsi ex Fonteio, p. 91, 10. διατύπωσις cf. supra p. 228, 27. 16-18 Cf. Fonteius, 12 sqq. ἄμητος ἄφθονος, ὑπὸ δὲ πολεμίων διαρπαγήσεται. 17 αὐτούς? 18 καὶ τὰ cod., corr. Cumont. ἀρκτικά : δυτικά Fonteius. κατισχύσουσίν τε καὶ ἀδικήσουσιν οἱ ὑπερέχοντες τὸ ὑπήκοον Fonteius. 19 διάταξιν : recte igitur Hase νόμων pro νόσων in Fonteio (p. 91, 11) coniecit. 21-22 εἰ δὲ νυκτός, καὶ οὕτως ἡ βασιλεία ἐπιβουλευθήσεται Fonteius. 22 ἀπολεῖται καὶ ἀπολοῦνται καὶ cod. 23 ἑρπετῶν cf. Fonteius, p. 91, 19. ὡς suppl. Cumont. πόλεως cod.; cf. infra p. 230, 20. 24 δυνατοὶ δὲ τῆς πολιτείας πεσοῦνται Fonteius. 27 αἴσιοι ἀστέρες videntur hexametri reliquiae. 29 φθορὰ τοῦ γυναικ. ἔθνους Fonteius, p. 91, 25.

sudden deaths. But afterwards all the crops will yield abundantly; rains are lacking at the beginning of winter; but afterwards winds blow and there will be rains, and locusts and damage will appear, and the crops will be saved. And around Phamenoth or Pharmouthi, through
5 the colic of patriarchal oxen, death; and few winters and abundance of fruits and <uprising> of great nations from the south it portends, and the appearance of some ruler. But if it occurs at night, the crops of the barbarian Ethiopians will clash in wars with one another, and the <kings> of many nations will clash down to the Babylonian race; and
10 then the western climates, having grown weak, will falter; and those remaining among them will flee to the surrounding region of Egypt, so that even their race will be greater than the barbarians; and the east and the west will be thrown into turmoil.

In the month of August. If thunder or lightning occurs during the day in the
15 east and the west, the configuration is marked by treachery; and there will be devastations and flight and captures; and the earth will multiply its fruits; [f. 559] but a foreign army passing through will plunder them from their mountains toward the northern regions; and the powerful will prevail over the poor and will impose an order against them and will drive
20 them from city to city; and from these things robberies will begin to occur and local murders. But if it occurs at night, it signifies a plot against kings. And suddenly the crops of the east will also perish. A revelation of many wild beasts and reptiles <so>that in many places people will be bitten by wild animals; and a fall and dis-
25 grace of powerful rulers.

In the month of September. If thunder or lightning occurs during the day, the stars will be favorable and there will be much fair weather; all crops will flourish. From great luxury, people will turn to fornication and commit adultery and corrupt households, and their wives will suddenly perish.

2 missing (sic) cod. 4-5 billion stars cod. ; by turns corr. Kroll. 5 small winter cod. 6 revolution r. c. supplevi. 8 Ethiopian etiam Fonteius,np. 91, 6. they contribute cod. other cod. 9 kings supplevi. 10 west :nFonteius, p. 91, 7. vines cod. 10-11 οἱ ἐν ὐτοῖς δὲ cod. 11 flee: even to Egypt for refuge, Fonteius, p. 91, 7. 12 major cod.; sen-nsus obscurus: so that even the greatest of them (scil. of the Egyptians) the race of barbarians (scil. fugitives) is 15 else codex: dolps scripsi ex Fonteio, p. 91, 10.nP. nformulation cf. supra p. 228, 27. 16-18 Cr. Fonteius, 12 sqq. unfailingly abundant, under wars it is plundered. 17 these 18 and the cod., corr. Cumont. arkentica : west of Fonteius. let those who excel the subject Fonteius be oppressed and wronged. 19 order : recte igitur Hase nomon pro nosona in Fonteion (p. 91, 11) coniecit. 21-22 but if it is night, so is the kingdom consulted in Fonteius. 22 is lost and cod is also lost. 23 reptiles cf. Fonleius, np. 91, 19. as suppl. Cumont. city cod. cf. infra p. 230, 20. 24 but the mighty of the state fall Fonteius. 27 auspicious stars videntur hexametri reliquiae.n29 decay of women.ἔθνος Fonteius, p. 91, 25.

καὶ τὰ τέκνα αὐτῶν νόμῳ θανοῦνται. νυκτὸς δὲ ἐὰν γένηται, ἕκαστος τῶν ἀνθρώπων εἰς τὸν φωλεὸν τῶν θηρίων ἐμβαλεῖ ἑαυτὸν καὶ αἱρεῖται ἀποθανεῖν ἐν αὐτῷ ἀπὸ τῆς κακότητος τῶν ἀνθρώπων τῆς ἀποπιπτούσης εἰς αὐτόν. καὶ τότε μεγάλων δυναστῶν συγκρίσεις καὶ ἐκκοπαί· τότε δὲ μεθ' ὁδὸν [f. 156] τελεσθήσονται καὶ ὑστερήσουσι 5 δίψει καὶ πείνᾳ καὶ ἀπὸ λιμοῦ ἀπολοῦνται.

Μηνὶ Ὀκτωβρίῳ. Ἐὰν βροντὴ ἢ ἀστραπὴ γένηται ἐν ἡμέρᾳ, ἀνατολὴ καὶ δύσις ὁμοῦ εὐφρανθήσονται· ἡ δὲ τῶν Αἰγυπτίων χώρα ταλαιπωρήσει καὶ διαφθονηθήσεται κακῶς· καὶ τὰ θηρία αὐτῶν ἀναλώσει αὐτούς. νυκτὸς δὲ ἐὰν γένηται, πυρκαιὰ ὑπὸ τόπους καὶ 10 χώρας. ἀλλὰ καὶ πλοίων ναυάγια καὶ καταιγίς· στάσις οἴκων καὶ γεννημάτων διαφθορὰ καὶ θηρίων φανέρωσις καὶ κεραυνοβολίαι κατὰ τόπους.

Μηνὶ Νοεμβρίῳ. Ἐὰν βροντὴ ἢ ἀστραπὴ γένηται ἐν ἡμέρᾳ, ἐν τῇ Ἀραβίᾳ ὄμβρος πολὺς ἔσται· τὰ δὲ γεννήματα οὐκ εὐθαλῆ· οἱ ἄνθρωποι 15 δὲ ἀνθρώπους χειρώσονται καὶ ἑαυτοῖς δόξαν περιποιήσονται· καὶ στρατόπεδα ἀπολοῦνται· καὶ χώρα πεσεῖται ἐν λοιμικῇ καταστάσει. νυκτὸς δὲ πυρκαιαὶ κατά τινας τόπους καὶ χώρας, ἀλλὰ καὶ πλοίων ναυάγια καὶ ἐκ τῆς γῆς διάπτωσις οἴκων καὶ γεννημάτων διαφθοραὶ καὶ θηρίων καὶ ἑρπετῶν φανέρωσις· καὶ θηριόδηκτοι πολλοὶ γενή- 20 σονται καὶ κεραυνοβοληθήσονται τόποι.

Μηνὶ Δεκεμβρίῳ. Ἐὰν βροντὴ ἢ ἀστραπὴ γένηται ἐν ἡμέρᾳ, τότε Μῆδοι καὶ Λίβυες καὶ Βαβυλώνιοι πόλεμον ποιήσουσι καὶ εἰς ἅλωσιν πεσοῦνται καὶ βασιλεὺς ὑπ' αὐτῶν ἁλωθήσεται δόλῳ καὶ οἱ μείζονες [f. 156ᵛ] τῶν πολεμιστῶν ἀνατολῆς πεσοῦνται· ἡ δὲ γῆ εὐφορήσει. ἀλλὰ 25 καὶ χειμῶνες ἔσονται πολλοὶ καὶ πολλοὶ ἀπολοῦνται ἄνδρες· αἱ τίκτουσαι κινδυνεύσουσι. νόσοι τε καὶ λιμώξεις ἔσονται καὶ αἰφνίδιοι θάνατοι. νυκτὸς δέ, φανέρωσις ἀνδρῶν δυνατῶν· τότε βασιλεὺς τοὺς ἐναντίους διώξει.

1-4 aliter Fonteius, p. 92, 1 τὰ δὲ θηρία οὕτως ἐπελεύσεται τοῖς ἀνθρώποις ὡς φωλεοῖς αὐτοὺς ἐγκατακρύπτεσθαι. 1 νόμῳ : ὠμά ci. Kroll. 3 τοῦ ἀνθρώπου cod., correxi; ἀπὸ videtur = remotus ab. 4 αὐτούς cod. : αὐτόν (nempe φωλεόν) scripsi; sed τῆς ἀποπιπτούσης (= quae etiam in specum penetrat?) vix sanum. δυνατῶν πτῶσις Fonteius. 5 τελεσθήσονται = conficientur; sed quaedam velut φυγάδες excidisse videntur. 6 formam vulgarem πείνᾳ hic corrigere nolui. 7-9 eadem fere Fonteius, sed multo breviora. 17 post χώρα fort. ex Fonteio Ἀσσυρίων supplendum. 18 πυρκαιαὶ etiam Fonteius, p. 92, 14. 24 δολοφονηθήσεται Fonteius, 21. 27 λιμώξεις vocabulum novum : cf. tamen Fonteius, p. 91, 7.

and their children shall die by law. But if it happens at night, each of men shall cast himself into the den of wild beasts and chooses to die in it, because of the wickedness of men that falls upon him. And then there shall be conflicts and destructions of great rulers; but then they shall be accomplished along the way and shall fall short, 5 and perish from thirst and hunger and famine.

In the month of October. If thunder or lightning occurs by day, the east and west shall rejoice together; but the land of the Egyptians shall suffer and be sorely afflicted; and their wild beasts shall consume them. But if it happens at night, fires in various places and 10 lands. And also shipwrecks and storms; civil strife and destruction of crops and the appearance of wild beasts and lightning strikes in various places.

In the month of November. If thunder or lightning occurs by day, in Arabia there shall be much rain; but the crops shall not flourish; and men 15 shall subdue men and bring glory upon themselves; and armies shall perish; and a land shall fall into a state of pestilence. But at night, fires in certain places and lands, and also shipwrecks and from the earth the collapse of houses and destruction of crops and the appearance of wild beasts and reptiles; and many shall be bitten by wild beasts 20 and places shall be struck by lightning.

In the month of December. If thunder or lightning occurs during the day, then the Medes, Libyans, and Babylonians will make war and will fall into captivity, and the king will be captured by them through treachery, and the greatest [[. 156v] of the warriors of the east will fall; but the earth will bear fruit well. Yet also there will be many storms and many men will perish; women in labor will be in danger. There will be diseases and famines and sudden deaths. At night, however, the revelation of powerful men; then the king will pursue his enemies.

1-4 otherwise Fonteius, p. 92, 1 τὰ δὲ θηρία οὕτως ἐπελεύσεται τοῖς ἀνθρώποις ὡς ηφωλεοῖς αὐτοὺς ἐγκατακριπτεσθαι. 1 νόμψ : ώμά ci. Kroll. 3 τοῦ ἀνθρώπουncod., I corrected; ἀπὸ seems = removed from 4 αὐτούς cod. : αὐτόν (namely φωλεόν) I wrote; but τῆς ἀποπιπτούσης (= which penetrates even into the cave) is hardly healthy.nδυνατών πτώσις Fonteius. 5 τελεσθήσονται will be accomplished; but some fugitives seem to have fallen out. 6 I did not want to correct the vulgar form πείνα here. n7-9 almost the same as Fonteius, but much shorter. 17 after χώρα fort. to be supplied from Fonteion Ἀσσυρίων. 18 πυρκαιαί also Fonteius, p. 92, 14. 24 ἐμώνηθή-νσεται Fonteius, 21. 27 λιμώξει a new term: cf. yet Fonteius, p. 91, 7

EXCERPTA EX CODICE 33 (ERLANGENSI 89).

De plantis duodecim signis et septem planetis attributis.

Capita duo quae sequuntur non hic primum edita sunt; praecessit enim iam cardinalis Pitra, *Anal. sacr. et prof.*, V, 2, p. 279 sqq., qui tamen alterum de septem planetis caput aut a librario aut ab ipso excerptum praebuit; deinde hoc plenius repetiverunt Bassi et Martini, *Catal.*, IV, p. 133 sqq., ex cod. Neapol. 19 et Kroll, *Catal.*, VI, p. 83 sq., ex Vindob. 3. At ne tum quidem haec integra nobis suppeditasse specimen tractatus nomen Alexandri Magni iactantis a Bassio et Martinio, l. c., p. 135, 1 adhibitum satis demonstravit [1]. Itaque capitulum de plantis septem planetis attributis ex cod. E(rlangensi) et meliore et pleniore iterum imprimi curavimus, excerpto de duodecim signorum plantis praemisso, ne in nostri operis contextu prorsus desideraretur. Postea autem aliquando illud quoque ex cod. 14 (Monac. 542, cf. supra p. 29) et ex aliis codicibus plenum atque integrum restituemus; interim praeter Guil. Roetheri editionem principem pessimam (Lydus, *De mensib.*, p. 311 sqq.), cf. Creuzer, *Symbolik u. Mythol.*, I², p. 395 sqq.; E. Meyer, *Gesch. der Botanik*, II, p. 340 sqq.

In huiusmodi Aegyptiorum γοητείας Galenum in libro *De simpl. med. temp. et fac.* VI prooem. (vol. XI, p. 792 K.) acerrime invectum esse iam Pitra adnotat; quo ex loco uberrimo pauca hic delibare liceat: Πάμφιλος (de quo v. Reitzenstein, *Poimandres*, p. 3) ... εἴς τε μύθους γραῶν τινας ἐξετράπετο καί τινας γοητείας Αἰγυπτίας ληρώδεις ἅμα τισὶν ἐπῳδαῖς, ἃς ἀναιρούμενοι τὰς βοτάνας ἐπιλέγουσι·

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[1] Hocce capitulum necnon ea quae infra edemus Cyranidum interpretem latinum, quem Raimundum Lullum fuisse E. Meyer, *Gesch. d. Botanik*, II, p. 349 sq., argumentis haud spernendis probabat, cognovisse et laudasse video ex H. Hauptii opusculo " *Zu den Kyraniden des Hermes Trismegistos* " (Philol., vol. 48, p. 373). Haec enim interpres ille tradit: " Est apud Graecos quidam liber Alexandri Magni de VII herbis VII planetarum, et alter qui dicitur Thessali mysterium ad Hermem i. e. Mercurium de XII herbis XII signis attributis et de VII aliis herbis, per VII alias stellas. " Thessali opus in cod. Montepessulano (Schol. medic.) 277, s. XIV-XV, nobis servatum esse videtur (inscrib.: Thessalus philosophus de virtutibus herbarum. Inc.: Thessalus philosophus Germano Claudio regi). Cf. H. Diels, *Die Handschriften der antiken Aerzte, Griech. Abteil.* (Berol. 1906), II, p. 107. Sed vereor ne apud Lullum quaedam exciderint, e. g. Thessali <de virtutibus herbarum et Asclepii> mysterium ad Hermem etc.

EXCERPTS FROM CODEX 33 (ERLANGEN 89).

On plants attributed to the twelve signs and the seven planets.

The two chapters that follow are not published here for the first time; Cardinal Pitra already preceded them, Anal. sacr. et prof., V,2, p. 279 sqq., who nevertheless presented the second chapter on the seven planets either abridged by the copyist or by himself; thereafter Bassi and Martini, Catal., IV, p. 133 sqq., from cod. Neapol. 19, and Kroll, Catal., VI, p. 83 sq., from Vindob. 3, reproduced this more fully. Yet that these had not even then been supplied to us in complete form was sufficiently demonstrated by the specimen of the treatise bearing the name of Alexander the Great, cited by Bassi and Martini, l. c., p. 135, 1 [1]. Accordingly, the chapter on plants attributed to the seven planets has been reprinted by us from cod. E(rlangensis), both better and more complete, with the excerpt on the plants of the twelve signs prefixed, lest it be entirely missing from the context of our work. At some later point, however, we shall restore that chapter too in full and complete form from cod. 14 (Monac. 542, cf. above p. 29) and from other manuscripts; in the meantime, besides the very poor editio princeps of Guil. Roether (Lydus, De mensib., p. 311 sqq.), cf. Creuzer, Symbolik u. Mythol., 1°, p. 395 sqq.; E. Meyer, Gesch. der Botanik, II, p. 340 sqq.

That Galen in his book De simpl. med. temp. et fac. VI proem. (vol. XI, p. 792 K.) inveighed most sharply against such Egyptian γοητεῖαι is already noted by Pitra; from that very rich passage a few words may be sampled here: Πάμφιλος (on whom see Reitzenstein, Poimandres, p. 3) εἴς τε μύθους γραῶν τινας ἐξετράπετο καί τινας γοητείας Αἰγυπτίας ληρώδεις ἅμα τισὶν ἐπῳδαῖς, ἃς ἀναιρούμενοι τάς βοτάνας ἐπιλέγουσι

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1 This chapter and what we shall publish below, I see that the Latin translator of the Cyranides — whom E. Meyer, Gesch. d. Botanik, II, p. 349 sq., proved by arguments not to be despised to have been Raimundus Lullus — knew and praised, as shown by H. Haupt's monograph "Zu den Kyraniden des Hermes Trismegistos" (Philol., vol. 48, p. 373). For that translator reports as follows: "There is among the Greeks a certain book of Alexander the Great on VII herbs of the VII planets, and another which is called the mystery of Thessalus addressed to Hermes, i.e. Mercury, concerning XII herbs attributed to XII signs and concerning VII other herbs, through VII other stars." Thessalus's work appears to be preserved for us in cod. Montepessulanus (Schol. medic.) 277, s. XIV–XV (inscribed: Thessalus philosophus de virtutibus herbarum. Inc.: Thessalus philosophus Germano Claudio regi). Cf. H. Diels, Die Handschriften der antiken Aerzte, Griech. Abteil. (Berol. 1906), II, p. 107. But I fear that certain things have dropped out in Lullus, e.g. Thessalus's <de virtutibus herbarum et Asclepii> mysterium ad Hermem etc.

καὶ δὴ κέχρηνται πρὸς περίαπτα (cf. infra, p. 233, 8) καὶ ἄλλας μαγγανείας ... Deinde nominatur Ξενοκράτης ὁ Ἀφροδισιεύς ... ἄνθρωπος τἆλλα περίεργος ἱκανῶς καὶ γοητείας οὐκ ἀπηλλαγμένος. ὁ δέ γε Πάμφιλος ὁ τὰ περὶ βοτανῶν συνθεὶς εὔδηλός ἐστιν κἀξ αὐτῶν ὧν γράφει γραμματικὸς ὢν καὶ μηθ' ἑωρακὼς τὰς βοτάνας ὑπὲρ ὧν διηγεῖται μήτε τῆς δυνάμεως αὐτῶν προπεπειραμένος ... οὗτος μὲν ἐξέγραψε βιβλία, πλῆθος ὀνομάτων ἐφ' ἑκάστῃ βοτάνῃ μάτην προστιθείς (cf. infra, p. 234, 3 sq.) ... Τίς οὕτως ἄθλιος ὡς παρελθὼν τὰ Διοσκουρίδου καὶ Νίγρου καὶ Ἡρακλείδου καὶ Κρατεύα καὶ ἄλλων μυρίων ἐν τῇ τέχνῃ καταγηρασάντων βιβλία γραμματικὰ [l. γραμματικοῦ] γράφοντος ἐπῳδὰς καὶ μεταμορφώσεις καὶ δεκανῶν (cf. Pitra, p. 285-290) καὶ δαιμόνων ἱερὰς βοτάνας ἀνάσχοιτ' ἄν; Deinde exemplis quibusdam de plantis omnibus notis ex Pamphili opere allatis sic pergit: μετὰ δὲ ταῦτα βοτάνης μέμνηται καλουμένης ὡς αὐτός φησιν ἀετοῦ, περὶ ἧς ὁμολογεῖ μηδένα τῶν Ἑλλήνων εἰρηκέναι μηδέν, ἀλλ' ἔν τινι τῶν εἰς Ἑρμῆν τὸν Αἰγύπτιον ἀναφερομένων βιβλίων ἐγγεγράφθαι, περιέχοντι τὰς λς' τῶν ὡροσκόπων ἱερὰς βοτάνας, αἳ εὔδηλον ὅτι πᾶσαι λῆρός εἰσι καὶ πλάσματα τοῦ συνθέντος... Cf. praeterea Riess, *Necheps. et Petos. fr.* 36 a et b (p. 382); *Catal.*, II, 65 (cod. 7, f. 324 et 324ᵛ), V, 1, p. 180, 30 sqq., supra p. 96 sqq.; Cyranidum liber passim; Flaccus Africus vel Africanus, " *De septem herbis septem planetis attributis* ", ed. C. N. Sathas, Μνημεῖα Ἑλληνικῆς ἱστορίας (*Docum. inéd. rel. à l'hist. de la Grèce*), tom. VII, p. LXIII sq. (v. H. Haupt, l. c., p. 371 sqq.); E. Meyer, l. c., II, p. 336-348.

F. 175ᵛ. Ἑρμοῦ τοῦ Τρισμεγίστου περὶ βοτανῶν τῶν ιβ' ζῳδίων.

♈ ἐλελίσφακον, ♉ περιστερεὼν ὀρθή, ♊ περιστερεὼν ὕπτιος, ♋ σύμφυτον, ♌ κυκλάμινον, ♍ καλαμίνθη, ♎ σκορπίουρον, ♏ ἀρτεμισία, ♐ ἀναγαλλὶς πυρρὰ καὶ κυανή, ♑ λάπαθον, ♒ δρακόντιον, ♓ ἀριστολοχία μακρὰ καὶ στρογγύλη. ταύτας γὰρ τὰς βοτάνας δεῖ συλλέγειν καὶ χυλοποιεῖν, ὅταν ὑπάρχῃ ὁ Ἥλιος εἰς τὸν Κριόν· ἀλλὰ δεῖ καὶ εἰς ἓν ἕκαστον ζῴδιον τοῦ καθ' ἑνὸς βοτάνου <αὐτοῦ> ὑπάρχοντος καὶ τῆς Σελήνης εἰς τὸ τρίγωνον τοῦ Ἡλίου ἢ εἰς τὸν ὡροσκόπον αὐτοῦ· ἔστω δὲ καὶ ἡ ἡμέρα καὶ ἡ ὥρα τοῦ οἰκοδεσπότου τοῦ ζῳδίου· καὶ οὕτως

1 Hoc capitulum edidit Pitra, *Anal. sacra et prof.*, V 2, p. 291 ex codd. Mosquensi 415 et Vindobon. med. 23; repet. Riess, *Nech. et Pet. fr.*, p. 382. 3 ὀρθή etiam Pitrae codd. ὑπτία Pitra. 5 αὐαγαλίς E. 5-6 ἀριστολοχίαι E. 6 γὰρ E] δὲ Pitrae codd. 7 Κριόν nominat auctor nam in hoc signo Solis exaltatio: αἱ οὖν βοτάναι τότε δυναμικώταται (Hermes apud Roetherum, l. c., p. 315); εἰς τὸν χ se legisse contendit Pitra, qui scripsit εἰς τὸν δεκανόν. 8 αὐτοῦ add. (ἀλλὰ δὲ καὶ ὅταν ὑπάρχῃ εἰς ἓν ἕκ. ζῴδιον μιᾶς ἑκάστης βοτάνης Pitrae codd.). 10-p. 233, 1 οὕτως ἂν εὐδοκιμήσῃς Pitrae codd.

and indeed they have used them for amulets (cf. below, p. 233, 8) and other magical operations — Then Xenocrates of Aphrodisias is named ... a man otherwise sufficiently given to curious inquiry and not free from sorcery, while Pamphilus, who composed the work on plants, is clearly shown from the very things he writes to be a grammarian who has neither seen the plants he describes nor had prior experience of their properties ... he copied out books, vainly appending a multitude of names to each plant (cf. below, p. 234, 3 sq.) Who is so wretched as to pass over the books of Dioscorides, Niger, Heraclides, Crateuas, and countless others who grew old in the art, and to endure the books of a grammarian [l. grammarian's] writing incantations and metamorphoses and sacred plants of the decans (cf. Pitra, p. 285–290) and of demons? Then, after certain examples have been adduced from Pamphilus's work concerning all well-known plants, he continues as follows: after these things he mentions a plant called, as he himself says, the eagle-plant, concerning which he acknowledges that none of the Greeks has said anything, but that it has been recorded in one of the books attributed to Hermes the Egyptian, which contains the 36 sacred plants of the horoscopes, all of which are clearly nonsense and fabrications of the compiler ... Cf. further Riess, Necheps. et Petos.fr. 36 a et b (p. 382); Catal., II, 65 (cod. 7, f. 324 et 324'), V, 1, p. 180, 30 sqq., above p. 96 sqq.; Cyranides liber passim; Flaccus Africus vel Africanus, * De septem herbis septem planetis attributis ed. G. N. Sathas, Μνημεῖα Ἑλληνικῆς ἱστορίας (Docum. ined. rel. à l'hist. de la Grèce), tom. VII, p. lxit sq. (v. H. Haupt, l. c., p. 371 sqq.); E. Meyer, l. c., II, p. 336–348.

G. 175. Hermes Trismegistus on the Herbs of the 12 Zodiac Signs.

in sage, 8 upright vervain, να prostrate vervain, comfrey, η cyclamen, η calamint, – scorpion's tail, η artemisia, » red and blue pimpernel, > dock, and dragon arum, χ long and round birthwort. For these herbs must be gathered and made into juice when the Sun is in Aries; but one must also, for each individual zodiac sign, when its own herb is present and the Moon is in the trine of the Sun or in its ascendant; let the day and hour also be that of the lord of the Zodiac sign; and thus

1 This chapter was edited by Pitra, Anal. sacra et prof., V 2, p. 291 from the Moscow codex 415 and Vienna med. 23; repeated by Riess, Nech. et Pet. fr., p. 382. 3 ὀρθή also in Pitra's codices ὑπτία Pitra. 5 αὐαγαλίς E. 5-6 ἀριστολοχίαι E. 6 γάρ E] δὲ Pitra's codices. 7 κριόν the author names, for in this sign is the exaltation of the Sun: αἱ οὖν βοτάναι τότε δυναμικώταται (Hermes in Roether, l. c., p. 315); εἰς τὸν χ he claims to have read, Pitra, who wrote εἰς τὸν δεκανόν. 8 αὐτοῦ added (ἀλλὰ δὲ καὶ ὅταν ὑπάρχῃ εἰς ἐν ἔκ. ζῴδιον μιᾶς ἑκάστης βοτάνης Pitra's codices). 10-l. 233, 1 οὕτως ἂν εὐδοκιμήσης Pitra's codices.

ἵνα εὐδοκιμήσῃς, καθὼς ὁ διδάσκαλος λέγει, κατὰ τὴν κοσμικὴν καὶ φυσικὴν ἀποτέλεσιν.

[F. 175v.] Περὶ βοτανῶν τῶν ἑπτὰ πλανήτων.

"☉. Βότανον Ἡλίου πολύγονον· ἔλαβε δὲ τέλος προσηγορίας ἐκ τοῦ τὸν Ἥλιον τῶν πάντων εἶναι ἀρχηγέτην καὶ σπορέα· τινὲς δὲ χαμαιλέοντα λέγουσιν ἐκ τοῦ τὸν οὐρανὸν καὶ τὴν γῆν τὰ μέρη λελαχέναι· πινόμενος οὖν ὁ χυλὸς αὐτῆς ἑτοιμότερον πρὸς γόνον <παρίστησι>, καὶ ἀφροδισίων ποιητικός· περιαφθεῖσα δὲ μετὰ τοῦ ἡλιακοῦ ὀνόματος πᾶσαν ὀφθαλμίαν ἀπαλλάσσει· εἰ δέ τις περιάπτηται, οὐδέποτε ὀφθαλμιάσει, ἐπειδὴ τὰ φῶτα ὁ Ἥλιος λέλαχεν· διόπερ ἐὰν ἀναφέρηται κακῶς, ἐπιληπτικούς, φρενητικούς, ληθαργικοὺς καθίστησι· συμβαίνει γὰρ ἐκ τῆς καρδίας αὔξεσθαι τὰ πάθη ταῦτα. ἰᾶται δὲ καὶ τοὺς ἀμβλυώττοντας θαυμαστῶς περιαπτομένη καὶ τοὺς ἐν καταρχαῖς πειραζομένους ταῖς ἀποχύσεσι.

♀. Βότανον Ἀφροδίτης περιστερεών· ταύτης ἡ ῥίζα περιαφθεῖσα ἰᾶται ὅσα ἐστὶ περὶ τὸν τράχηλον πάθη· χοιράδας, παρωτίδας, φύματα τραχήλου, βουβῶνας· καταπλασσομένη, σταφυλὴν καὶ παρίσθμια μαραίνει παραχρῆμα· συμπάσχει γὰρ μάλιστα τούτοις τοῖς μέλεσιν. ἰᾶται δὲ καὶ σύριγγας, κονδυλώματα τὰ [f. 176] εἰς τοὺς τόπους τούτους γινόμενα· θεραπεύει δὲ τὰς αἱμορροΐδας ὁ χυλὸς αὐτῆς μετὰ μέλιτος καὶ νίτρου κλυζόμενος. πινόμενος δὲ μετὰ μέλιτος σὺν ὕδατι λεπτύνει τὰ περὶ τὸν πνεύμονα, ὥστε εὔπνοιαν παρέχει. δοκεῖ γὰρ Ἀφροδίτη ἐπέχειν τὸν τοῦ πνεύμονος τόπον, ἐπειδὴ πρῶτος οὗτος ἐν ἡμῖν φύεσθαι νομίζεται, ἡ δὲ Ἀφροδίτη ἀρχὴ γενέσεώς ἐστιν· ὅθεν καὶ ἀφροδισίοις ἡ βοτάνη ἁρμόζει, περισσοτέραν γὰρ ἡδονὴν ὁ χυλὸς αὐτῆς παρέχει τοῖς συνουσιάζουσιν, ἐὰν περιχρίσῃ πρὸ τῆς συνουσίας· ἔπειτα πρὸς τοὺς αὐτοὺς ἐρρωμένους εἰς τὸ συνουσιάζειν φυλάττει· καὶ τὸ μέγιστον, κύειν ἀναγκάζει περιαφθεῖσα, ἐὰν μηδὲν ἕτερον παράκειται· ἀντιπάσχει γάρ. ἔτι δὲ ἡ ῥίζα παρακειμένη ἐργαστηρίῳ ἢ οἰκίᾳ ἐργασίας καὶ προσόδους καὶ πρᾶξιν παρέχει· εὐθετεῖ δὲ καὶ πρὸς ὁδοὺς καὶ καθάρσεις ἀπελαύνει καὶ πάντα δαίμονα. εὐθετεῖ δὲ ἡ ῥίζα

1 ὁ δικάσκαλος Hermes ipse videtur. καὶ ante κατὰ E, recte om. Pitrae codd. 5-6 χαμαιλέοντα etiam *Catal.*, IV, 134 sq. (Neapolit.) et VI, 83 (Vindobon.), contra χαμαίμηλον *Cyran.*, p. 34, 23; quod etiam Neapolitani et Vindobonensis archetypus habuisse videtur, cum v. 6 μῆλα pro μέρη inveniatur. 6 μέρη etiam Mosquensis Pitrae. 8 μετὰ τοῦ ἡλ. ὀνόμ. : haec in Vindobon. et Neapolit. prorsus omissa, in Mosqu. sic ad doctrinam christianam accommodata : περιαφθεῖσα ... σὺν τῇ εἰς θεὸν εὐχῇ (cf. *Neue Jahrbücher* XXI, 110, 2). 10 Cf. supra p. 219, 17. Post λέλαχεν (ἔλαχεν cod.) excidisse videtur : κυριεύει δὲ καὶ καρδίας. 13 ἀμβλοώττοντας E. περιαπτομένους E, corr. ex cet. codd. Nomen morbi post καταρχαῖς desideratur. 14 dativus (coniung. cum ἰᾶται) etiam Mosqu. 15 περιστεριών E. 17 παρίσθια E. 21 melius προσκλυζόμενος cett. 27 ἔπειτα πρὸς coniung.

so that you may succeed, as the teacher says, according to cosmic and natural effect.

[F. 175.] On the Plants of the Seven Planets.

9. The plant of the Sun is polygonon; it received the end of its name from the fact that the Sun is the ruler and sower of all things; some call it chamaeleon, from the fact that it has received portions of both heaven and earth. When its juice is drunk, it makes one more ready for procreation and is productive of sexual desire; when bound on with the solar name, it relieves every inflammation of the eyes; and if someone wears it as an amulet, he will never suffer eye inflammation, since the Sun has received dominion over the lights. Therefore, if it is unfavorably placed, it causes epilepsy, madness, and lethargy, for these afflictions happen to arise from the heart. Worn as an amulet, it also wonderfully heals those with dim sight and those who are tested at their beginnings by outpourings.

9. The plant of Aphrodite is peristereon; its root, when bound on as an amulet, heals all ailments of the neck: scrofulous swellings, parotid tumors, neck swellings, and buboes; when applied as a poultice, it immediately shrinks the uvula and tonsils, for it is especially sympathetically connected with these members. It also heals fistulas and condylomas [f. 176] that form in these places; its juice, when used as a wash with honey and soda, heals hemorrhoids. When drunk with honey and water, it thins the matter around the lungs, and thus provides easy breathing. For Aphrodite is believed to govern the place of the lung, since this is considered to be the first organ to grow within us, and Aphrodite is the beginning of generation; hence the plant also suits acts of love, for its juice provides greater pleasure to those who engage in intercourse, if one anoints oneself with it before intercourse; furthermore, it preserves those same persons in vigor for intercourse; and most importantly, when worn as an amulet, it compels conception, if no other obstacle is present, for it acts by sympathy. Furthermore, the root, when placed in a workshop or house, provides work, income, and business; it is also suitable for roads and purifications, and drives away every evil spirit. The root is also suitable

1 The teacher (didaskalos) appears to be Hermes himself. And before κατὰ in E, correctly omitted by Pitrae codd. 5-6 χαμαιλέοντα also in Catal., IV, 134 sq. (Neapolit.) and VI, 83 (Vindobon.), against χαμαίμηλον Cyran., p. 34, 23; which the archetype of the Neapolitanus and Vindobonensis also seems to have had, since in v. 6 μήλα is found in place of μέρη. 6 μέρη also in Mosquensis of Pitrae. 8 μετὰ τοῦ ἡλ. ονόμ.: these are entirely omitted in Vindobon. and Neapolit., in Mosqu. thus adapted to Christian doctrine: περιαφθεῖσα ... σὺν τῇ εἰς θεὸν εὐχῇ (cf. Neue Jahrbücher XXI, 110, 2). 10 Cf. above p. 219, 17. After λέλαχεν (ἔλαχεν cod. seems to have fallen out: κυριεύει δὲ καὶ καρδίας. 13 αμβλοώττοντας E. περιαπτομένους E, corrected from the other codd. The name of the disease after καταρχαῖς is missing. 14 dative (construed with ἰᾶται) also in Mosqu. 15 περιστεριών E. 17 παρίσθια E. 21 better προσκλυζόμενος in the other mss. 27 ἔπειτα πρὸς construed together.

περιαπτομένη τοῖς φοιτῶσιν ἐπὶ παιδίῳ καὶ ἐπιχαρεῖς καὶ ἀβασκάντους ποιεῖ.

ϣ. Βότανον Ἑρμοῦ πενταδάκτυλον, οἱ δὲ πενταπέταλον, οἱ δὲ εὐπατόριον, οἱ δὲ ἀνθρωπόχειρα, οἱ δὲ πεντάφυλλον, οἱ δὲ ψευδοσέλινον· κουφοειδὲς λεπτὸν σπιθαμιαῖον· φύλλα ἐοικότα ἡδυόσμῳ πέντε κύκλωθεν ἐσχισμένα, ἄνθος ὠχρόν· φύεται δὲ ἐν ἀνύδροις τόποις· καὶ τὴν ῥίζαν ἔχει ὑπέρυθρον. ἰᾶται δὲ τὰ ἐν ἄρθροις γινόμενα πλήγματα καὶ τὰ πυρώδη καὶ ἐκ πληγῶν συνιστάμενα· κοπτομένη καὶ καταπλασσομένη καὶ τοὺς τῆς κοιλίας στρόφους παραχρῆμα λύει. ὁ χυλὸς αὐτῆς πινόμενος μεθ' ὕδατος μέχρι κοχλιαρίων δύο ἄριστα ἁρμόζει πινόμενος πρὸς τὰ ἐν φάρυγγι καὶ γλώσσῃ γινόμενα πάθη· ἀπόνους γὰρ καὶ ὑγιεῖς καθίστησι. παύει διακλυζομένη τοὺς τῶν ὀδόντων πόνους καὶ πᾶν τὸ ἐν τῷ στόματι πονηρὸν ἀποκαθαίρει καὶ ἀπαίρει καὶ θεραπεύει· εἰ δέ τις πρὸ τοῦ παθεῖν περιάψηται, ἄπειρος [f. 176v] ἔσται τούτων. εὐθετεῖ δὲ καὶ ἡ ῥίζα περιαφθεῖσα μάλιστα εἰς ἐπιτυχίαν λόγου καὶ δημηγορίας ὄχλων καὶ ῥήτορσι καὶ γραμματικοῖς· εὐχερεῖς γὰρ καὶ εὐομίλους ἢ εὐεπιτεύκτους καθίστησι· εὕρεσιν γὰρ λόγων παρέχει καὶ εὐημερίαν. ὅσοι δὲ νύκτα φορήσουσι τὴν βοτάνην, οὐκ ἐμπεσοῦνται τοῖς κακῶς αὐτοὺς θέλουσι.

Ϩ. Βότανον Κρόνου ἀσφόδελος· ταύτης ὁ χυλὸς καὶ ἡ ῥίζα ἁρμόζει καθ' αὑτὴν καὶ μετὰ στύρακος τοῖς τὰ γόνατα πάσχουσι· καὶ γὰρ πόνον καὶ κόπον ἰᾶται. δίδοται καὶ ὁ τῆς ῥίζης χυλὸς ἑψηθεὶς ὀλίγον τοῖς τοὺς νεφροὺς ἀλγοῦσι· ἀποκαθαίρει γὰρ καὶ ὑγιαίνει· τοὺς δὲ δαιμονιζομένους καὶ καταβιβάζοντας ὑγιαίνει περιαπτομένη. τοῖς μικροῖς παιδίοις ὀδοντοφυοῦσιν ἄπονος· καὶ πρὸς τοὺς νυκτερινοὺς πόνους περιαπτομένη εὐθετεῖ.

ϧ. Βότανον Ἄρεως ἀρνόγλωσσον· αὐτῆς ἡ ῥίζα πρὸς κεφαλήν ἐστι τοῦ κόσμου· τὰ ἐν αἰδοίοις κακοήθη καὶ ῥυπαρὰ ἕλκη ἰᾶται, καθὰ καὶ Σκορπίος ὑπάρχει οἶκος <αὐτῷ>. ὁ Ἄρης γὰρ τοῦτο τὸ μόριον ἐπέχει. τὸ δὲ σπέρμα τῆς βοτάνης καταπλασσόμενον <πρὸς> τὰ σηπόμενα ἕλκη καὶ δυσκατούλωτα τοῦτο τὸ μέρος ἰᾶται. καὶ πρὸς κεφαλῆς πόνον ἁρμόζει περιαφθεῖσα, ἐπείπερ οἶκος Ἄρεως ὁ Κριός, ὅ

5 κουφ. - σπιθαμ.] φέρει δὲ κλῶνους (? κλῶνας) φωτοειδεῖς λεπτοὺς ἐπιθυμιαίους (!) Pitra. ἡδυόσμου E. 6-7 τῆς ῥίζης E. 9 στρόφους recte E : εἰσφόρους (!) Pitra. 18-19 paulo aliter apud Pitram : ὅσοι δὲ κλῶπες, οἳ φέρουσι τὴν βοτάνην νύκτωρ, οὐ παρατηθήσονται (leg. παρατηρηθήσονται) παρά τινος κλεφθέντος (" fur a furibus non capitur " mire explicat Pitra). 21 καθ' αὑτὴν scripsi : καθὼς αὐτὴν E. 22 ῥίζης ὁ χυλός E. 24 δαιμονιζομένους : cf. Plin. XXI, 108 tradunt (asphodelum) ante portas villarum satum remedio esse contra veneficiorum noxiam. καταβιβάζοντας sec. Hesych. (s. v.) κατασπῶντας : scil. qui Lunam deducunt? vel potius qui (quae) τὰ ἔμμηνα ἢ τὰ ἔμβρυα κατασπῶσιν, Thes. l. gr. s. v. κατασπάω? καταπίπτοντας (i. e. ἐπιληπτικούς) rectius fort. explicat Kroll. 27-28 Cf. infra p. 235, 1. 29 σκορπίου E : corr.; Martis domicilia Aries et Scorpius qui " inguine gaudet " (Manil., II, 462). ὁ Ἄρης : an ὁ Σκορπίος (cf. infra p. 235, 12)? αὐτῷ addidi, item 30 πρός.

when worn as an amulet by those who visit for the sake of a child, it makes them both charming and safe from the evil eye.

*. The herb of Hermes called pentadactylos, by some pentapetalon, by others eupatorion, by others anthropocheir, by others pentaphyllon, by others pseudoselinon; it is light, slender, a span in height; its leaves resemble mint, split into five sections around the circumference, with a pale yellow flower; it grows in waterless places; and its root is reddish. It heals blows occurring in the joints and those that are fiery and formed from wounds when chopped and applied as a poultice, and it immediately resolves intestinal cramps. Its juice when drunk with water up to two spoonfuls is most excellently suited when drunk for afflictions occurring in the throat and tongue, for it renders them pain-free and healthy. When used as a gargle it stops toothaches and purges, removes, and heals every evil condition in the mouth; and if anyone wears it as an amulet before suffering, he will be free [f. 176v] from these ailments. The root is also useful when worn as an amulet, especially for success in speech and public oratory before crowds, and for rhetoricians and grammarians; for it makes them fluent and agreeable in conversation and successful in their endeavors; for it provides facility in speech and prosperity. And those who carry the herb by night will not fall into the hands of those who wish them harm.

5. The plant of Saturn is asphodel; its juice and root are beneficial on their own and combined with storax for those suffering in the knees; for it heals both pain and fatigue. The juice of the root, boiled a little, is also given to those suffering from kidney pain; for it purges and restores health. Worn as an amulet, it heals those who are possessed by demons and those who draw down the moon. For small children who are teething it is painless; and worn as an amulet it is well suited against nocturnal pains.

6. The plant of Mars is plantain; its root corresponds to the head of the cosmos; it heals malignant and foul ulcers in the genitals, just as Scorpio is his house. For Mars governs this member. The seed of the plant, applied as a poultice to festering and difficult-to-heal ulcers, heals this part. And worn as an amulet it is suited for headache, since Aries is the house of Mars. 5 kouph. - spitham.] it bears branches (? shoots) luminous, slender, fragrant (!) Pitra. hēdyosmou E. 6–7 tēs rhizēs E. 9 strophous recte E : eisphorous (!) Pitra. 18–19 somewhat differently in Pitra: ὅσοι δὲ κλώπες, οἳ φέρουσι τὴν βοτάνην νύκτωρ, οὐ παρατηθήσονται (read παρατηρηθήσονται) παρά τινος κλεφθέντος ("a thief is not caught by thieves," Pitra explains curiously). 21 kath' autēn scripsi: kathōs autēn E. 22 rhizēs ho chylos E. 24 daimonizomenous: cf. Plin. XXI, 108 tradunt (asphodelum) ante portas villarum salum remedio esse contra veneficiorum noxiam. katabibazontras sec. Hesych. (s. v.) kataspōntas: scil. qui Lunam deducunt? or rather who (which) τὰ ἔμμηνα ἢ τὰ ἔμβρυα κατασπῶσιν, Thes. l. gr. s. v. kataspāō? katapipontas (i.e. epileptics) more correctly perhaps explains Kroll. 27–28 Cf. below p. 235, 1.29 skorpiou E: corr.; Martis domicilia Aries et Scorpius qui * inguine gaudet, (Manil. II, 462). ho Arēs: or ὁ Σκορπίος (cf. below p. 235, 12)? autōi added by me, likewise 30 pros.

ἐστιν ἡ κεφαλὴ τοῦ κόσμου. ὁμοίως δὲ εὐθετεῖ εἰς δυσεντερικούς, αἱμοπτοϊκούς, αἱμορροϊκούς ὁ χυλὸς προσκλυζόμενος καὶ πινόμενος, καθὰ ὁ Ἄρης τοῦ αἵματος τόπον ἐπέχει· ἔστι δὲ τοῦτο ἐν ἡμῖν πυρωδέστατον, καὶ τὸν Ἄρη οὐ μόνον πυρώδη ἀλλὰ καὶ φθοροποιὸν
5 ἐνόμιζόν τινες εἶναι.

Ζ'. Βότανον Διὸς σακχαράνιον· τούτου ἡ ῥίζα εὐθετεῖ πρὸς βουβῶνας περιαφθεῖσα, ἀφλέγμαντον γὰρ τὸν τόπον τηρεῖ· εἰ δέ τις πρὸ τοῦ παθεῖν περιάψηται, οὐδέποτε βουβῶνος πειραθήσεται· καὶ ἐπὶ ποδάγρας δὲ ἡ ῥίζα αὐτῆς εὐθετεῖ. αὕτη κοπτομένη καὶ καταπλασσομένη
10 τὰς φλεγμονὰς καὶ ἐπιτάσεις ἀναστέλλει· [f. 177] συμπάσχει γὰρ μάλιστα τὰ μέρη, καθότι ὁ ἀστὴρ λελόγισται, τοῦ Τοξότου καὶ τῶν Ἰχθύων· ταῦτα γὰρ τὰ ζῴδια κεκλήρωται μηροὺς καὶ χεῖρας καὶ πόδας· οἰκείως οὖν τοῖς τόποις ἁρμόζει. ὁ δὲ χυλὸς αὐτῆς πινόμενος μετὰ μελικράτου τοῖς τὸ ἧπαρ ἀλγοῦσιν ὠφέλιμος διὰ τὴν συμπάθειαν,
15 ἐπείπερ ὁ Ζεὺς τὸν τοῦ ἥπατος τόπον ἐπέχει· ὅθεν καὶ ὁ μῦθος αὐτὸν ἐρωτικὸν ἔπλασεν, ἐπεὶ ἀπὸ πολλῶν ἥπατος λέγεται, τὸ δὲ σπέρμα διὰ φλεβὸς εἰς τοὺς γονίμους τόπους εἰσέρχεται· κακωθεὶς γὰρ ἐπὶ τῶν γενέσεων οὗτος ὁ ἀστὴρ ἡπατικοὺς ἐποίησεν. κατὰ τοῦτο ταύτης ὁ χυλὸς μετὰ μέλιτος πινόμενος καὶ κρόκου τοῖς συνουσιάζειν βουλομέ-
20 νοις ἁρμόζει· ἔστι δὲ καὶ χρήσιμος περιαφθεῖσα τοῖς βουλομένοις γυναιξὶν ἁρμόζειν, ἐπιχαρίτους γὰρ καθίστησι· μοιχὸς δὲ παρακειμένης ταύτης οὔποτε ἐμπεσεῖται.

Ζ. Βότανον Σελήνης κυνόσβατος· ἀποκαθαίρει τοὺς ἐπὶ θώρακος καὶ στομάχου καὶ πλευρῶν, ἐπεὶ ἡ Σελήνη λέλαχε τὸν Καρκίνον, οὗτος δὲ
25 <τῷ> θώρακι καὶ ταῖς πλευραῖς ἐπιτέτακται. τὸ δὲ τῆς βοτάνης ἄνθος πινόμενον καθαίρει σπληνικούς, ὥστε διὰ κοιλίας καὶ οὔρων κενοῖ· ἐνεργὲς δὲ δοκεῖ πρὸς σπλῆνα, ἐπείπερ ὁ ἀστὴρ τὸν τοῦ σπληνὸς τόπον δοκεῖ ἔχειν. εὔθετος δὲ καὶ πρὸς ὀξυδορκίαν ἡ ῥίζα τῆς βοτάνης περιαπτομένη· τοῖς δὲ ἀμβλυωποῦσιν ἀκριβῶς βοηθεῖ καὶ ἐπιτετευγ-
30 μένως, ἐπεὶ τὰ φῶτα τῶν ὀφθαλμῶν ἡ Σελήνη μετὰ Ἡλίου λέλαχεν· εὐθετεῖ δὲ καὶ τοῖς τὸν στόμαχον κεκακωμένον ἔχουσιν· ἔτι τε ἁρμόζει καὶ ταῖς ἀπὸ κόλων πειραζομέναις καὶ στροφουμέναις.

Ἰστέον οὖν ὅτι οὕτως ἁρμόζει αἴρειν τὰς βοτάνας κατὰ τὴν ἡμέραν καὶ ὥραν τοῦ πλανήτου, εἰς ὄνομα δὲ τοῦ τοιούτου ἀστέρος, καὶ παρο-
35 ρύσσειν τὴν βοτάνην καὶ κρατεῖν αὐτὴν καὶ λέγειν περὶ τῆς θεραπείας αὐτῆς δοῦναι βοήθειαν, καθὼς προεγράφη περὶ [f. 177ᵛ] ἑνὸς ἑκάστου

2-3 Cf. supra p. 217, 15; 219, 9. 6 σακχαράνιον videtur idem quod σάκχαρ vel σάκχαρον, γλυκυκάλαμον quoddam (σαχαρώνη Mosq., ἀλχαράνιος Neapolit. et Vindobon.). 12 ad rem Manil., l. c. 16 ἐρωτικῶς E. ἥπατος : de ὕπατος, ni fallor, hariolatur. Post λέγεται sequuntur verba κακωθεὶς - ἀστήρ (cf. infra v. 17-18) a scriptore ipso punctis deleta; sed nescio an revera ordo hic perturbatus sit. Scrib. <ἐξ ἥπατος> διὰ φλεβῶν ? 18 γεννήσεων E. 21 ἁρμόζει E (= placere). ἐπιχαρίους E. παρακείμενος E. 23 τοὺς scil. τόπους. 24 ἔλαχεE. τῷ ♋ E. 25 τῷ addidi. 26 κενεῖ E.

is the head of the world. Likewise it is useful for those with dysentery, hemoptysis, and hemorrhoids — the juice applied as a clyster and drunk, inasmuch as Ares holds the place of blood; and this is the most fiery thing in us, and some believed that Ares was not only fiery but also cause of destruction.

Z. The plant of Zeus is sachcharanion; its root is useful against buboes when tied on as an amulet, for it keeps the area free of inflammation; and if someone wears it before suffering, he will never experience a bubo; and the root is also useful for gout. When cut and applied as a poultice it reduces inflammations and tensions [f. 177] for the parts are chiefly affected in sympathy, according to how the star is reckoned, with Sagittarius and Pisces; for these are the zodiac signs allotted the thighs, hands, and feet; it is therefore fittingly suited to those places. And its juice drunk with honeyed wine is beneficial to those suffering in the liver by reason of sympathy, since Zeus holds the place of the liver; whence also myth fashioned him as amorous, since he is said to derive from much liver, and the semen passes through a vein into the generative places; for when this star is afflicted in nativities it has caused liver complaints. For this reason the juice of this plant drunk with honey and saffron is suited to those wishing to have intercourse; and it is also useful worn as an amulet for those wishing to please women, for it renders them charming; and an adulterer will never succeed while this plant lies beside her.

7. The plant of the Moon is the dog-rose; it purges ailments of the chest, stomach, and sides, since the Moon has obtained Cancer as her domain, and Cancer is assigned to the chest and sides. The flower of the plant, when drunk, purges those with spleen complaints, evacuating through the bowels and urine; it appears to be effective against the spleen, inasmuch as the star seems to hold the region of the spleen. The root of the plant, when worn as an amulet, is also well-suited for sharpening eyesight; it helps those with dim vision accurately and effectively, since the Moon together with the Sun has obtained governance of the lights of the eyes; it is also beneficial for those who have a disordered stomach; and furthermore it is suitable for women afflicted with and tormented by complaints of the colon.

One should know, then, that it is proper to gather plants in this way on the day and hour of the planet, invoking the name of that star, and to dig up the plant and hold it and speak concerning its healing power to grant aid, as has been written above concerning [f. 177] each one

2–3 Cf. supra p. 217, 15; 219, 9. 6 σακχαράνιον appears to be the same as σάκχαρ or σάκχαρον, a kind of γλυκυκάλαμον (σαχαρώνη Mosq., άλχαράνιος Neapolit. et Vindobon.). 12 ad rem Manil., l. c. 16 ἐρωτικῶς E. ἥπατος: concerning ὕπατος, unless I am mistaken, he is guessing. After λέγεται the words κακωθείς – ἀστήρ follow (cf. infra v. 17–18), deleted by the author himself with dots; but I do not know whether the order here is in fact disturbed. Read <ἐξ ἥπατος> διὰ φλεβών? 18 γεννήσεων E. 21 ἁρμόζει E (= placere). ἐπιχαρίους E. παρακείμενος E. 23 τούς scil. τόπους. 24 ἔλαχεν. τῷ O E.
25 Added by me. 26 κενεῖ E.

θέσεως· καὶ ἄλλα ὅσα λέγειν ἐπιτυχῶς καὶ ἐπιτευκτικῶς· ἔστω δὲ καὶ ἡ Σελήνη πανσέληνος. ἐπὰν δὲ ἀνασπᾶν μέλλῃς τὴν βοτάνην, ἀντ' αὐτῆς βάλε εἰς τὴν τοποθεσίαν τῆς ῥίζης αὐτῆς κόκκον σίτου ἢ κριθῆς.

[F. 192v.] Chiromantia.

Opusculum anonymum de arte chiromantica postquam inveni in cod. nostro 33, s. XV, similis argumenti tractatum etiam in P(aris.) 2506, s. XIII, f. 188v, exstare Cumont mihi scripsit, qui olim ex eodem codice cum R. Foerster physiognomonica quaedam communicaverat (cf. Foerster, *Rh. Mus.*, LV [1900], p. 139 sqq.). Ubi idem subesse opusculum atque in E(rlangensi) ex eis quae Cumont excerpserat, statim vidi, nec frustra amicum comissimum adii ut eum codicem inter Parisinos facile vetustissimum mea causa conferret. His igitur duobus codicibus inter se comparatis Erlangensem vel potius eius archetypum quamvis plerumque Parisinum fide et diligentia antecederet, quibusdam tamen locis auctoris verba consulto mutasse vel potius corrupisse vidimus. Cum enim pro ἀστήρ bis (p. 240, 4 et 17) ὁ θεός vel ἡ θεά usurpatum esset (qua de re cf. quae dixi *Neue Jahrbücher*, 1908, p. 110 sq.), haec nomina extrusit neque magis illis pepercit quae de inevitabili fati vel fortunae vi dicta erant (cf. p. 241, 2 et 242, 19); semel etiam nimium auctoris candorem vel stuporem corrigebat (p. 241, 21). Neque vero fieri potuisse ut hoc opusculum ab homine Byzantino compositum sit, ex ipsis illis religionis antiquae vestigiis satis elucet.

Artis chiromanticae quam recentioribus temporibus inprimis Zingaros sive " Aegyptios " colere notum est, nemo adhuc indagavisse historiam videtur; nam quae hic illic de ea re legimus — velut apud Agrippam de Nettesheim, *De incertit. et vanit. scient.* (Colon., 1584), c. XXXV (in cuius catalogo scriptores physiognomonici et metoposcopici a chiromanticis non separantur), cf. etiam eiusdem *De occ. philos.* (Lugd., 1550), p. 110 et 274; M. del Rio, *Disquisit. magicae* (1617), lib. IV, c. III, quaest. V (De chiromantia); John Brand, *Observations on popular antiquities* (Londini, 1813), p. 637 sqq.; G. C. Horst s. v. *Chirologie*, Ersch und Gruber, *Encycl.*, tom. XVI; Bouché-Leclercq, *Hist. de la divination*, I, 267 sqq.; *Astrologie gr.*, p. 313, 2; Gessmann, *Katechismus der Handlesekunst* (Berol., 1889), p. 1 sqq.; A. Lehmann, *Aberglaube und Zauberei* (Stuttgard., 1898), p. 180 sqq.; Friedländer, *Sittengeschichte*, I[6], 364 — haec aut valde exilia sunt aut fide omnino carent. Diligentiore igitur inquisitione in posterum reservata pauca interim hic proferre liceat. Dubium non est quin Aristoteles summus philosophus quantum vitae tempus cuique suppeditaret, ex manus incisuris colligi posse opinatus sit: cf. *Hist. anim.*, I, 15, p. 493b, 32: χειρὸς δὲ τὸ μὲν ἐντὸς θέναρ σαρκῶδες καὶ διῃρημένον ἄρθροις, τοῖς μὲν μακροβίοις ἑνὶ ἢ δυσὶ δι' ὅλου, τοῖς δὲ βραχυβίοις δυσὶ καὶ οὐ δι' ὅλου similiaque *probl.* X 49, p. 896 a 37 = XXXIV, 10, p. 964 et fr. 261/330 περὶ ἀνθρώπου φύσεως = Plin., *N. H.*, XI, 273 (v. Bonitz, *Ind. Aristot.* s. v. χείρ n. 5). Ceterum iam Plinius " mirari " sese fatetur " Aristote-

of the position; and whatever else one may say with good fortune and success; and let the Moon also be full. But when you are about to uproot the herb, place in the location of its root, in its stead, a grain of wheat or barley.

[F. 192.] Chiromancy.

After I found an anonymous opuscule on the art of chiromancy in our cod. 33, s. XV, Cumont wrote to me that a treatise of similar subject also exists in Paris. 2506, s. XIII, f. 188v, who had once communicated certain physiognomic materials from the same codex together with R. Foerster (cf. Foerster, Rh. Mus., LV [1900], p. 139 sqq.). I immediately saw from what Cumont had excerpted that the same opuscule underlies the Erlangen manuscript, and I did not approach my most dear friend in vain, asking him to collate that codex — easily the oldest among the Parisian ones — for my sake. Having compared these two codices with each other, we observed that the Erlangen manuscript, or rather its archetype, although it generally surpassed the Parisian one in fidelity and care, had nonetheless in certain passages deliberately altered or rather corrupted the author's words. For whereas in place of δαίμων (p. 240, 4 and 17) either ὁ θεός or θεός had been used (on which matter cf. what I said in Neue Jahrbücher, 1908, p. 110 sq.), it expelled these names, nor did it spare any the less those passages which spoke of the inevitable force of fate or fortune (cf. p. 241, 2 and 242, 19); once it even corrected the author's excessive candor or naivety (p. 241, 21).Nor indeed could it be sufficiently clear from those very vestiges of the ancient religion that this opuscule was composed by a Byzantine man.

No one seems to have yet investigated the history of the art of chiromancy, which is known to have been practiced especially in recent times by the Gypsies or Egyptians; for what we read here and there on this subject — as in Agrippa of Nettesheim, De incertit. et vanit. scient. (Cologne, 1584), c. XXXV (in whose catalogue the writers on physiognomy and metoposcopy are not separated from those on chiromancy), cf. also the same author's De occ. philos. (Lyons, 1550), p. 110 and 274; M. del Rio, Disquisit. magicae (1617), lib. IV, c. III, quaest. V (De chiromantia); John Brand, Observations on popular antiquities (London, 1813), p. 637 sqq.; G. C. Horst s. v. Chirologie, Ersch und Gruber, Encyclop., tom. XVI; Bouché-Leclercq, Hist. de la divination, I, 267 sqq.; Astrologie gr., p. 313, 2; Gessmann, Katechismus der Handlesekunst (Berlin, 1889), p. 1 sqq.; A. Lehmann, Aberglaube und Zauberei (Stuttgart, 1898), p. 180 sqq.; Friedländer, Sittengeschichte, I^{2}, 364 — these are either very meager or entirely devoid of credibility. Therefore, with a more diligent inquiry reserved for the future, let it suffice to set forth here a few things in the meantime.There is no doubt that Aristotle, the greatest philosopher, believed that the length of life allotted to each person could be inferred from the lines of the hand: cf. Hist. anim., I, 15, p. 493b, 32: χειρὸς δὲ τὸ μὲν ἐντὸς θέναρ σαρκώδες καὶ διηρημένον ἄρθροις, τοῖς μὲν μακροβίοις ἑνὶ ἢ δυσὶ δι' ὅλου, τοῖς δὲ βραχυβίοις δυσὶ καὶ οὐ δι' ὅλου and similarly probl. X 49, p. 896 a 37 XXXIV, 10, p. 964 et

fr. 261/330 περὶ ἀνθρώπου φύσεως Plin., *N. H.*, XI, 273 (v. Bonitz, *Ind.* Aristot. s. v. χείρ n. 5). Moreover, Pliny himself tle confesses that he marvels at Aristo-

lem non modo credidisse praescita vitae esse aliqua in corporibus ipsis, verum etiam prodidisse. „ Post Aristotelem autem hanc quoque artem magis magisque apud veteres viguisse atque adeo propriis libris describi coeptam esse cum e glossis a Stephano (Thes. s. v. χειρόμαντις) collectis, tum ex eis satis elucet, quae Suidas s. v. Ἕλενος, οἰώνισμα, Ἀρτεμίδωρος, Εὔμολπος tradit, Nonno in *Greg. Naz.* 72 (Migne, *PG.*, XXXVI, 1024) usus; cf. Diels, *Beiträge zur Zauberlitteratur*, I (Abh. Berl. Akad., 1907), p. 4 sq. Helenus igitur quidam συνέγραψε τὸ χειροσκοπικὸν οἰώνισμα ὡς ὅταν διὰ τῆς ἐκτάσεως τῶν χειρῶν διατεινομένων καὶ τῆς παλάμης ἀπὸ τῶν ῥυτίδων εἴπωμεν· παιδοποιεῖ ἤ τι τοιοῦτον (Nonnus εἴπωμεν ὅτι τόδε ἢ τόδε αὐτὸν μένει ἢ ὅτι γαμεῖ ἢ παιδοποιεῖ ἤ τι τοιοῦτον). Eumolpus autem Ἐλευσίνιος ἤτοι Ἀθηναῖος ... ἔγραψε ... χειροσκοπικὰ πεζῶς, βιβλίον ἕν. Utrumque nomen fictum esse manifestum. Artemidorus vero Daldianus num οἰωνοσκοπικὰ καὶ χειροσκοπικὰ revera scripserit (quod testatur Suidas s. v.), cum in *Onirocrit.*, II, c. 69 omnia, quae dicunt Πυθαγορισταὶ φυσιογνωμονικοὶ ἀστραγαλομάντεις τυρομάντεις κοσκινομάντεις μορφοσκόποι χειροσκόποι λεκανομάντεις νεκυομάντεις, vanas fraudes esse affirmet (καὶ γὰρ αἱ τέχναι αὐτῶν εἰσι τοιαῦται καὶ αὐτῆς μὲν μαντικῆς οὐδὲ βραχὺ ἴσασι, γοητεύοντες δὲ καὶ ἀπατῶντες ἀποδιδύσκουσι τοὺς ἐντυγχάνοντας), incertum esse videtur; cf. tamen quae ipse de manibus per somnia visis edixit l. c., I, 42 sqq. Iuvenalis quoque admonere iuvat, *Sat.*, VI 583 : matrona

sortes ducet frontemque manumque
praebebit vati crebrum poppysma roganti.

Neque vero usquam huius artis viam atque rationem ab ullo antiquo auctore expositam inveniri Bouché-Leclercq (*Hist. de la divination*, I, 269) enuntiavit. Primi ergo ni fallimur eiusmodi tractatum in lucem edimus; quo opusculo perlecto hanc quoque artem antiquitus de planetis pendere apparebit, ut qui eam cum astrologia inde a decimo sexto demum p. Chr. n. saeculo Ioannem ab Indagine vel Cardanum et Paracelsum coniunxisse putent (e. g. Gessmann et Lehmann l. c.) egregie errare convincantur. Cf. etiam Melampus ed. Diels, l. c., p. 28, § 90-94 et p. 12. Doctrinae autem mysteriis ut facilius initieris, praecipuarum manus linearum imaginem infra p. 244 inserimus.

Προγνωστικὸν ἀπὸ τῶν ἐν τῇ παλάμῃ γραμμῶν.

Διορίζειν χρὴ καὶ καλεῖν τὸ ἀπὸ τῶν γραμμῶν μέρος τῶν πρὸς τῷ καρπῷ μέχρι τῶν δακτύλων ὅλον ἀκρόχειρα· καλοῦσι δ' οἱ πλεῖστοι τοῦτο καὶ παλάμην. τὸ δὲ μετὰ τὰς γραμμὰς εὐθὺς μέρος ῥίζα βρα-
5 χίονος καὶ χειρὸς λέγεται· τῶν δὲ μετὰ τὴν ῥίζαν ὑψηλοτέρων

1 Προγν. - γραμμ. E] υϛ γ'. Περὶ τῆς ζωηφόρου P (inscriptio interpolata ut patet infra p. 240, 23 ubi eadem legitur. Interpretamenta latina paucorum vocabulorum man. recent. in marg. E notata similiaque in P non descripsi. 2 Διορίζειν E] ὅϊορίζειν ut vid. P. τῷ πρὸς τῷ E. 3 ὅλων E. ἀκρόχειρον P. 3-4 καλ. - παλάμην om. P. 4 ῥίζαι καὶ P. 5 τὴν ῥίζ. E] τὰς χεῖρας P. ὑψηλοτῶν P.

for not only believing that there are certain foreknown signs of life in the bodies themselves, but also for having recorded this. After Aristotle, however, this art too flourished more and more among the ancients and was even begun to be described in its own books, as is sufficiently clear both from the glosses collected by Stephanus (Thes. s. v. χειρόμαντις) and from what Suidas records s. v. Helenus, οἰώνισμα, Artemidorus, Eumolpus, used by Nonnus in Greg. Naz. 72 (Migne, PG., XXXVI, 1024); cf. Diels, Beiträge zur Zuckungslitteratur, I (Abh. Berl. Akad., 1907), p. 4 sq. A certain Helenus therefore composed the χειροσκοπικὸν οἰώνισμα, meaning when through the stretching of the hands as they are extended and from the palm by means of the wrinkles we say: he will have children, or something of that sort (Nonnus: we say that this or that awaits him, or that he will marry or have children or something of that sort). Eumolpus, the Eleusinian or rather Athenian, wrote chiroscopic works in prose, one book. It is manifest that both names are fictitious. Whether Artemidorus of Daldis truly wrote οἰωνοσκοπικά καὶ χειροσκοπικά (as Suidas attests s. v.), given that in Onirocrit., II, c.69 he asserts that all the claims of the Πυθαγορισταί φυσιογνωμονικοί ἀστραγαλομάντεις τυρομάντεις κοσκινομάντεις μορφοσκόποι χειροσκόποι λεκανομάντεις νεκυομάντεις are empty frauds (for their arts are of such a kind that they have not the slightest knowledge of divination itself, and by trickery and deception they strip bare those who consult them), seems uncertain; cf. nonetheless what he himself stated about hands seen in dreams, l. c., I, 42 sqq. It is also worth noting Juvenal, Sat., VI 583: matrona

he will lead the lots and offer his forehead and hand

to the seer asking, with frequent clicking of the tongue.

That the method and theory of this art has nowhere been set forth by any ancient author was stated by Bouche-Leclercq (Hist. de la divination, I, 269). We are therefore, if we are not mistaken, the first to bring to light a treatise of this kind; and when this little work has been read through, it will become apparent that this art too depends in antiquity upon the planets, so that those who think it was only from the sixteenth century A.D. onwards that Johannes ab Indagine, or Cardanus and Paracelsus, joined it with astrology (e.g. Gessmann and Lehmann, l. c.) will be shown to be greatly mistaken. Cf. also Melampus ed. Diels, l. c., p. 28, § 90–94 and p. 12. Moreover, that you may more easily be initiated into the mysteries of the doctrine, we insert below, p. 244, a figure of the principal lines of the hand.

A prognostic from the lines in the palm.

One must distinguish and name the part from the lines toward the wrist up to the fingers; the whole of this the majority call the tip of the hand, and also the palm. The part immediately after the lines is called the root of the forearm and hand; and of the higher parts beyond the root

1 Progn. – lines E] ys γ'. On the Zodiac P (interpolated heading as is clear below p. 240, 23 where the same is read. Latin glosses of a few words noted in the margin of E by a later hand, and similar ones in P, I have not transcribed. 2 Διορίζειν E] διορίζειν as it appears P. τῷ πρὸς τῷ E. 3 ὅλων E. ἀκρόχειρον P. 3–4 καλ. – παλάμην om. P. 4 ρίζαι καὶ P. 5 τὴν ρίζ. E] τὰς χεῖρας P. ὑψηλοτῶν P.

μερῶν τῆς παλάμης τὸ μὲν πρὸς τῷ μεγάλῳ δακτύλῳ στῆθος ἀντίχειρος ὀνομάζεται, τὸ δὲ κάτω μέρος στῆθος τῆς χειρός, τὸ δὲ μεταξὺ τούτων ὑπόκοιλον, ὅπου γραμμαί τινες εἰώθασιν εἶναι, μεταστήθιον. ὁρίζεται δὲ τὸ στῆθος τοῦ μεγάλου δακτύλου γραμμῇ τῇ ληγούσῃ μὲν ἐπὶ τὸ μεταστήθιον, ἀρχομένῃ δὲ ἀπὸ τοῦ μεταθέναρος, ἥτις ὀνομάζεται χρονική· τὸ δὲ μετάθεναρ ὁ τόπος ἐστὶν ὁ ἀπὸ τοῦ τέλους τοῦ λιχανοῦ μέχρι τῆς ῥίζης τοῦ ἀντίχειρος. ἀπὸ δὲ τούτου μέσου γραμμή τις ἀρχομένη καὶ ἐπὶ πλεῖστον τῆς χρονικῆς ἐφαπτομένη, κατὰ τὴν ῥίζαν δὲ αὐτῆς ἀπολυθεῖσα φέρεται διὰ τοῦ κοίλου τῆς χειρός· αὕτη προσαγορεύεται ζωηφόρος. τὸ δὲ μεταξὺ ταύτης τε καὶ τῆς χρονικῆς καλεῖται τρίγωνον. τῶν δὲ δύο τούτων γραμμῶν τῆς τε χρονικῆς καὶ τῆς ζωηφόρου τὰ μέρη ἐκεῖνα καθ' ἃ προσάπτονται ἀλλήλων καὶ ἑνοῦνται, συναφὴ καλείσθω· ταύτην δὲ τὴν συναφὴν ὅτε μὲν οὐδαμῶς ἔστι συνιδεῖν τῶν γραμμῶν ἀπ' ἀλλήλων ἀφεστηκυιῶν, ὅτε δὲ ἀπὸ τοῦ θέναρος αὐτοῦ μέχρι τοῦ κοίλου τῆς χειρὸς αὐτὴ πολλάκις ὑποκαταβαίνει. ἀναγκαίαν δὲ λέγομεν γραμμὴν τὴν ὑποκλῶσαν τοὺς τρεῖς δακτύλους, Κρόνον λέγω καὶ Ἥλιον καὶ Ἑρμῆν, διὰ τὸ ἀπὸ τῆς ἐπικλάσεως τῶν δακτύλων φυσικῶς ἀνατετυπῶσθαι· τὸ δὲ μεταξὺ ταύτης καὶ τῆς ζωηφόρου τετράγωνον ὀνομάζομεν. στήθη δὲ δακτύλων ὀνομάζομεν τὰ παρακείμενα μέρη τῶν τῆς χειρὸς ὑψηλῶν. τὸ δὲ στῆθος αὐτῆς τῆς χειρὸς ὁρίζεται ταῖς ῥίζαις τοῦ βραχίονος ταῖς ὑπὸ τῇ χρονικῇ γραμμῇ ὑποκειμέναις καὶ τῇ ἀναγκαίᾳ, προσεοικὸς κοιλίᾳ· διόπερ καὶ λέγεται κοιλία χειρὸς διὰ τὸ μικρῶς παρωγκῶσθαι. τριῶν δὲ ὄντων ἐν τοῖς δακτύλοις φαλαγγίων ἔστω τὸ μὲν ἐπιπεφυκὸς τῇ χειρὶ καὶ διορίζον τὴν χεῖρα δακτυλόπους ἢ ῥιζοδάκτυλος, τὸ δὲ δεύτερον μεσοδάκτυλος, τὸ δὲ τρίτον, ὅπερ ἐστὶν ὀνυχοφόρον, ἀκροδάκτυλον ἢ μετόνυχον· ὁ δὲ ἀντίχειρ τὸν δακτυλόποδα καὶ τὸν μεσοδάκτυλον ἔχει μόνον. ἀστὴρ δὲ λέγεται, ὅπου σημεῖον τῷ υ' στοιχείῳ παραπλήσιόν ἐστι· γίνεται δὲ ὅπου ἂν τύχῃ, οὐκ ἀφωρισμένως.

Ὁ μὲν οὖν τῆς χειρὸς κατάδεσμος τοιοῦτός τίς ἐστιν, ὡς ἐν συντόμῳ φάναι, καὶ τὰ τῶν γραμμῶν τῶν ἐν αὐτῇ ὀνόματα ταῦτα·

1 μερῶν τ. παλ. om. P. 2 ὑπόκοιλον om. E. 5 ἀπὸ τοῦ μετὰ τὸ θέναρ E. μετάθεναρ (de accentu cf. Kühner-Blass, I 1, p. 481, n. IV) videtur vocabulum novum. 6 ὀνομαζομέν(ῃ) χρονικ(ῇ) P. 6-7 τὸ δὲ μετὰ τὸ θέναρ ὁ τόπος ἐστὶν ὁ ἀπὸ τοῦ τέλ. τ. λιχ. E; μεταθέναρ ὅ ἐστι ὁ ἀπὸ τοῦ τέλ. τ. λιχ. τόπος P. 7 τούτου τοῦ P, τοῦ E. 8 ἐπί E] εἰς τὸ P. 9 ῥίζαν δι' αὐτῆς δὲ ἀπολυθεῖσα codd., correxi. 10 πρ. δὲ ζωηφ. P. 11 τούτων om. P. 12 προσάττονται P. 13 ἑνοῦνται E. λεγέσθω P. 14 ποτὲ E. 15-16 χειρὸς αὐτὴ πολλάκις ὑποκαταβαίνουσα P, χειρὸς πολλάκις ὑποκαταβαίνουσι E. In marg. P alia manu ἀναγκαίας γραμμῆς υ ϛ δ' 16 λέγωμεν E. 20 περικείμενα μέρη αὐτῶν τῇ χειρὶ ὑψηλά P. 21 ἐπὶ ταῖς P.

22-23 κοιλία γὰρ λέγεται χειρός E. 24 ἔσται E. 26 ὀνυχοφόρον E. 27 τὸν (1) om. E. 28 αὐτὸν ἔχει (μόνον om.) P. τὸ υ στοιχεῖον E. 29 ἐστι om. P. ἀφωρισμένος P. 30 ὁ μὲν οὖν καὶ τ. χ. P. 31 καὶ τὰ P] κατὰ E.

Of the parts of the palm, the part near the thumb is called the thenar of the thumb, the lower part is called the thenar of the hand, and the hollow part between these, where certain lines are accustomed to be, is called the metasternon. The thenar of the thumb is bounded by the line ending at the metasternon and beginning from the metathenar, which is called the chronical line; and the metathenar is the place from the end of the index finger to the root of the thumb. From the middle of this a certain line beginning and touching the chronical line for the greater part, but separated from it at its root, passes through the hollow of the hand; this is called the Zoeophoros. The space between this and the chronical line is called the triangle. Of these two lines, the chronical and the Zoeophoros, those parts by which they touch each other and lead the way, let them be called the conjunction; and this conjunction is sometimes not at all visible when the lines are separated from each other, and sometimes it descends from the thenar itself as far as the hollow of the hand.We call the necessary line the one that bends beneath the three fingers — I mean Saturn, the Sun, and Mercury — because it is naturally imprinted by the bending of the fingers; and the space between this and the Zoeophoros we call the quadrangle. We call the sterna of the fingers the adjacent parts of the elevated portions of the hand. The thenar of the hand itself is bounded by the roots of the forearm lying beneath the chronical line and the necessary line, resembling a cavity; wherefore it is also called the cavity of the hand because it is slightly hollowed out. Of the three phalanges in the fingers, let the one that grows upon the hand and distinguishes the hand from the fingers be called the phalangopous or rhizodactyl, the second the mesodactyl, and the third, which bears the nail, the acrodactyl or metonychon; and the thumb has only the phalangopous and the mesodactyl. A star is said to be where there is a mark resembling the letter upsilon; it occurs wherever it may happen to be, not in a fixed location.

Such, then, is the binding of the hand, to put it briefly, and the names of the lines in it are as follows:

1 part sq. pal. om. P. 2 hypocoilon om. E. 5 from the after thenar E.nmetathenar (de accentu cf. Kühner-Blass, I 1, p. 481, n. IV) videtur vocabulumnnovum. 6 named period R. 6-7 but after the thenar the place is from the tel. sq. min. Huh? metathenar what is the from the tel. sq. min. place of P. 7 of P, of E. 8 on E] in P. 9 they root for it, but I eliminated codd., cor-nrexi. 10 p.m. but life P. 11 of these om. P. 12 are added P. 13 they are E.nlegestho P. 14 never E. 15-16 hand this often subordinate P, hand many subordinate E. In marg. P alia manu of the necessary line let's say E. 20 contained parts of his hand high R. 21 on them R.

22-23 belly because it is called hand E. nom. E. 23 he has (only om.) P. nrismenos P. 30 the men οὖn and t. x. R.

24 ἔσται E. 26 ἔνιχοφορον E. 27 τὸν (1)ντὸ υ στηχειον E. 29 est om. R. afo-n31 and the R] according to E.

ἐπὶ δὲ τὸ φράζειν τοὺς τόπους τῶν ἀστέρων καὶ τὰς δυνάμεις αὐτῶν ἴωμεν. Σελήνης τὸ μεταστήθιον καὶ αἱ γραμμαί· Ἀφροδίτης ὁ ἀντίχειρ· τὸ δὲ μετάθεναρ καὶ ἡ ζωηφόρος Ἄρεως· ὁ δὲ λιχανὸς καὶ ὁ πρῶτος λεγόμενος δάκτυλος Διός· Κρόνου δὲ ὁ μέσος· Ἡλίου δὲ ἡ
5 Ἀπόλλωνος ὁ παράμεσος· ὁ δὲ μικρὸς Ἑρμοῦ.

Ἐπισκέπτεσθαι μὲν οὖν χρὴ τὰς γραμμὰς τῆς δεξιᾶς χειρός· χρὴ δὲ καὶ πολλὰς ὁρᾶν χεῖρας τὸν σπουδαῖον· ἐντεῦθεν γὰρ ἡ πεῖρα τῆς προρρήσεως προβαίνοι ἂν ἐπὶ τὸ ἀσφαλές. οἱ τῆς Σεληνιακῆς γενέσεως μετειληχότες ἕξουσιν ἐν τῷ τετραγώνῳ τῆς χειρὸς σημεῖον παρα-
10 πλήσιον τῷ χ' στοιχείῳ. ἐν τῇ πρώτῃ οὖν ἡλικίᾳ ὁ τοιοῦτος πένης ἔσται, ἐν τῇ μέσῃ δὲ εὐπορήσει παρ' ἐλπίδα, ὥστε ἐκπλήττεσθαι τοὺς ὁρῶντας, καὶ πάλιν εἰς τὸ αὐτὸ ἀναλύσει, εἰς ὃ ἦν ἐν τῇ πρώτῃ ἡλικίᾳ· ὅμοια γὰρ τῷ ἀστέρι τούτῳ πείσεται καὶ οὗτος, αὐξόμενός τε καὶ λήγων κατὰ τὴν τύχην. οἱ δὲ τῆς τοῦ Ἡλίου γενέσεως μετειληχότες
15 ἕξουσιν γραμμὰς λεπτὰς ἐπὶ τοῦ δακτυλόποδος αὐτοῦ, οἱονεὶ ἀμυχάς. ἔσονται δὲ οἱ τοιοῦτοι εὐφυεῖς, μιμηταὶ παντὸς ἔργου, ἃ οὐκ ἔμαθον ταῦτα πράττοντες· οὐδέποτε δὲ λείψει τοῖς ποιούτοις οὐδὲν τῶν ἐν τῷ βίῳ τούτῳ. καὶ οἱ μὲν πάνυ συνήθεις καὶ φίλοι αὐτοῖς καὶ οἱ παρ' αὐτοῖς λειτουργοῦντες ἀχαριστοῦσιν· οἱ δὲ πόρρω προσφι-
20 λέστατοι γίνονται. οἱ δὲ τῆς τοῦ Κρόνου γενέσεως μετειληχότες ἔσονται ἀγαθοὶ ἄνδρες τε καὶ γυναῖκες, κοινοὶ φίλοις, ἁπλοῖ τε καὶ τὰ ἄριστα συμβουλεύοντες, βαρεῖς τῇ διανοίᾳ, οὐ ταχὺ συνιέντες, εὐχερῶς πιστεύοντες τοῖς πράγμασι· βλάπτονται δὲ οἱ τοιοῦτοι μάλιστα ὑπὸ τῶν ἰδίων τέκνων, γῆρας δὲ λιπαρὸν ἕξουσι. τῆς Ἄρεως δὲ εἴ τις
25 ἔσται γενέσεως, ἐὰν μὲν ἔχῃ τὰς δύο γραμμὰς ταύτας συνεζευγμένας τήν τε χρονικὴν καὶ τὴν ζωηφόρον, δοῦλος μὲν ὢν ἐλευθερωθήσεται, ἐλεύθερος δὲ κληρονομίας ἀπολήψεται· ἐὰν δὲ ἀπεζευγμένας ἔχῃ ταύτας καὶ μηδεμίαν λεπτὴν ἐκτρέχουσαν καὶ παρεκκλίνουσαν, δοῦλος μὲν ὢν οὐδέποτε ἐλευθερωθήσεται, ἐλεύθερος δὲ ἐνδεὴς ἔσται. ἔσονται
30 δὲ οἱ τοιοῦτοι ἀνδρεῖοι, ἐπίπονοι, ἄοκνοι, διὰ παντὸς κακοπαθοῦντες. ἕνεκα δὲ ἐφημέρου τροφῆς τούτοις οὔτε λείψει οὔτε περισσεύσει. οἱ δὲ ἐπὶ τοῦ Ἑρμοῦ δακτυλόποδος γραμμὰς ἔχοντες ἀμυχαῖς παρα-

2 αἱ om. P. 3 μετὰ θέναρ E, μεταθέναρ P. ὁ (1) om. P. 3-4 indicem non Iovi sed Marti dat Melampus, l. c. 4 ἑγόμενος E. 6 χρὴ E] δεῖ P. 7 ὁρᾶν (?) P. 8 προβ. - ἀσφ. om. P. Σεληνιακῆς E] ☾ P (planetarum nomina semper signis solitis scripta). 9 μεταληχότες E. 9-10 τῷ χ παρ. στοιχ. P. 10 ἡλικίᾳ ἡλικίᾳ P. 11 ἐν τῇ om. E. 11-12 τοὺς ὁρῶντας καὶ om. P. 12 πάλιν τε P. 13 γὰρ E] τε P. Post τούτῳ : κέντρα P, quod inepte pro φάσεις dictum. καὶ οὗτος om. P. 13-14 αὐξ. κατὰ τὴν τύχ. καὶ λήγ. P Cf. Roscher, *Ueber Selene*, p. 61 sqq. 17 δὲ om. P. 18 μὴν ut vid. P. αὐτοῖς om. P. 21 τε καὶ οιω. P. τὰ om. E. 22 συνιόντες P. 23 πιστευόμενοι ἐν τοῖς πράγμασι P. 24 τῆς om. P. 27 κληρονόμοις ἐκλείψ(εται) ut vid. P. 28 παρακλίνουσαν P. 28-29 Cf. Melampus, l. c., p. 28, 10. 30 οἱ τοιοῦτοι E] οὗτοι P. 31 ἕνεκεν P. 32 τῶν ♀ δακτυλόποδι ἔχοντες γραμμὰς ἀμηχανῶν P.

Let us now proceed to describe the positions of the stars and their powers. The Moon governs the chest area and the lines; Venus governs the thumb; the metacarpus and the Life Line belong to Mars; the index finger, called the first finger, belongs to Jupiter; the middle finger belongs to Saturn; the ring finger, called Apollo's finger, belongs to the Sun; and the little finger belongs to Mercury.

One must examine the lines of the right hand; and the diligent person must also look at many hands, for from this the experience of prediction may advance toward certainty. Those who have partaken of a Lunar nativity will have in the square of the hand a mark resembling the letter χ. In the first period of life such a person will be poor, but in the middle period he will prosper beyond expectation, so as to astonish those who see him, and again he will return to the same state as he was in during the first period of life; for he will experience the same as this star, waxing and waning in fortune. Those who have partaken of a Solar nativity will have fine lines on the base of the finger itself, as it were scratches. Such persons will be naturally gifted, imitators of every craft, doing things they have not learned; and nothing of the things of this life will ever be lacking to such people, yet those who are very intimate and friendly with them and those who serve under them prove ungrateful, while those at a distance become most devoted to them.Those who have partaken of a Saturnine nativity will be good men and women, sharing freely with friends, straightforward and giving the best counsel, heavy in mind, not quick to understand, readily trusting in matters; yet such persons are harmed most of all by their own children, though they will have a prosperous old age. If someone is of the nativity of Ares, should he have these two lines joined together — both the chronological line and the Life line — then if he is a slave he will be freed, and if free he will receive an inheritance; but if he has these lines separated and no fine line running off and deviating from them, then if he is a slave he will never be freed, and if free he will be in want. Such persons will be courageous, hardworking, tireless, constantly enduring hardship. As for their daily sustenance, they will have neither lack nor surplus. Those who have lines on the base of the finger of Hermes resembling scratches —

2 al om. P. 3 with thenar E, metathenas P. ȯ (1) om. P. 34 indicem non Iovinsed Marti dat Melampus, I. c. 4 coming E. 6 hry E] see P. 7 dran () P.n8 prob. - safe om. P. Selenianiaki E] < P (planetarum nomina semper signisnsolitis scripta). 9 postulates E. 9-10 to the x par. P. 10 age age P.n11 ἐν τῇ om. E. 11-12 the seers and om. P. 12 again te P. 13 γὰρ E] te P.nPost tūtῳ : centers P, quod inepte pro phases dictum. and this one om. P.n13-14 ax. according to the case and end R Cf. Roscher, Ueber Selene, p. 61 sqq. 17 denom. P. 18 μὴν ut vid. P. αὐτοῖς om. P. 21 te and omn. R. the om. E. 22 synion-ntes P.n23 believing in things P. 24 τῆς om. P. 27 heirs nἐκλειπ(εται) ut vid. P. 28 deviated P. 28-29 Cf. Melampus, l. c., p. 28.

πλησίους καὶ τῆς τοῦ Ἑρμοῦ γενέσεως ὄντες, οὗτοι ἔσονται κλέπται, λάθριοι, ἄκριτοι, ἀηδεῖς, ἀπροσφιλεῖς, ἐπιθέται, ψεῦσται· οἱ τοιοῦτοι οὔτε στάσιν ἐν βίῳ οὔτε θεμέλιον ἕξουσιν οὐδέποτε, παραπλήσια πάσχοντες τῷ θεῷ τούτῳ· καὶ γὰρ οὗτος ἀστάτῳ φύσει ἀποτόμως γένεσιν ἀνθρώποις κακὴν ἐργάζεται. ἐὰν δέ τις τὴν ἀναγκαίαν γραμμὴν ἀποτείνουσαν ἔχῃ ἐπὶ τὸν τοῦ Διὸς δάκτυλον ἢ καὶ ἐγκεκλιμένην ἐπ' αὐτὸν τὸν δάκτυλον, Διὸς οὗτος γενέσεώς ἐστιν. ἀλλ' ἣν μὲν ὀρθῶς ἔχῃ, κρείττων ἡ γένεσις τούτου ἔσται· ἣν δὲ ἐγκεκλιμένη, ἧττον καλή. οἱ οὖν ταύτης ὄντες τῆς γενέσεως ἔσονται εὐτυχεῖς, ἀμέριμνοι, ἀμελεῖς διὰ τὰ ἀγαθά, ἀλαζόνες, οὐδὲν πικρὸν ἔχοντες ἐν ἑαυτοῖς, εὐχερῶς ἀπατώμενοι ὑπὸ τῶν γυναικῶν.

Ἂν δέ τις τὴν ἀναγκαίαν γραμμὴν ἔχῃ ἄνω νεύουσαν ἐπὶ τὸν τοῦ Διὸς ῥιζοδάκτυλον καὶ ἐν τοῖς τοῦ θέναρος ὁρίοις στηρίζουσαν ἐπικλασθῇ τε αὐτῆς τὸ ἄκρον ἐπὶ τὸν τῆς Ἀφροδίτης ῥιζοδάκτυλον, οὗτος ἔσται ἐπαφρόδιτος, ὥστε καὶ ὑφ' ὧν ποτε ἔδοξεν ἠδικῆσθαι γυναικῶν, ὑπὸ τούτων εὐεργετηθῆναι. ἐὰν δὲ ἡ αὐτὴ γραμμὴ ἕως τοῦ μεσοδακτύλου στηρίζῃ καὶ μὴ ὑπερβαίνῃ τοῦτον, ἕξει μὲν τήνδε τὴν θεὰν ἀρωγόν, οὐκ ἔσται δὲ ἐπάφροδιτος. τὴν δὲ αὐτὴν γραμμήν, λέγω δὴ τὴν ἀναγκαίαν, ἐάν τις ἔχῃ ἐγκεκλιμένην, εὐκαταφρόνητος ἔσται πρὸς πάντων καὶ τῶν ἐλαχίστων, ἐπιβουλευόμενός τε καὶ ἀδικούμενος· ὁ δὲ τὴν αὐτὴν ταύτην γραμμὴν ἐπιτεταμένην ἔχων ὀρθὴν καὶ ἔχουσαν ὄζους μεγάλους ἀπὸ τῆς ῥίζης, δυσκόλως βλαβήσεται ὑπὸ ἀντιδίκου.

Ἐὰν δὲ ἡ ζωηφόρος γραμμὴ συσταλῇ, πολυχρονίους δηλοῖ· καὶ ὅσῳ ἂν <πλέον> συνεσταλμένη ὑπάρχῃ, πολυχρονιωτέρους δηλοῖ. ἐὰν δὲ ἡ ζωηφόρος πάλιν παρεκτείνῃ ἑαυτὴν ὡς ἐπὶ τὸν μικρὸν δάκτυλον καὶ ὑποσημαίνουσαν μονὴν ποιήσῃ εἰς μέσον τὸν τοῦ Ἑρμοῦ δάκτυλον, ὀλιγοχρονίους δηλοῖ. ἐὰν δέ τις μὴ ἔχῃ τὴν ζωηφόρον τελείαν, αἰφνιδίῳ ῥοπῇ πληγεὶς ἀπολεῖται ἀναισθήτως. ἐὰν δέ τις εἰς μέσην τὴν γαστέρα τῆς ζωηφόρου ἔχῃ κύκλον παραπλήσιον τῷ ο' στοιχείῳ, ἐὰν μὲν εὔγραμμος ᾖ καὶ εὔρυθμος, ὁ τοιοῦτος κινδυνεύσας ὑπὸ θηρίων ἀπολεῖσθαι σωθήσεται· ἐὰν δὲ ἄρρυθμος, προφανῶς ὑπὸ θηρίων ἀπολεῖται. ἐὰν δὲ ἀπὸ τῆς ζωηφόρου νεύσῃ τις γραμμὴ ἐπὶ τὸν

1 καὶ τῆς τοῦ om. P. ὄντες, οὗτ. ἔσ. E] ἔσ. οἱ τοιοῦτοι P. 2 λάθριοι P] ὀλέθριοι E. 3 οὐδὲ codd. ἐν βίῳ E] βίου P. οὐδὲ P, ἢ E. 4 πάσχοντες E] παρέχοντες P. θεῷ P] ἀστέρι E : cf. supra prooem. p. 236. ποτόμως P. 5 γένησιν E. ἀνθρώποις P] αὐτοῖς E. 6 ἐγκεκλισμένην E, ἐγκεκλεισμένην P. 7 ἐστίν. ἀλλ' om. P. 8 ἐστίν E. ἐγκεκλει(ι)σμένη PE. ἧττον E] καὶ οὕτως P. 13 στηρίσῃ P. 13-14 ἐπικλασθέν E. 15 ἠδικεῖσθαι E. 17 ὑπερβῇ P. 17-18 τήνδε τὴν θεὰν P] τόνδε τὸν ἀστέρα E. 18 αὐτὴν ταύτην P. 20 τε καὶ om. P. 21 ἔχων γρ. ἐπιτ. P. 24 Ante ἐὰν in P titulus rubro υ ϛ ε'. Περὶ τῆς ζωηφόρου. δε om P. 25 πλέον addidi. πολυχρονίους P. 27 εἰς μέσον P] ἐπὶ E. 28 et 29 δέ om. P. 30-31 κύκλον post στοιχ. P. 31 μὲν om. E. εὔγραμμον E. ἢ P. εὔρυθμον E. ὁ τοιοῦτος om. P. 32 ἄριθμος P. προφανῶς E] προδήλως P. 33 δὲ om. P.

Those who are close to and under the nativity of Hermes will be thieves, secretive, lacking in judgment, disagreeable, unfriendly, aggressive, liars; such men will have neither stability in life nor a foundation ever, suffering things similar to this god; for he too, with an unstable nature, sharply brings about an evil nativity for men. But if someone has the necessary line extending toward the finger of Zeus, or even inclined toward that very finger, this person is of the nativity of Zeus. However, if it is straight, the nativity of this person will be superior; but if it is inclined, it is less favorable. Those, then, who are of this nativity will be fortunate, free from care, heedless on account of their good fortune, boastful, having nothing bitter within themselves, easily deceived by women.

But if someone has the necessary line bending upward toward the root-finger of Jupiter and resting at the borders of the thenar, and its tip is bent toward the root-finger of Venus, this person will be charming to Aphrodite, so that even by those women by whom he once seemed to have been wronged, he will be benefited. But if the same line rests up to the middle finger and does not go beyond it, he will have this goddess as a helper, but will not be charming to Aphrodite. If someone has the same line, I mean the necessary one, inclined, he will be held in contempt by all, even the least, being plotted against and wronged. But the one who has this same line stretched straight and having large knots from the root will be harmed by an adversary only with difficulty.

But if the Life line is contracted, it indicates long life; and the more contracted it is, the longer the life it indicates. But if the life line again extends itself toward the little finger and, making a pause indicating a stay, ends at the middle finger of Hermes, it indicates a short life. If someone does not have a complete life line, he will perish suddenly, struck by a swift blow, without sensation. But if someone has in the middle of the belly of the life line a circle resembling the letter 'o', if it is well-formed and well-proportioned, such a person, having been in danger of being killed by wild beasts, will be saved; but if it is irregular, he will manifestly be killed by wild beasts. But if some line bends from the life line toward the

1 and of the om. P. ὄντες, οὔτ. ἔσ. E] ἔσ. οἱ τοιοῦτοι P. 2 λάθριοι P] ὀλέθριοι E. 3 οὐδὲ codd. ἐν βίῳ E] βίου P. οὐδὲ P, ἢ E. 4 πάσχοντες E] παρέχοντες P. θεῷ P] ἀστέρι E : cf. supra prooem. p. 236. ποτόμως P. 5 γένησιν E. ἀνθρώποις P] αὐτοῖς E. 6 ἐγκεκλισμένην E, εγκεκλεισμένην P. 7 ἐστίν. ἀλλ᾽ om. P. 8 ἐστίν E. εγκεκλει(ι)σμένη E. ἧττον E] καὶ οὕτως P. 13 στηρίση P. 13-14 ἐπικλασθέν E. 15 ἠδικεῖσθαι E. 17 ὑπερβή P. 17-18 τήνδε την θεάν P] τόνδε τὸν ἀστέρα E. 18 αὐτὴν ταύτην P. 20 τε καί om. P. 21 ἔχων γρ. ἐπιτ. P. 24 Ante ἐάν in P titulus rubro υ φ ε'. On the Life Line. δε οπι P. 25 πλέον addidi. πολυχρονίους P. 27 εἰς μέσον P] ἐπὶ E. 28 et 29 de om. P. 30-31 κύκλον post στοιχ. P. 31 μέν om. E. εὔγραμμον E. A P. ευρυθμον E. ὁ τοιοῦτος om. P. 32 αριθμος P. προφανώς E] προδήλως P. 33 δ' om. P.

τοῦ Διὸς δάκτυλον καὶ στηρίζῃ εἰς τὸν δακτυλόποδα αὐτοῦ, περὶ τὴν πρώτην ἡλικίαν στήσεται τὰ ὑπὸ τῆς εἱμαρμένης αὐτῷ ἐπικλωσθέντα οἷον δίκαι ἢ δεσμὰ ἢ θάνατος· ἐὰν δὲ εἰς τὸν τοῦ Κρόνου, περὶ μέσην ἡλικίαν· ἐὰν δὲ εἰς τὸν τοῦ Ἑρμοῦ ἢ Ἡλίου, ἐν γήρᾳ. ἐὰν δὲ ἐπὶ τῷ τέλει τῆς ζωηφόρου δύο γραμμαὶ ὦσιν, ἐξεχόμεναί τε ἀλλήλων ἢ παρακείμεναι, τρωθήσεται ὁ τοιοῦτος σιδήρῳ. ἐάν τις τὴν ζωηφόρον ἔχῃ διεσπασμένην εἰς τὰ κάτω μέρη, εἰς ἐσχάτην ἥξει καὶ ὑγείαν καὶ πραγμάτων εὐδαιμονίαν. ἐὰν ἐν τῇ δεξιᾷ χειρὶ ἀπὸ τῆς ζωηφόρου γραμμὴν εὕρῃς ἐπὶ τὴν χρονικὴν φέρουσαν καὶ ταύτῃ συνάπτηται ἢ καὶ διαιρῇ αὐτήν, τρωθήσεται ἢ κινδυνεύσει τρωθῆναι. ἐὰν ἡ ζωηφόρος γραμμὴ ὑπὸ πλαγίων γραμμῶν διαιρῆται, ὅσαι ἂν ὦσιν αἱ διαιροῦσαι τὴν τοιαύτην γραμμήν, τοσαῦται σωματικαὶ ἀσθένειαι τὸν τοιοῦτον θλίψουσιν. αἱ δ' ἑλικοειδεῖς οὖσαι ἀηδίαν ἢ νοσήματα δηλοῦσι· τούτων δὲ αἱ μὲν περὶ τὰ ἄνω μέρη γινόμεναι καὶ διαιροῦσαι ταύτην περὶ κεφαλὴν καὶ τράχηλον δηλοῦσι τὰ νοσήματα· αἱ δὲ περὶ τὰ μέσα, περὶ θώρακα ἢ γαστέρα ἢ νῶτον ἢ ἰσχία· αἱ δὲ περὶ τὰ κάτω τούτων, περὶ τὰ γόνατα ἢ τοὺς πόδας. ἐὰν ἡ ζωηφόρος χωρὶς ἐλαττώματος ᾖ καὶ παντὸς σίνους ἀπολελυμένη μήτε τινὰ ἔχῃ τομὴν ἐν ἑαυτῇ, οὔτ' ἐνόσησεν ὁ τοιοῦτος οὔτε νοσήσει. ἐὰν ἡ ζωηφόρος ἐπὶ τῷ τέλει διακλίνουσα ὑπάρχῃ, χωλείαν σημαίνει. σκόπησον οὖν τὴν τοῦ χωλοῦ χεῖρα καὶ πάντως εὑρήσεις ἔχοντα τοιοῦτό τι σημεῖον· λέγε οὖν καὶ τῷ μηδέπω πεπηρωμένῳ ὅτι πηρωθήσεται τὸν πόδα. ἐὰν ἡ ζωηφόρος ᾖ μείζων τοῦ δέοντος καὶ ἐπικλᾶται ὑπάρχῃ τε κλαδαρὰ οἷον ἱμάς, ἰσχιακοὺς σημαίνει ἔσεσθαι. ἐὰν ἡ ζωηφόρος ὑγιὴς ᾖ καὶ εὐθεῖα καὶ κάτω νεύῃ, μὴ δὲ σκαμβή τις ᾖ, τοιοῦτοι φαίνοιντ' ἂν δὴ καὶ οἱ τρόποι τοῦ ἀνθρώπου· ἐὰν δὲ ἑλικοειδὴς ᾖ καὶ μελανοειδής, φαῦλοί τε καὶ σκαιοὶ καὶ κακότροποι. ἐὰν ἡ ζωηφόρος ἐπὶ τὸν βραχίονα νεύῃ, οὗτος ἔσται φιλάργυρος, ἀλλοτρίων ἐπιθυμῶν, αἰσχροκερδής. ἐάν τις ἀστέρα ἔχῃ μεταξὺ τῆς ζωηφόρου καὶ τῆς ἀναγκαίας, ἔσται δίκαιος καὶ εὐσεβής. ἐάν τις διεστώσας ἔχῃ ἀπ' ἀλλήλων τήν τε ζωηφόρον καὶ τὴν χρονικὴν καὶ

1 στηρίξῃ E. δακτυλίποδα P. τὴν om. P. 2 ὑπὸ τῆς εἱμαρμένης αὐτῷ ἐπικλῶσθ. οἷον P] ἐπενηνεγμένα αὐτῷ ἤγουν E (consulto correxit). 3 δίκας P. θάνατον P. τὸν E] τὴν P. 4 τῷ om. P. 5 ἐξερχόμεναι P. περικείμεναι E P, corr. Kroll. 6 διεσπαρμένην P. 8 εὐδαιμονίαν om. P. γραμμῆς E. εὕρῃς γραμμήν P. 10 ἂν P. 11 ὅσαι δ' ἂν P. τὴν τοιαύτ. E] ταύτην τὴν P. 12 τ. τοιοῦτ. E] τοῦτον P. αἱ δ' E] ἐὰν P. 13 ἑλινοειδεῖς (*sic*) P. ὦσιν e corr. P. αὐταὶ ἀηδίαν ἢ νοσήματα εἰσὶν ἢ δηλοῦσι P. 15 τὴν μέσην P. ἢ E] καὶ P. 16 νῶτα E. περὶ τὰ om. P. περὶ τὰ γόνατα E] ἐπὶ γόνατα P. 17 τοὺς om. P. ᾖ D] εἴη P. δίνους P. 19 διακλάνουσα P, διακλαίουσα E; διοκλάζουσα ci. Kroll. 20 σκοπ. οὖν τὴν τοῦ E] ἐννόησον ν(υν) περὶ (?) P. καὶ πάντως E] πάντως γὰρ P. 21 τοῦτο τὸ σημεῖον P. 21-22 λέγε οὖν καὶ τῷ μηδέμω (*sic*) ἐπειρωμένω ὅτι πειρωθήσεται τὸν ποδα P] εἰ δὲ μὴ πεπήρωται, πηρωθήσεται τὸν πόδα E (aperte correcta, *cf.* supra p. 236). 22 μεῖζον P. 23-24 ἔσ. σημ. P. 24 ᾖ ὑγιής P. 25 σκαμβὴ (τις ᾖ om.) P; σκαμβητίσῃ ci. Kroll. τοιοῦτο E. 26 ᾖ om. P. 28 ἐπιθυμητής P. 29 inter τῆς et ἀναγκαίας P ζωηφόρου iteravit.

the finger of Jupiter and fix it upon his toe-joint, the things spun for him by fate — such as lawsuits, or bonds, or death — will be settled around his early years; but if into that of Saturn, around middle age; and if into that of Mercury or the Sun, in old age. But if at the end of the Life Line there are two lines that branch off from one another or lie side by side, such a person will be wounded by iron. If anyone has the life line torn downward, he will come to the utmost both of health and of prosperity in affairs. If in the right hand you find a line running from the Life Line toward the time line and joining it or even dividing it, he will be wounded or will be in danger of being wounded. If the life line is divided by oblique lines, as many as are the lines dividing such a line, so many bodily weaknesses will afflict that person. Those that are sinuous indicate unpleasantness or diseases; and of these, those that occur around the upper parts and divide it indicate diseases of the head and neck; those around the middle parts, of the chest, stomach, back, or hips; and those around the lower parts, of the knees or feet.If the life line is free from any defect or blemish and has no cut in it whatsoever, such a person neither has been ill nor will be ill. If the life line at its end bends away, it signifies lameness. Therefore examine the hand of the lame person, and you will certainly find that he has some such sign; so say also to the one not yet crippled that he will be crippled in the foot. If the Life Line is longer than it should be and is bent and is flexible like a strap, it signifies that there will be hip ailments. If the Life Line is sound, straight, and inclines downward without being at all crooked, such also will appear to be the character of the person; but if it is sinuous and dark in color, the character will be base, awkward, and wicked. If the Life Line inclines toward the arm, this person will be avaricious, covetous of others' property, and greedy for base gain. If anyone has a star between the Life Line and the Necessity line, he will be just and pious. If anyone has the Life Line and the time line standing apart from one another and 1 στηρίξῃ E. δακτυλίποδα P. τὴν om. P. 2 ὑπὸ τῆς εἰμαρμένης αὐτῷ ἐπι- κλώσθ. οἷον P] ἐπενηνεγμένα αὐτῷ ἡγουν E (consulto correxit). 3 δίκας P. θάνα- τον P. τὸν E] τὴν P. 4 τῷ om. P. 5 εξερχόμεναι P. περικείμεναι EP, corr. Kroll. 6 διεσπαρμένην P. 8 εὐδαιμονίαν om. P.line E. find line P.n10 &v P. 11 if d if P. the same. E] this R. 12 sq. ie. E] of-nton P. aἰ d' E] ἐαν P. 13 Elinoideis (sic) P.nῶσιν e corr. P. these disgusting diseases are or mean P. 15 the middle P. nὰ om. R.

or E] and R. 16 back E. around the knees E] on knees R. 17 the om. P. * D] eἴi P.ndinus P. 19 cross P, cross E; bisecting ci. Kroll.20 skop.noῦn the meaning of E] now) about () R. and anyway E] anyway because R. 21 this point R. 21-22 says therefore even to the zero (sic) I am tempted that the foot of P is tempted] but if it is not determined, let the foot of E be tempted (aperte correcta, cf. nsupra p. 236). 22 major P. 23-24 Es. note P.24 the healthy P.25 stool (the nom.) P? scambitis ci. Kroll. such as E.26 or om. P.28 desired P.n29 inter tis et necessary P Zoiforos iteravit.

μηδεμία αὐτῶν μεταξὺ συνδέουσα αὐτάς, ἔσται ὁ τοιοῦτος ἀπάνθρωπος, ἀναιδής, ψεύστης, ἀπρόκοπος, ἀποστερητής, ὀκνηρός, κοῦφος. ἐὰν δὲ διεστώσας μὲν ἔχῃ τὰς γραμμάς, μεταξὺ δὲ αὐτῶν οἷον σκυτάλιον, μηδεμιᾶς αὐτῶν ἐφαπτόμενον, ἀλλὰ καθ' ἑαυτὸ ἀπολελυμένον, οἰνόφλυξ ἔσται καὶ καπηλοδύτης. ἐὰν δὲ ἀπὸ τοῦ θέναρος τῆς χειρὸς ἐκ τῶν ἄνωθεν μερῶν συνάπτωνται αἱ γραμμαὶ ἀλλήλαις, ἥ τε ζωηφόρος λέγω καὶ ἡ χρονική, ἐλεύθερος μὲν ὢν εὐτυχήσει καὶ ἀνεπίληπτον βίον διάξει, δοῦλος δὲ ὢν ἐλευθερωθήσεται ἢ ἑαυτὸν ἐλευθερώσει· καὶ θᾶττον δή, ἐὰν ἐπὶ τὸν τοῦ Διὸς δάκτυλον τὴν συναφὴν ποιῶνται, βράδιον δέ, ἐὰν ἐπὶ τὸν τοῦ Κρόνου· κάτοχος γὰρ ὁ ἀστήρ. ἐὰν δὲ μὴ συνάπτωνται ἀλλήλαις αἱ εἰρημέναι γραμμαί, ἀλλ' ἀπολείπωσι τὸν μεταξὺ αὐτῶν τόπον καθαρόν, τὰ ἐναντία λέγε περὶ τὸν τοιοῦτον. δοῦλος μὲν γὰρ ὢν οὐδέποτε ἐλευθερωθήσεται, ἐλεύθερος δὲ ἐνδεὴς ἔσται. ἐὰν δὲ ὥσπερ δίκτυον γραμμὰς ἔχωσι λεπτὰς ἐφαπτομένας αὐτῶν καὶ περικλειούσας αὐτάς, ἕξει ἐπὶ τὰ βελτίονα βίον ἐκ χείρονος· ἐπὶ τέλους δὲ τῆς ζωῆς εὐτυχήσει, εἰ μή τις ἀπὸ τοῦ βραχίονος εἰστρέχουσα γραμμὴ παράπτοιτο αὐτῶν· δηλοῖ γὰρ ταχεῖαν ἄμειψιν, οἰκέτῃ μὲν ἐλευθερίαν, πένητι δὲ πλοῦτον, πλουσίῳ δὲ ἢ βασιλεῖ εὐτυχίαν· ἑκάστῳ γὰρ τὸ πεπρωμένον ἐκ μοίρας· πάντως γὰρ ἄφευκτος καὶ ἀπαράβατα τὰ ἐκ ταύτης. ἐάν τις ἔχῃ τὴν ζωηφόρον οἱονεὶ φοίνικι παραπλησίαν, οὗτος μεγάλως εὐτυχήσει. ἐάν τις πρὸς τοῖς κάτω μέρεσι τῆς ζωηφόρου καὶ τῆς χρονικῆς ἔχῃ πλαγίαν γραμμήν, ἀγαθὰς ἐλπίδας προσδεχέσθω. ἐὰν ἡ ζωηφόρος εἰς τὸ ἄνω μέρος ἐπικαμφθεῖσα τῆς ἀναγκαίας ἅψηται, μεγάλην ζημίαν ἔσεσθαι σημαίνει. ἐάν τις ἔχῃ τὰς δύο γραμμάς, τήν τε χρονικὴν καὶ τὴν ἀναγκαίαν, ἀλλήλαις συναπτούσας καὶ συνδεούσας ὅνπερ τρόπον ἥ τε ζωηφόρος καὶ ἡ χρονική, τὴν συναφὴν ἐπὶ τῷ μέσῳ θέναρι ἀποτελούσας <ἢ> ἀλλήλαις συνερειδούσας, τῆς μέντοι ζωηφόρου ἐστερημέναι ὦσιν, σιδήρῳ τρωθήσεται αἰφνιδίως ἢ ἐνδείᾳ τροφῆς ὀλεῖται. ἐάν τις ἀπὸ τῆς χρονικῆς γραμμῆς εὐθεῖαν ἔχῃ γραμμὴν προσιοῦσαν ἐπὶ τὸν τοῦ Ἑρμοῦ δάκτυλον καὶ οἱονεὶ

1 συνδοῦσα E] κατέχουσα P. 5 ἔσονται οἱ τοιοῦτοι οἰνόφλυγες καὶ καπηλοδύται P. καπηλοδήτης E. δὲ om. P. 6 αἱ γραμμαὶ συνάπτ. P. 7 ἀνέκληπτον P. 8 ἢ ἑαυτὸν scripsi : καὶ ἑ. codd. 9 δή E] δέ P. 10 δὲ P] δή E. κάτοχος: cf. Valens, p. 73, 24, Kroll. 12 ἔστ. π. τ. τ. E, λέγε P (cet. om.). 13 γάρ om. P. 13-14 Cf. supra p. 239, 28 sq. 14 δίκτυα P. 14-15 ἐφαπτ. αὐτ. om. E. 17 ταχ. ἄμ. E] ἄμεινον ἀπάλλαξιν P. 18 μὲν ἐλευθερίαν om. P. δέ om. P. δέ om. P. 19-20 πεπρωμ. - ταύτης P] σημαινόμενον ὑπέρμεσα ἔσται foeda interpolatione E. 20-21 Haec in memoriam reducunt illud Δίκαιος ὡς φοῖνιξ ἀνθήσει (Ps. 92, 12); at possunt etiam Graecae originis esse, cf. locum celebratissimum Odysseae, ζ 163. 24 ἔσ. ζημ. P. Ante ἐάν rubro υϛς'. Περὶ τῆς χρονικῆς γραμμῆς P. 25 τε om. E. 25-26 συναπτούσαις καὶ συναπτούσαις (iter.) κ. συνδεούσαις P. 26 An scrib. συνδεδεμένας? ὅπερ P. τε om. E. 27 ἀποτελοῦσιν P. ἢ suppl. Kroll. ἀλλ. συνερειδ. om. E. συνερείδουσαι P. 28 ὦσιν om. P. τρωθήσεται E] τιμηθήσεται P. 29 ἐνδείᾳ om. P. ὄλλυται P. τῆς om. P. 30 προσιοῦσαν E] τείνουσαν P.

none of them connecting them in between, such a person will be inhuman, shameless, a liar, unprofitable, a swindler, sluggish, and frivolous. But if he has the lines separated, and between them something like a small rod, touching neither of them but standing free on its own, he will be a drunkard and a frequenter of taverns. But if from the palm of the hand, from the upper parts, the lines join one another — I mean both the Life line and the Time line — if he is free, he will prosper and lead a blameless life; if he is a slave, he will be freed or will free himself; and more quickly, if they make their junction toward the finger of Jupiter, more slowly if toward the finger of Saturn, for that star is restraining. But if the aforementioned lines do not join one another, but leave the space between them clear, say the opposite about such a person. For if he is a slave, he will never be freed, and if he is free, he will be in want.But if they have fine lines touching them like a net and enclosing them, his life will improve from worse to better; and at the end of his life he will be fortunate, unless some line running in from the forearm grazes them; for it indicates a swift change — for a servant, freedom; for a poor man, wealth; for a rich man or a king, good fortune — for to each his destiny comes from fate, and altogether inescapable and unalterable are the things that come from it. If anyone has the Life line resembling, as it were, a palm tree, that person will be greatly fortunate. If anyone has, at the lower parts of the Life line and the Time line, a diagonal line, let him expect good hopes. If the Life line, bending upward, touches the Necessity line, it signifies that great loss will occur. If anyone has the two lines — both the Time line and the Necessity line — joining and binding one another in the same manner as the Life line and the Time line, completing their junction at the middle of the palm, pressing against one another, but they are deprived of the Life line, he will be wounded suddenly by iron or will perish from lack of food. If anyone has a straight line coming from the Time line toward the finger of Hermes and, as it were,

1 συνδοῦσα E] κατέχουσα P. 5 ἔσονται οἱ τοιοῦτοι οινόφλυγες καὶ καπηλοδύται P. καπηλοδήτης E. δὲ om. P. 6 αἱ γραμμαὶ συνάπτ. P. 7 ἀνέκληπτον P. 8 ἢ ἑαυτὸν scripsi : καὶ ἑ. codd. 9 δή E] δέ P. 10 δὲ P] δή E. κάτοχος: cf. Valens, p. 73, 24, Kroll. 12 έστ. π. τ. τ. E, λέγε P (cet. om.). 13 γάρ om. P. 13-14 Cf. supra p. 239, 28 sq.14 δίκτυα P. 14-15 έφαπτ. αὐτ. om. E. 17 ταχ. 14 δίκτυα P. 14-15 έφαπτ. αὐτ. om. E. 17 ταχ. ἄμ. E] ἄμεινον ἀπάλλαξιν P. 18 μὲν ἐλευθερίαν om. P. δέ om. P. δέ om. P. 19-20 πεπρωμ. - ταύτης P] σημαινόμενον ὑπέρμεσα ἔσται foeda interpolatione E. 20-21 These lines call to mind that passage "The righteous shall flourish like a palm tree" (Ps. 92, 12); but they may also be of Greek origin, cf. the most celebrated passage of the Odyssey, ζ 163. 24 ἔσ. ζημ. P. Before ἐάν in red υας'. Concerning the chronological line P. 25 τε om. E. 25-26 συναπτούσαις καὶ συναπτούσαις (iter.) κ. συνδεούσαις P. 26 Perhaps read συνδεδεμένας ? ὅπερ P. τε om. E.27 ἀποτελοῦσιν P. A suppl. Kroll. ἀλλ. συνερειδ. om. E. συνερείδουσαι P.28 ὦσιν om. P. nfed E] price-n30 θήσεται P. 29 ενδείᾳ om. P. ὄλλυται P.τῆς om. P. wanted E] tei - νουσαν P.

ἀπολελυμένην, κινδυνεύσει ἢ σιδήρῳ τρωθήσεται. ἐάν τις μεταξὺ τῆς χρονικῆς καὶ τῆς ζωηφόρου πρὸς τοῖς κάτω μέρεσιν αὐτῶν τόξῳ εἴκελον ἔχῃ γεγραμμένον καὶ τοῦτο ῥέπῃ ἐπὶ τὸν βραχίονα, ὁ ἔχων αὐτὸ τυφλὸς ἔσται. ἐὰν τὰς δύο γραμμάς, τήν τε χρονικὴν καὶ τὴν ζωηφόρον, διακόπτῃ τις ἄλλη γραμμὴ κυρτὴ ὁμοία τόξῳ, τὸ δὲ ἕτερον αὐτῆς μέρος τείνῃ <εἰς> τὸν βραχίονα, ὁ ἔχων αὐτὸ πηρωθήσεται τὴν ὅρασιν. ἐὰν ἐν τῇ δεξιᾷ χειρὶ ἀπὸ τῆς χρονικῆς γραμμῆς εὑρεθῇ γραμμὴ φέρουσα ἐπὶ τὴν ζωηφόρον καὶ ταύτῃ συνεφάπτηται ἢ καὶ διαιρῇ αὐτήν, τρωθήσεται ὁ ἔχων ἢ κινδυνεύσει τρωθῆναι. ἐὰν ἀπὸ τῆς χρονικῆς ἐπὶ τὴν ζωηφόρον κλάδοι νεύοντες εὑρεθῶσι, ζημίαν διὰ δοῦλον ἔσεσθαι ἐπισημαίνουσιν. ἐὰν ἡ χρονικὴ <κατὰ> τὴν κεφαλὴν ἐπὶ τὴν ζωηφόρον ἢ κατὰ μέσον νεύῃ, ἄμεμπτον βίον καὶ ἀκέραιον βιώσεται ὁ τοιοῦτος. ἐὰν δέ τι μὴ ἐπὶ ταύτης τῆς γραμμῆς, λέγω δὴ τῆς χρονικῆς, ᾖ διακεκριμένον, ἐκ τῶν ἐν τῇ ζωηφόρῳ κοινῶς περὶ <τῶν> δύο γραμμῶν μεταφέρων τεκμαίρου.

Ἐάν τις ἔχῃ τὴν ἀναγκαίαν γραμμὴν ῥέπουσαν ἐπὶ τὴν ζωηφόρον, οὗτος εἰς μέγιστον φόβον καὶ κίνδυνον ἥξει θανάτου, οὐδὲν δὲ πείσεται κακόν. ἐάν τις ἔχῃ τὴν ἀναγκαίαν γραμμὴν ἐκκλίνουσαν κατὰ τὴν κεφαλὴν ἐπὶ τὸν τοῦ Κρόνου δάκτυλον, οὐδέποτε αὐτὸν λείψουσι δίκαι καὶ ἀηδίαι. ἐὰν ἡ ἀναγκαία γραμμὴ οἷον κλάδους ἔχῃ, χαρίεντας, φιλοκάλους, μαθηματικούς, εὐέλπιδας, ἀγαθοὺς συμβούλους ὑπάρχειν δηλοῖ. ἐάν τις ἔχῃ τὴν ἀναγκαίαν γραμμὴν ὀρθὴν καὶ μὴ ὑπερορίζουσαν τὸν τοῦ Κρόνου δάκτυλον, ὡς ὄρνις τὸν ἐφήμερον βιώσεται βίον μετὰ κόπου καὶ μόχθου καὶ οὔτε λείψουσιν αὐτὸν τὰ ἀναγκαῖα οὔτε περισσεύσουσιν. ἐάν τις ἔχῃ τὴν ἀναγκαίαν γραμμὴν κατὰ τὰ ἄνω μέρη εἰς ὀξὺ λήγουσαν, ἐλαττώσει ὁ τοιοῦτος τὴν οὐσίαν. ἐὰν δὲ ἐκ τῶν κάτωθεν μερῶν ᾖ πλατεῖα καὶ εὐρεῖα καὶ ἀσφαλῶς βεβηκυῖα, ἀναλήψεται τὰ ἐλαττωθέντα καὶ ἀποκαταστήσει. ἐὰν ἡ ἀναγκαία γραμμὴ ἐπιστρέφηται καὶ ἐπινεύῃ ἐπὶ τὸν τῆς Ἀφροδίτης δάκτυλον, παρὰ

2-3 τόξῳ ἐοικυῖαν ἔχῃ γραμμὴν καὶ τοῦτο ἔχῃ ἐπὶ τὸν βραχίονα ῥέπον E. 4 τυφλὸς ἔσται : haec plane ad exemplum astrologicum (ut alia multa) confecta; cf. e. g. supra p. 111, 20 sq. (Τοξότου ἀκὶς ποιεῖ ἀμβλυωπίας), *Catal. Rom.*, V, 1, p. 208, 24; Firmicus, VI, p. LXXXII^{r}, col. b edit. pr. τε om. E. 5 τὸ δὲ P] ὁ δή E. αὐτῆς om. E, lacuna c. 10 litterarum indicata. 6 τείνῃ <εἰς> scripsi : γένῃ P; in E iterum lacuna eiusdem magnitudinis. αὐτός P. 7 γραμμῆς εὑρεθῇ E] εὕροι P. 7-8 γραμμὴν ἐπὶ τὴν ζωηφόρον φέρουσαν P. 8 συνάπτηται P. καὶ om. E. 9 ὁ ἔχων om. P. 11 ἐὰν P] καὶ E. κατὰ addidi, cf. infra v. 18. 12 τῇ ζωηφόρῳ P. μέσον P] μέρος E. 13 ἐὰν E] εἰ P. 14 ᾖ διακεκριμένον E] διακέκριται P. 16 ante ἐὰν in P titulus rubro υϛε'. Περὶ τῆς ἀναγκαίας γραμμῆς. βλέπουσαν codd., corr. Cumont. 17 οὗτος E] ὁ τοιοῦτος P. πείσεται E] πάθος P. 18 ἐκκλίνουσαν κατὰ E] ἐκκεκλεισμένην P. 19 ἐπὶ τὸν E] αὐτῆς εἰς τόν P. αὐτῷ P. 20 ἔχουσα P. 20-21 φιλοκάλους E] φιλολόγους P. 23 τοῦ om. P. 24 οὐ λείψ. E. αὐτῷ P. τὰ ἀναγκαῖα om. P. 24-25 περισσεύσει P. 27 καὶ ante ἀσφαλῶς om. E. 27-28 ἀναλήψετα E. 28 ἐλαττώματα P.

freed, he will be in danger or will be wounded by iron. If someone has drawn between the chronological line and the Life line, toward their lower parts, something resembling a bow, and this inclines toward the arm, the one who has it will be blind. If another curved line, resembling a bow, cuts through the two lines, the chronological and the Life line, and its other part extends toward the arm, the one who has it will be impaired in vision. If in the right hand a line is found leading from the chronological line to the life line and touching it or even dividing it, the one who has it will be wounded or will be in danger of being wounded. If branches bending from the chronological line toward the life line are found, they signify that there will be loss on account of a slave. If the chronological line inclines toward the life line at the head or in the middle, such a person will live a blameless and upright life. But if there is something not on this line — I mean the chronological line — or something distinguished from what is common in the Life line, draw your conclusion by transferring it generally to the two lines.

If anyone has the necessary line inclining toward the life line, this person will come into the greatest fear and danger of death, but will suffer no harm. If anyone has the necessary line deflecting at the head toward the finger of Saturn, lawsuits and unpleasantness will never leave him. If the necessary line has, as it were, branches, it indicates that the person is gracious, fond of beauty, mathematically inclined, hopeful, and a good counselor. If anyone has the necessary line straight and not extending beyond the finger of Saturn, he will live his day-to-day life like a bird, with toil and labor, and the necessities will neither leave him nor be in excess. If anyone has the necessary line tapering to a point at the upper parts, such a person will diminish his estate. But if from the lower parts it is broad and wide and firmly set, he will recover what was diminished and restore it. If the necessary line turns and inclines toward the finger of Aphrodite, from

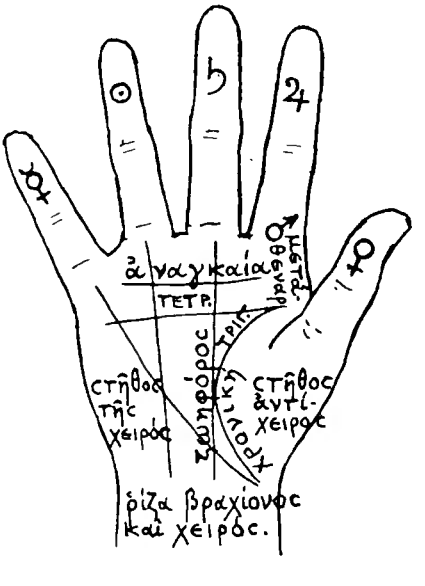
2-3 has a line resembling a bow and has this inclining toward the arm E.
4 he will be blind: these passages are clearly modeled on an astrological example (as are many others); cf. e.g. above p. 111, 20 sq. (Τοξότου ἀκὶς ποιεῖ ἀμβλυωπίας), Catal. Rom., V, 1, p. 208, 24; Firmicus, VI, p. LXXXII, col. b edit. pr. τε om. E. 5 τὸ δὲ P] ὁ δή E. αὐτῆς om. E, lacuna c. 10 litterarum indicata. 6 τείνῃ εἰς> scripsi : γένῃ P; in E iterum lacuna eiusdem magnitudinis. αὐτός P. 7 γραμμής εὑρεθή E] εὕροι P. 7-8 γραμμὴν ἐπὶ τὴν ζωηφόρον φέρουσαν P. 8 συνάπτηται P. καὶ om. E. 9 ὁ ἔχων om. P. 11 ἐάν P] καὶ E. κατὰ addidi, cf. infra v. 18. 12 τη
9 ὁ ἔχων om. P. 11 ἐάν P] καὶ E. κατὰ addidi, cf. infra v. 18. 12 τη
12 τη Ζωηφόρῳ P. μέσον P] μέρος E. 13 ἐάν E] εἰ P. 14 ἢ ηδιακεκριμένον E] διακέ-
η κριται P. 16 ante ἐὰν in P titulus rubro υφε'. Περὶ τῆς ἀναγκαίας γραμμής.
16 ante ἐὰν in P titulus rubro υφε'. Περὶ τῆς ἀναγκαίας γραμμής.
βλέπουσαν codd., corr. Cumont. 17 οὗτος E] ὁ τοιοῦτος P. πείσεται E] πάθος P. 18 ἐκκλίνουσαν κατά E] ἐκκεκλεισμένην P. 19 ἐπὶ τὸν E] αὐτῆς εἰς τόν P. αὐτῷ P. 20 ἔχουσα P. 20-21 φιλοκάλους E] φιλολόγους P. 23 του om. P. 24 οὐ λείψ. E. αὐτῷ P. τὰ ἀναγκαῖα om. P. 24-25 περισσεύσει P.27 καὶ ante ἀσφαλῶς om. E. 27-28 αναλήψετα E. 28 ελαττώματα P.

γυναικῶν ἢ διὰ γυναικῶν κέρμα ἀποίσεται, ἐφ' ὧ χαρήσεται μεγάλως. ἐὰν ἡ ἀναγκαία γραμμὴ ἐπὶ τὸν τοῦ Κρόνου δάκτυλον ἐπιστρέφηται, ὑπὸ τῶν οἰκείων οὗτος βλαβήσεται. ἐὰν κλάδοι τινὲς τῆς ἀναγκαίας γραμμῆς ἐπὶ τὸν τοῦ Διὸς δάκτυλον ἐκτρέχωσιν, ἐντίμους ποιοῦσιν. ἐάν τις τὴν ἀναγκαίαν γραμμὴν ἀνατείνουσαν ἔχῃ ἐπὶ τὸν τοῦ Διὸς 5 δάκτυλον ἢ ἐγκεκλιμένην ἐπ' αὐτόν, ἢν μὲν οὖν ὀρθὴν ἔχῃ, κρείττων ἡ γένεσις ἔσται τούτου· ἢν δὲ ἐγκεκλιμένην, καὶ οὕτως καλή· οἱ γοῦν ἔχοντες τοῦτο ἔσονται εὐτυχεῖς, ἀμέριμνοι, ἀμελεῖς, διὰ τὰ ἀγαθὰ ἀκόπως ζῶντες, εὐχερῶς ἀπατώμενοι ὑπὸ γυναικῶν.

Fol. 196ᵛ. Ἀλοιφὴ σιδήρου δι' ἧς ἐλατόμουν οἱ παλαιοὶ τὰς μαρμάρους. 10

Κέρας ἐλάφου κεκαυμένον, λίθον ἀργυρίτου, σιδηρίτιδος βοτάνης χυλόν, στῦψιν, λεπτὸν σιδήρου· ταῦτα τρίψας ἐπιμελῶς ἔμβαλε εἰς αἷμα ἀνθρώπινον οὐρόν τε παιδὸς ἀφθόρου καὶ ὄνειον γάλα· εἶτα βάπτε τὸν σίδηρον. 15

1 χαρίσεται E. Post μεγάλως in P ἐάν τις ἀστέρα ἔχῃ μεταξὺ τῆς ἀναγκαίας καὶ τῆς ζωηφόρου, ἔσται δίκαιος καὶ εὐσεβὴς manifesto errore ex alio loco (supra p. 241, 28) hic repetita. 3 οὕτως E. 4 ἐκτρέχουσιν P. ἐντίμως P. 6 et 7 ἐγκεκλεισμένην P. 6 αὐτήν P. 6 et 7 οὖν et ἔσται om. E. 7 καλὴν codd. γοῦν P] γὰρ E. 10 Hoc capitulum invenitur etiam in cod. Vindob. 2 (= phil. 108), f. 371. 13 Ad λεπτὸν in marg. λη (man. 1); λέπος Vindob. 14 οὐρόν τε παιδὸς ἀφθόρου: cf. Plinius, *N. H.*, XXVIII, 65 etc.



from women or through women he will carry away money, at which he will rejoice greatly.

If the necessary line turns toward the finger of Saturn,

this man will be harmed by his own family. If certain branches of the necessary

line run toward the finger of Jupiter, they make him honored.

If anyone has the necessary line stretching upward toward the finger of Jupiter 5

or inclined toward it, if indeed he has it straight, the nativity

will be more favorable for him; but if inclined, even so it is good; for those

who have this will be fortunate, free from care, carefree, living

without toil on account of their good fortune, easily deceived by women.

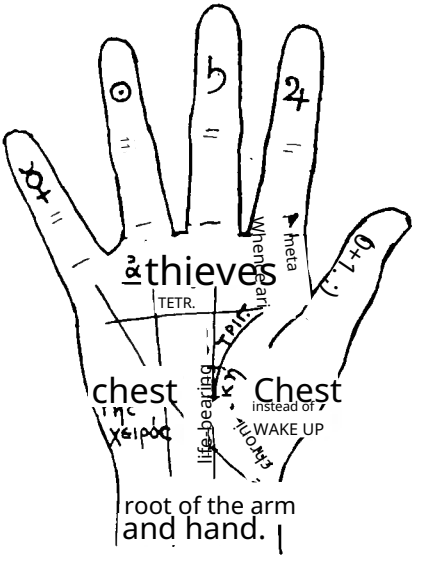
Fol. 196. An ointment of iron with which the ancients used to cut marbles. 10

Burned stag's horn, silver ore stone, juice of iron-wort herb, alum, fine iron filings; having ground these carefully, cast them into human blood and the urine of an uncorrupted boy and ass's milk; then dip the iron. 15

1 χαρίσεται E. After μεγάλως in P ἐάν τις ἀστέρα ἔχῃ μεταξὺ τῆς ἀναγκαίας καὶ τῆς ζωηφόρου, ἔσται δίκαιος καὶ εὐσεβής manifestly repeated here in error from another place (above p. 241, 28). 3 οὕτως E. 4 ἐκτρέχουσιν P. ἐντίμως P. 6 and 7 ἐγκε κλεισμένην P. 6 αὐτήν P. 6 and 7 οὖν εἰ ἔσται om. E. 7 καλήν codd. γοῦν P] γάρ E.

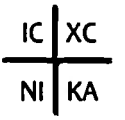
10 This chapter is also found in cod. Vindob. 2 (= phil. 108), f. 371.

13 Ad leptonin marg. lῑ (man. 1); minute π' Vindob. 14 and the urine of an uncorrupted child: ncf. Pliny, N. H., XXVIII, 65 etc.



EXCERPTUM EX CODICE 34 (Erlangensi 93)

[F. 18.] **Incantamentum christianum.**

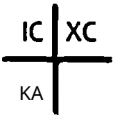


Εἰς τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἀληθινοῦ Θεοῦ
5 ἡμῶν. Ἀστέρα μελανέ, μελανόμενε αἵματος, αἷμα πίνεις καὶ καλῶν ἀνθρώπων καρδίες παίρνεις· ἀλλὰ ὁρκίζω σε, ἀστέρα, εἰς τὸν θρόνον τοῦ Θεοῦ τοῦ ἀσαλεύτου, νὰ λείπῃς ἀπὸ τὸν (τὴν) δοῦλον (δούλην) τοῦ Θεοῦ ὁ δεῖνα. ὁρκίζω σε, ἀστέρα, καὶ εἰς τὰ πολυόμματα Χερουβὶμ καὶ εἰς τὰ ἑξαπτέρυγα Σεραφίμ, τοὺς προϋμνεύοντας ἐνώπιον τοῦ Θεοῦ, ἵνα
10 ἐλλείπῃς ἀπὸ τὸν (τὴν) δοῦλον (δούλην) τοῦ Θεοῦ ὁ δεῖνα. ὁρκίζω σε, ἀστέρα, καὶ εἰς τὸν ἀρχάγγελον Μιχαὴλ καὶ Γαβριὴλ καὶ Ῥαφαήλ, ἵνα ἐλλείπῃς ἀπὸ τὸν (τὴν) δοῦλον (δούλην) τοῦ Θεοῦ ὁ δεῖνα. ὁρκίζω σε, ἀστέρα, καὶ εἰς τὸν προφήτην Δανιήλ, ὅπου ἔδεσεν ἐν τῷ λάκκῳ τὰ

2-3 De hac formula in codicis frequenti cf. Cabrol, *Dictionn. des antiqu. chrét.*, I, 2 (1907), p. 1795 sqq.; *Revue des étud. grecques*, XX (1907), p. 365 et 375; Bassi et Martini, *Catal. codicum graec. Bibl. Ambros.*, I, 96; 122; 182 etc. 4 ὑστω ὤνομα E(rlang.). ἀλλεθεινοῦ E. 5 Hic ἀστὴρ μελανός nihil aliud nisi circulus nodorum Lunae quem Arabes dicunt " Caput et Caudam Draconis ", cf. supra p. 123, 1 (ἔπλασειν ὁ θεὸς δράκοντα ζοφοειδῆ ἔχοντα κεφαλὴν κτλ.). Igitur κινοῦσι χαλκὸν καὶ σίδηρον ἄνθρωποι πάντες ὡς τοὺς δαίμονας ἀπελαύνοντες, διότι κατ' ἐκεῖνον τὸν χρόνον οἱ φωστῆρες οὐκ ἐπιπέμπουσι τῇ γῇ ἀπορροίας ἀγαθοποιούς, κωλυτικὰς τῶν φαύλων δαιμόνων (Ps.-Alexandri Aphrod., *Probl.*, II, 46; cf. quae collegi in Pauly-Wissowa, *Realencyclopädie*, *s. v. Finsternisse*, § 2). μελανομένη, αἵματος, ἕμα πινης E ; i. e. παίρνεις " rapis " (Heisenberg qui et alia quaedam correxit). ἀλα ὡρκίζω E. 7 λίπις E. δοῦλον et δούλην τοῦ Θεοῦ etiam in incantamento Amorgino, cf. *Bull. de corr. hellén.*, XXV (1901), p. 432, 6 sq. et Cabrol, *Dictionn.*, p. 1798, cf. ibid., p. 1802. 8 πολιώματα χερουβήμ E; cf. Arethas (Stephanus s. v. ἑξαπτέρυγας) : Χερουβὶμ τὰ πολυόμματα καὶ τὰ ἑξαπτέρυγα Σεραφίμ. 9 τοῦ προυμέβοντας ἑνόπιων E. Cf. Dionys. Areopag., *De cael. hierarchia*, VI 2, p. 200 D sq., VII 4, p. 211 A B, ed. Migne. 9-10 ἥνα ἐλήπις E. 11 τῶν ἀρχαγγέλων E. 11-12 ἥνα ἐλήπις E. 13 προφίτην E. λάκῳ E.

EXCERPT FROM CODEX 34 (ERLANGEN 93)

[F. 18.] A Christian incantation.



In the name of our Lord Jesus Christ, our true God,
5 Black star, blackened with blood, you drink blood and take the hearts
of good people; but I adjure you, star, by the throne
of the immovable God, to depart from the servant (handmaid) of
God, so-and-so. I adjure you, star, also by the many-eyed Cherubim and
by the six-winged Seraphim, who sing praises before God, that
10 you depart from the servant (handmaid) of God, so-and-so. I adjure you,
star, also by the archangel Michael and Gabriel and Raphael, that
you depart from the servant (handmaid) of God, so-and-so. I adjure you,
star, also by the prophet Daniel, who bound in the pit the

2-3 On this formula frequently found in the codex, cf. Cabrol, Dictionn. des antiqu. chrél., I, 2 (1907), p. 1795 sqq.; Revue des élud. grecques, XX (1907), p. 365 et 375; Bassi et Martini, Catal. codicum graec. Bibl. Ambros., I, 96; 122; 182 etc.4 ύστω ώνομα 4 ύστω ώνομα E(rlang.). αλλεθεινού E. 5 Here ἀστὴρ μελανός is nothing other than the circle of the lunar nodes which the Arabs call "Head and Tail of the Dragon," cf. supra p. 123, 1 (ἔπλασειν ὁ θεὸς δράκοντα ζοφοειδῆ ἔχοντα κεφαλήν κτλ.). Therefore κινοῦσι χαλκόν καὶ σίδηρον ἄνθρωποι πάντες ὡς τοὺς δαίμονας ἀπελαύνοντες, διότι κατ᾽ ἐκεῖνον τὸν χρόνον οἱ φωστῆρες οὐκ ἐπιπέμπουσι τῇ γῇ ἀπορροίας ἀγαθοποιούς, κωλυ- τικὰς τῶν φαύλων δαιμόνων (Ps-Alexandri Aphrod., Probl., II, 46; cf. what I collected in Pauly-Wissowa, Realencyclopädie, s. v. Finsternisse, § 2). μελανομένη, αἵματος, ἔμα πινης E. καλών E. 6 πέρνης E; i. e. παίρνεις "you seize," (Heisen berg who also corrected certain other things). αλα ώρκίζω E. 7 λίπις E. δοῦλον εἰ δούλην δοῦλον εἰ δούλην τοῦ Θεοῦ also in the incantation from Amorgos, cf. Bull. de corr. hellén., XXV (1901), p. 432, 6 sq. et Cabrol, Dictionn., p. 1798, cf. ibid., p. 1802. 8 πολιώματα χερου- βήμ E; cf. Arethas (Stephanus s. v. Εξαπτέρυγας): Χερουβὶμ τὰ πολυόμματα καὶ τὰ ἐξαπτέρυγα Σεραφίμ. 9 τοῦ προυμέβοντας ἐνόπιων E. Cf. Dionys. Areopag., De cael. hierarchia, VI 2, p. 200 D sq., VII 4, p. 211 A B, ed. Migne. 9-10 να ελή- τις E. 11 τῶν ἀρχαγγέλων E. 11-12 να ἐλήπις E. 13 προφίτην E. λάκῳ E. 11 τῶν ἀρχαγγέλων E. 11-12 να ἐλήπις E. 13 προφίτην E. λάκῳ E.

στόματα τῶν λεόντων διὰ προσευχῆς, καὶ <εἰς> τὸν πανάγαθον Θεὸν τὸν δεσπότην φιλάνθρωπον καὶ πανάγαθον βασιλέα· δέσε καὶ χαλίνωσε αὐτὸν τὸν ἀστέρα ἀπὸ τὸν (τὴν) δοῦλον (δούλην) τοῦ Θεοῦ ὁ δεῖνα. στῶμεν καλῶς· στῶμεν μετὰ φόβου Θεοῦ. ἀμήν· ἀμήν· ἀμήν.

1 στώματα E. εἰς suppl. 2 χαλήνοσε E. Cf. supra p. 105, 20: δήσατε χαλινώσατε et quae adnotavi; cf. praeterea "religavit" in tabula plumbea Tragurii inventa, Cabrol, l. c., p. 1803. 4 καλός E. φώβου E. Subest figura draconis οὐροβόρου rubro ornata quam infra repetimus circumdata hac inscriptione : ἐδωδόνο, καὶ ἀποδίνο (i. e. ἐδῶ [= hic] δονῶ καὶ ἀποδινῶ) τὰς εὐδωμίντας (= ἑβδομήκοντα) σου ὤνιχας, ἥνα ἐλίπις (ἐλλείπης) ἀπὸ τὸν δούλον τοῦ θεοῦ ὁ δ(εῖνα) εἰς τοῦ (*sic*) ὄνομα τοῦ θεοῦ ἀμήν : Manus quaedam multo posterior inscripsit paulo infra πατρίκιος, ni fallor; quinque figurae (pentagrammata tria, ut in amuleto Thasiaco, *Rev. des étud. gr.*, l. c., p. 365, et duo figurae hunc fere in modum delineatae) item postea additae. Similis draconis figura etiam in papyro magica Londinensi, *Greek Papyri of the British Mus.*, I, pl. 59. Cf. de dracone etiam supra p. 71 (cod. 32, f. 7) περὶ τοῦ ὀφιομόρφου ἀστέρος.

the mouths of the lions through prayer, and ☒to the all-good God, the master, the lover of mankind and all-good king; bind and bridle him, the star, away from the servant (handmaid) of God, so-and-so. Let us stand well; let us stand with the fear of God. Amen; Amen; Amen.

1 στώματα E. εἰς suppl. 2 χαλήνοσε E. Cf. supra p. 105, 20: δήσατε χαλινώ- σατε et quae adnotavi; cf. praeterea religavit, in tabula plumbea Tragurii inventa, Cabrol, l. c., p. 1803. 4 καλός E. φώβου E. Below there is a figure of the ouroboros dragon decorated in red, which we reproduce below surrounded by this inscription: έδω- δόνο, καὶ ἀποδίνο (i.e., εδώ [= hic] δονῶ καὶ ἀποδινῶ τὰς εὐδωμίντας (= έβδο- μήκοντα) σου ὤνιχας, ἕνα ἐλίπις (ἐλλείπης) ἀπὸ τὸν δούλον τοῦ Θεοῦ ὁ δεῖνα) εἰς τοῦ (sic) ὄνομα τοῦ θεοῦ ἀμήν: Some hand much later inscribed a little below πατρίκιος, if I am not mistaken; five figures (three pentagrammata, as in the Thasian amulet, Rev. des étud. gr., l. c., p. 365, and two figures drawn roughly in this manner f.) likewise added later. A similar dragon figure also appears in the magical papyrus of London, Greek Papyri of the British Mus., I, pl. 59. Cf. on the dragon also supra p. 71 (cod. 32, f. 7) περὶ τοῦ ὀφιομόρφου ἀστέρος.

ADDENDA ET CORRIGENDA

P. 3. De cod. 1 (Monac. 29) cf. nunc etiam N. Terzaghi, *Nota sul cod. Monac. gr.* 29 (*Studi italiani di filol. class.*, XIII), p. 437 sqq.

P. 4, f. 248, v. 8, leg. ἐξουσίαν.

P. 16, adn. 1, l. 1, leg. inveniri.

P. 28, l. 3 (cod. 13, f. 158ᵛ), l. περὶ παιονίας.

P. 29, cod. 14, f. 67 sqq. Hoc quoque codice usus ed. G. Roether, *Lydus de mens.*, p. 311 sqq.

P. 33, cod. 17, f. 1. Ed. M. Speranskij, *Arch. f. slav. Philol.*, XXV (1903), p. 239 sqq.; cf. I. Bolte, *Georg Wickrams Werke*, IV (Bibliothek des Litterar. Vereins in Stuttgart, CCXXX), p. 301.

P. 34, l. 7 et 13 deleas " edetur in appendice "; de falsis nominibus Bassi Martonymi etc. cf. p. 54, 1.

P. 43, cod. 25, f. 5ᵛ, leg. ἀφειλομένων.

P. 45, f. 97ᵛ. De hoc Pselli opere, cf. Usener, *Ad histor. astron. symbol.*, p. 25; Mentz, *Beitr. zur Osterfestberechnung bei den Byzantinern* (Diss. Regiom., 1906), p. 17 sqq., 102 sqq.

P. 45, n. 1. Spatium inter Terram et Lunam plus quam duodevicies superari spatio inter Terram et Solem docuit Aristarchus Samius, cf. Procli *Hypotyp.*, p. 112, Halma.

P. 48, cod. 26, praef., leg. s. XIV ex. et XV; deinde l. 3 μονομάχος; l. 17 ζητουμένου.

P. 56 (cod. 26, f. 123). De hac defectione Solis cf. Oppolzer, n. 6190.

P. 56, adn. 2, l. 11, leg. 86 pro 80.

P. 62 (cod. 26, f. 176). Capitulum περὶ παλμῶν quarta quaedam Melampodis περὶ παλμῶν libri recensio est; de ceteris cf. Diels, loco supra (p. 237) citato.

P. 62, f. 177ᵛ-180ᵛ. Haec interim secundum Paris. suppl. gr. 1148, f. 189 sqq. descripsit et gallice vertit F. Nau, *Rev. de l'Orient chrét.*, 2ᵉ sér.. tom. II (1907), p 16 sqq., qui sociorum nostrorum editionem *Catal.*, III, 32 sqq. ignoravit.

P. 71 et 72 in titulo leg. 32 pro 31.

P. 80, l. 4. Pro Gregorio etc. leg. Georgio Cor. Apostolii nepote; deinde l. 6, leg. 287 pro 289. De Georgio Corinthio comite cf. Bassi et Martini, *Catal. cod. graec. bibl. Ambros.*, II, 857 sq.

TO BE ADDED AND CORRECTED

P. 3. Regarding cod. 1 (Monac. 29), cf. now also N. Terzaghi, Nota sul cod. Monac. gr. 29 (Studi italiani di filol. class., XIII), p. 437 sqq.

P. 4, l. 248, n. 8, read ἐξουσίαν.

P. 16, adn. 1, l. 1, read inveniri.

P. 28, l. 3 (cod. 13, f. 158'), read περὶ παιουσίας.

P. 29, cod. 14, f. 67 sqq. This codex was also used by the editor G. Roether, Lydus de mens., p. 311 sqq.

P. 33, cod. 17, f. 1. Ed. M. Speranski, Arch. f. slav. Philol., XXV (1903), p. 239nsq.; cf. I. Bolte, Georg Wickrams Werke, IV (Bibliothek des Litterar. Vereins innStuttgart, CCXXX), p. 301.

P. 34, l. 7 and 13, delete "will be published in the appendix"; regarding the false names of Bassus Martonymus etc., cf. p. 54, l.

P. 43, cod. 25, f. 5°, read ἀφειλομένων.

P. 45, f. 97. Regarding this work of Psellus, cf. Usener, Ad histor. astron. symbol., p. 25; Mentz, Beitr. zur Osterfestberechnung bei den Byzantinern (Diss. Regiom., 1906), p. 17 sqq., 102 sqq.

P. 45, n. 1. That the distance between the Earth and the Moon is more than eighteen times exceeded by the distance between the Earth and the Sun was shown by Aristarchus of Samos; cf. Proclus, Hypotyp., p. 112, Halma.

P. 48, cod. 26, praef., read s. XIV ex. et XV; then l. 3 μονομάχος; l. 17 Zntov-μένου.

P. 56 (cod. 26, f. 123). On this solar eclipse cf. Oppolzer, n. 6190.

P. 56, note 2, line 11, read 86 for 80.

P. 62 (cod. 26, f. 176). The chapter on psalms is a fourth recensio of Melampus's work on psalms; for the others cf. Diels, at the place cited above (p. 237).

P. 62, f. 177*–180. These have been transcribed in the meantime from Paris. suppl. gr. 1148, f. 189 sqq. and translated into French by F. Nau, Rev. de l'Orient chrét., 2nd ser., vol. II (1907), p. 16 sqq., who was unaware of our colleagues' edition Catal., III, 32 sqq. P. 71 and 72 in the title read 32 for 31.

P. 80, line 4. For Gregorius etc. read Georgius Cor. Apostolii nephew; then line 6, read 287 for 289. On Georgius Corinthius the companion cf. Bassi and Martini, Catal. cod. graec. bibl. Ambros., II, 857 sq.

P. 98, l. 27-28, leg. καὶ ἐρήμου καὶ τῆς Ἑβραϊκῆς θρησκείας.

P. 100, l. 21, leg. βίον τὸν δι' ἑπτὰ κτλ. — Ib., l. 33 : cf. etiam Plotinus et Porphyrius (Boll, *Studien über Ptolemaeus*, p. 116).

P. 101, l. 13-14, leg. ζοφώσαντες, deinde interpunctionem post κοσμοκράτορι deleas.

P. 103, l. 3. Cf. etiam Montfaucon, *Palaeogr. gr.*, p. 363; Kugener, *Un traite astron. syriaque attribué à Denys l'Areopagite* (Actes du XIVe Congrès Internat. des Orient.), Paris, 1907, p. 32.

P. 104, l. 7, pro Κριὸν leg. Καρκίνον.

P. 104, l. 14. Cf. etiam *Catal.*, IV, p. 127, 9.

P. 111, l. 22, pro λήγουσα fort. scrib. ἐκλείπουσα.

P. 115, l. 31. Vocabulum ἐκθειαζομένων etiam Ptolem., *Tetrab.*, p. 123, 18 (τῶν ἐκθειαζομένων οἷον κυνῶν ἢ αἰλούρων ἢ πιθήκων ἢ τῶν τοιούτων).

P. 126, l. 1. Calandologium Esdrae nuperrime partim gallice vertit F. Nau ex Paris. gr. 2286, f. 110, prioribus editionibus neglectis (*Revue de l'Orient chrétien*, 2e sér., tom. II (1907) p. 15 sq.).

P. 128, l. 12. De Lunae ventis, cf. etiam Firmicus Maternus, IV, 1, 10.

P. 144, col. 2 in app. crit. leg. Wissowa, II, 2169 sq.

P. 150, l. 1. Cf. supra p. 132, 3.

P. 152. Solem Trapezunti non 2 die Martii 1336 sed 3 Martii 1337 defecisse cum narrationis ordo apud Michaelem Panaretum perturbatus esset, Oppolzeri canone inspecto sero vidi. Itaque F. K. Ginzel astronomum precibus adii ut calculo inquireret, num hanc defectionem a. 1337 Trapezuntii cernere potuissent. Haec mihi vir doctissimus summa cum comitate respondit : *Ich habe die Finsterniss 1337 März 3 für Trapezunt berechnet und gefunden : Eintritt des Maximums der Verfinsterung um 11 h. 31 m. w. Zeit d. i. etwa 5. — 6. Tagesstunde, 10, 9 Zoll, also mit der Zeitangabe der Chronik (4. — 7. Tagesstunde) gut stimmend. Die Verfinsterung war sehr bedeutend, in Anbetracht dass es sich um eine ringförmige Finsternis handelt.* Scribendum igitur apud Michaelem Panaretum ἡμέρᾳ η' (pro β') τῆς ἀρχινηστίμου κτλ.

P. 163. Ἔνδοξοι χειμῶνες pro Εὔδοξος : cf. etiam locum sine dubio corruptum *Catal.*, IV, 130, 39.

P. 167, 21, l. Παμφυλίας.

P. 176, l. 13. Cum verbis δένδρα λύων καὶ ὄρνεα καὶ θηρία ... καὶ ἀνέμων πνοὰς καὶ ποταμῶν ῥοὰς δέων cf. Horatium, *Carm.*, I, 12, 9, Orpheum canentem " arte materna rapidos morantem fluminum lapsus celeresque ventos, blandum et auritas fidibus canoris ducere quercus ".

P. 179, l. 7. Ἄλσιγκουλ : cf. Tebtunis Papyri, II, 26, 19 : Ἀκάματε Κὸκ Κοὺκ Κούλ.

P. 179, l. 20. Post " omisit " in adnotatione addas : ut Berol. sextum.

P. 179, l. 26, καὶ delendum.

P. 180. l. 15. Nomina hebraica τῶν τεσσάρων κλιμάτων τοῦ κόσμου invenies in *Greek Papyri in the Brit. Mus.*, I, p. 99, v. 481 sqq.

P. 98, lines 27–28, read καὶ ἐρήμου καὶ τῆς Ἑβραϊκής θρησκείας.

P. 100, line 21, read βίον τὸν δι' ἑπτὰ κτλ. — Ibid., line 33: cf. also Plotinus and Porphyrius (Boll, Studien über Ptolemaeus, p. 116).

P. 101, lines 13–14, read ζοφώσαντες, then delete the punctuation mark after κοσμοκράτορι.

P. 103, line 3. Cf. also Montfaucon, Palaeogr. gr., p. 363; Kugener, Un traite astron. syriaque attribué à Denys l'Areopagite (Actes du XIV• Congrès Internat. des Orient.), Paris, 1907, p. 32.

P. 104, line 7, for Κριόν read Καρκίνον.

P. 104, l. 14. Cf. etiam Catal., IV, p. 127, 9.

P. 111, l. 22, instead of Ahyousa perhaps one should write Ἐκλείπουσα.

P. 115, l. 31. The word ¿κßειαžομένwν occurs also in Ptolem., Tetrab., p. 123, 18 (τῶν ἐκθειαζομένων οἷον κυνῶν ἡ αἰλούρων ἢ πιθήκων ἢ τῶν τοιούτων).

P. 126, l. 1. The Calandologium of Esdras was recently translated in part into French by F. Nau from Paris. gr. 2286, f. 110, with the earlier editions overlooked (Revue de l'Orient chrétien, 2nd ser., vol. 11 (1907) p. 15 sq.).

P. 128, l. 12. On the winds of the Moon, cf. also Firmicus Maternus, IV, 1, 10.

P. 144, col. 2 in the critical apparatus read Wissowa, II, 2169 sq.

P. 150, l. 1. Cf. above p. 132, 3.

P. 152. That the sun was eclipsed at Trebizond not on March 2, 1336, but on March 3, 1337 — since the order of the narrative in Michael Panaretos had been disturbed — I realized too late upon consulting Oppolzer's canon. I therefore approached the astronomer F. K. Ginzel with a request to calculate whether this eclipse of 1337 could have been observed by the inhabitants of Trebizond. That most learned gentleman replied to me with the greatest courtesy as follows: I have calculated the eclipse of 1337 March 3 for Trebizond and found: the onset of the maximum of the eclipse at 11 h. 31 m. apparent time, i.e. approximately the 5th–6th hour of the day, 10.9 digits, thus agreeing well with the time given in the Chronicle (4th–7th hour of the day). The eclipse was very considerable, given that it was an annular eclipse. One should therefore write in Michael Panaretos hμέρq n' (instead of β') τῆς ἀρχινηστίμου κτλ.

P. 163. Ενδοξοι χειμώνες pro Εύδοξος : cf. etiam locum sine dubio corruptum Catal., IV, 130, 39.

P. 167, 21, 1. Παμφυλίας.

P. 176, 1. 13. With the words δένδρα λύων καὶ ὄρνεα καὶ θηρία ... καὶ ἀνέμων πνοὰς kal notaμῶν þoàç déwv cf. Horace, Carm., I, 12, 9, Orpheus singing "with his mother's art staying the swift rush of rivers and the rapid winds, and with his melodious lyre leading the charmed oaks."

P. 179, 1. 7. Ἄλσιγκουλ: cf. Tebtunis Papyri, II, 26, 19: Ακάματε Κόκ Κούκ Κούλ.

P. 179, 1. 20. After " omitted, add in the note: as Berol. sixth.

P. 179, 1. 26, καὶ to be deleted.

P. 180. 1. 15. The Hebrew names of τῶν τεσσάρων κλιμάτων τοῦ κόσμου are to be found in Greek Papyri in the Brit. Mus., I, p. 99, v. 481 sqq.

P. 182. De anno caniculari cf. etiam Apomasar, *Catal.*, IV, 124.

P. 183, l, 19, corrig. σταθμῷ, cf. p. 185, 24.

P. 187. Simillimum capitulum inscriptum Περὶ τοῦ ἐπιγνῶναι ἀπὸ τῆς σκιᾶς τοῦ ἀνθρώπου διὰ τῶν ποδῶν αὐτοῦ, ποία ὥρα ἐστί. Διονύσιος Φιλίππῳ τῷ βασιλεῖ χαίρειν in Vatic. gr. 1056, f. 44ᵛ exstare vidi ex schedis Iosephi Heeg, quae propediem edentur. Theodori epistulam ad Theodosium cum tabulis haberi in cod. Ambrosiano 325, f. 304 video ex Bassi et Martini, *Catal. cod. graec. Bibl. Ambros.*, vol. I, p. 372.

P. 209, l. 5. Συρίαν, cf. *Sphaera*, p. 296; cetera nomina ex Ptolem. tetrab., p. 74, 1.

P. 228, 6. An <ὕστερον> δὲ ἀκρασίαν scribendum?

P. 237. Idem de chiromantia tractatus exstat etiam in cod. Ambrosiano 579 (*Catal. codd. astr. gr.*, III, n. 32), f. 56 et in cod. Ambrosiano 667 (ib., III, n. 33). — Cf. etiam supra p. 33 (cod. 17, f. 21).

P. 182. On the canicular year cf. also Apomasar, Catal., IV, 124.

P. 183, 1, 19, correct σταθμῷ, cf. p. 185, 24.

P. 187. A very similar chapter entitled Περὶ τοῦ ἐπιγνῶναι ἀπὸ τῆς σκιᾶς τοῦ ἀνθρώπου διὰ τῶν ποδῶν αὐτοῦ, ποία ὥρα ἐστί. Διονύσιος Φιλίππῳ τῷ βασιλεῖ χαίρειν I have seen to exist in Vatic. gr. 1056, f. 44r from the papers of Joseph Heeg, which will shortly be published. I note from Bassi and Martini, Catal. cod. graec. Bibl. Ambros., vol. I, p. 372, that Theodore's letter to Theodosius with tables is contained in cod. Ambrosianus 335, f. 304.

P. 209, l. 5. Ἐυρίαν, cf. Sphaera, p. 296; the remaining names from Ptolem. tetrab., p. 74, l.

P. 228, 6. Should one write <Βστερον> dè dépaσlav?

P. 237. The same treatise on chiromancy also exists in cod. Ambrosianus 579 (Catal. codd. astr. gr., III, n. 32), f. 56 and in cod. Ambrosianus 667 (ibid., III, n. 33). Cf. also above p. 33 (cod. 17, f. 21).

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„	70		=	„	3
„	105		=	„	4
„	170		=	„	5
„	276		=	„	6
„	287		=	„	7
„	384		=	„	8
„	401		=	„	9
„	419		=	„	10
„	431		=	„	11
„	525		=	„	12
„	537		=	„	13
„	542		=	„	14
„	588		=	„	15
„	sine num.	(fragm.)	=	„	16
Berolinenses	75	(Phill. 1479)	=	„	17
„	76	(„ 1480)	=	„	18
„	113	(„ 1517)	=	„	19
„	146	(„ 1550)	=	„	20
„	147	(„ 1551)	=	„	21
„	149	(„ 1553)	=	„	22
„	161	(„ 1565)	=	„	23
„	168	(„ 1572)	=	„	24
„	170	(„ 1574)	=	„	25
„	173	(„ 1577)	=	„	26
„	207	(„ 1610)	=	„	27
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„	70	=	„	3
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„	170	=	„	5
	276	=	„	6
„	287	=	„	7
„	384	=	„	8
„	401	=	„	9
	419	=	„	10
„	431	=	„	11
	525	=	„	12
„	537	=	„	13
„	542	=	„	14
„	588	=	„	15
„	without number (fragm.)	=		16
Berolinenses	**75 (Phill. 1479)**	=	„	17
„	76 (1480)	=	„	18
„	113 („ 1517)	=	„	19
„	146 („ 1550)	=	„	20
„	147 („ 1551)	=	„	21
„	149 („ 1553)	=	„	99
	161 („ 1565)	=	„	23
„	168 („ 1572)	=	„	24
„	170 („ 1574)	=	„	25
„	173 („ 1577)	=	„	26
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„	314 **(Cod. gr. qu. 16)**	=	„	28
„	320 („ „ „ 22)	=	„	29
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	A. 1336	=	„	12
	A. 1344-1459	=	„	26; cf. etiam p. 185, 22 et 190, 23
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	Year 1336	=	„	12
	Year 1344–1459	=	„	26; cf. also p. 185, 22 and 190, 23
	A. 1440–1470	=	„	25
29 July	**a. 1491**	=	„	7 (cf. pref.)
	A. 1511	=	„	**17 (f. 21)**
March 31	**a. 1550**	=	„	~
10 October a. 1567		=	„	**19 (f. 103).**

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[1] Omisi in hoc indice nomina geographica in excerptis Hephaestioneis p. 131-147 repetitis exstantia praeter ea quae in excerptis Monacensibus desunt, deinde molestam vocabulorum barbaricorum in Ps.-Apollonio adhibitorum congeriem ac siderum sphaerae barbaricae a Rhetorio enumeratorum nomina, quae omnia in indice libri mei qui inscribitur *Sphaera* invenies.

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1 I have omitted from this index the geographical names appearing in the Hephaestionean excerpts repeated on pp. 131–147, except for those absent from the Munich excerpts, as well as the tiresome collection of barbaric terms employed in Ps.-Apollonius and the names of the stars of the barbarian sphere enumerated by Rhetorius, all of which you will find in the index of my book entitled Sphaera.

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[1] Cf. etiam in Indice auctorum „Biblia sacra et sermo biblici similis".

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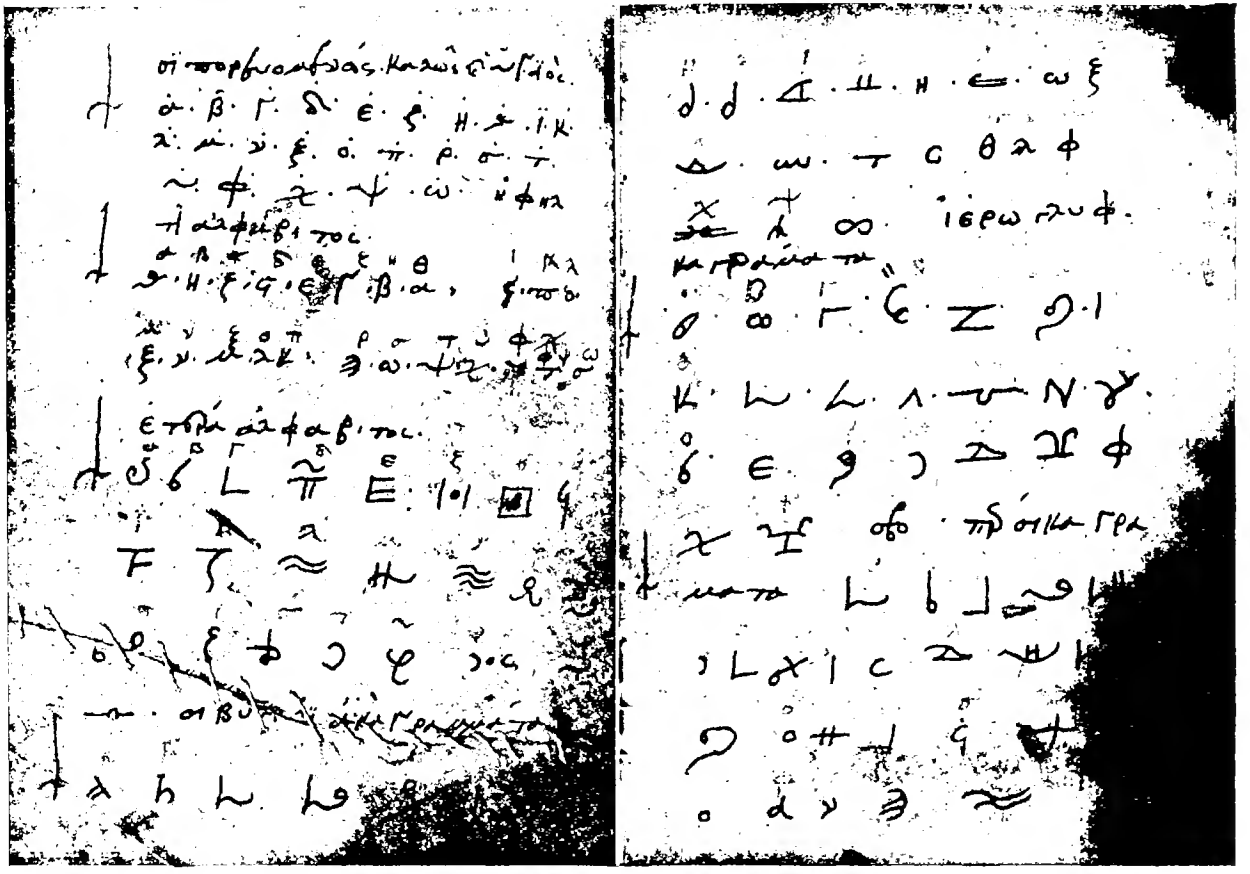

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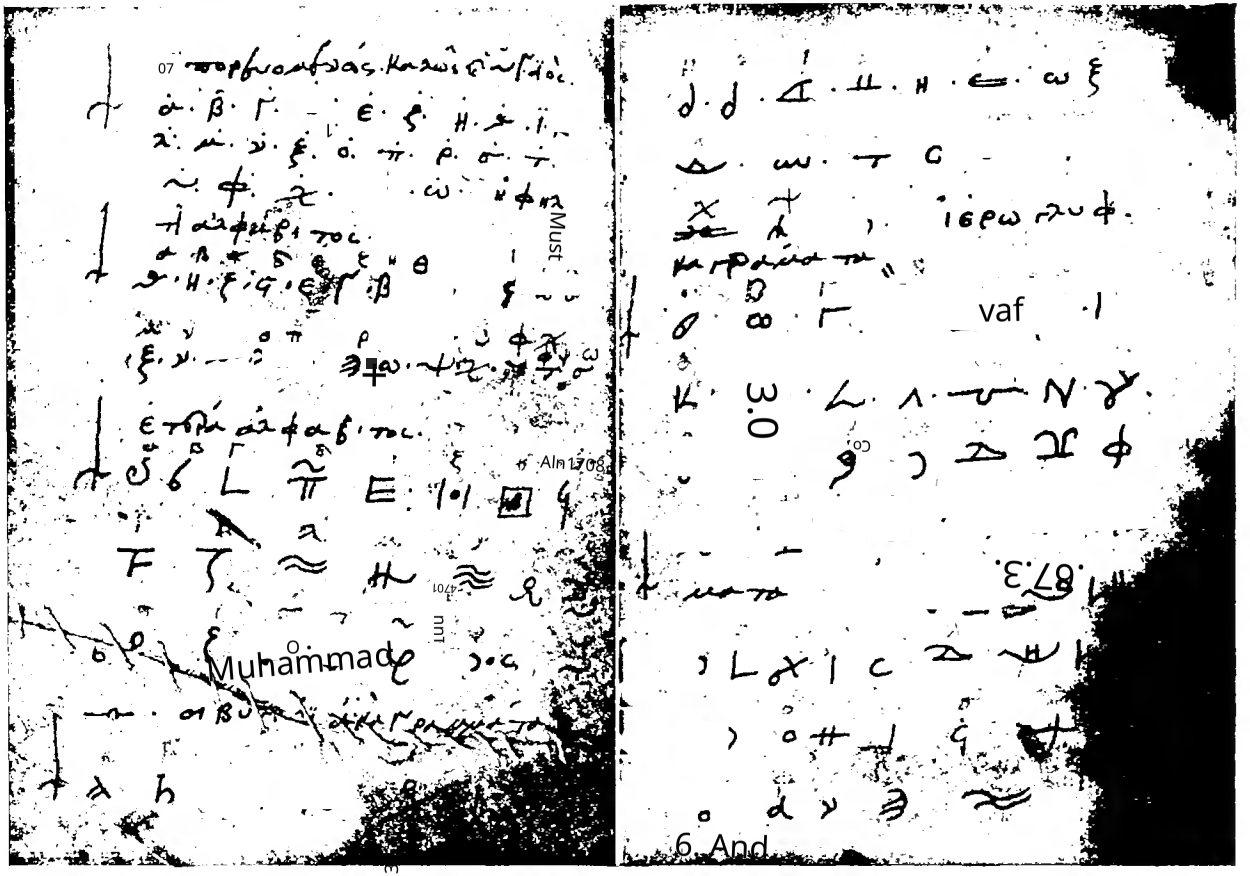

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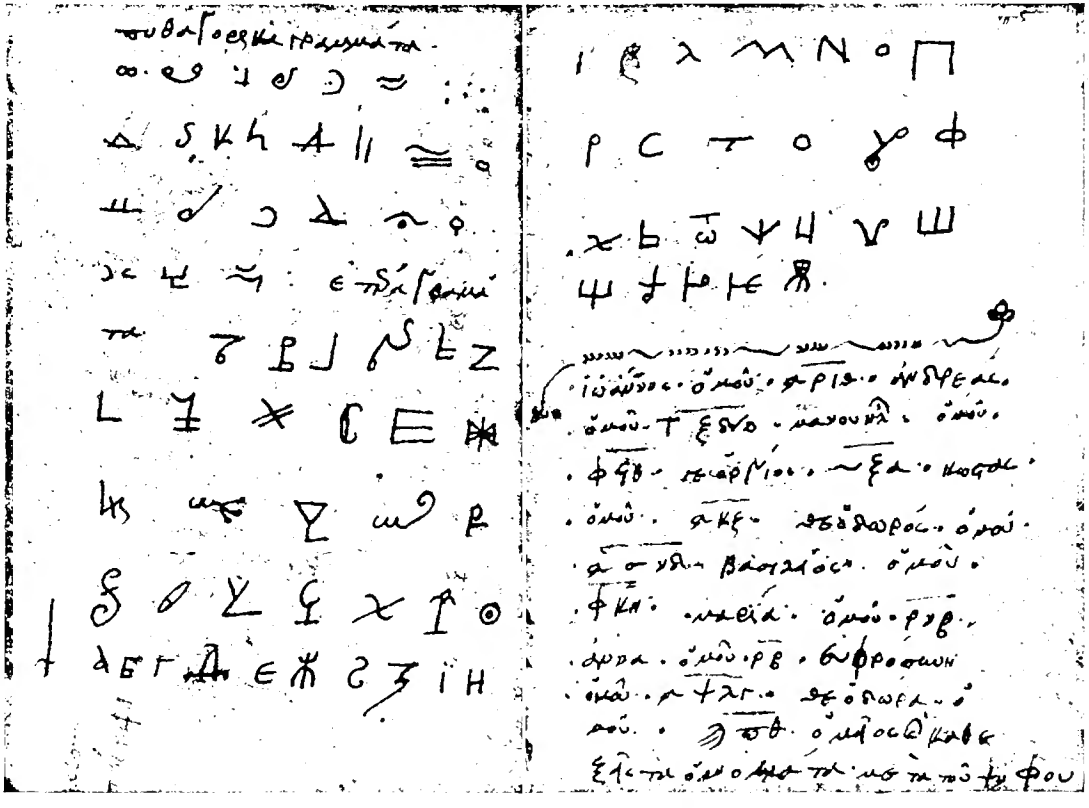

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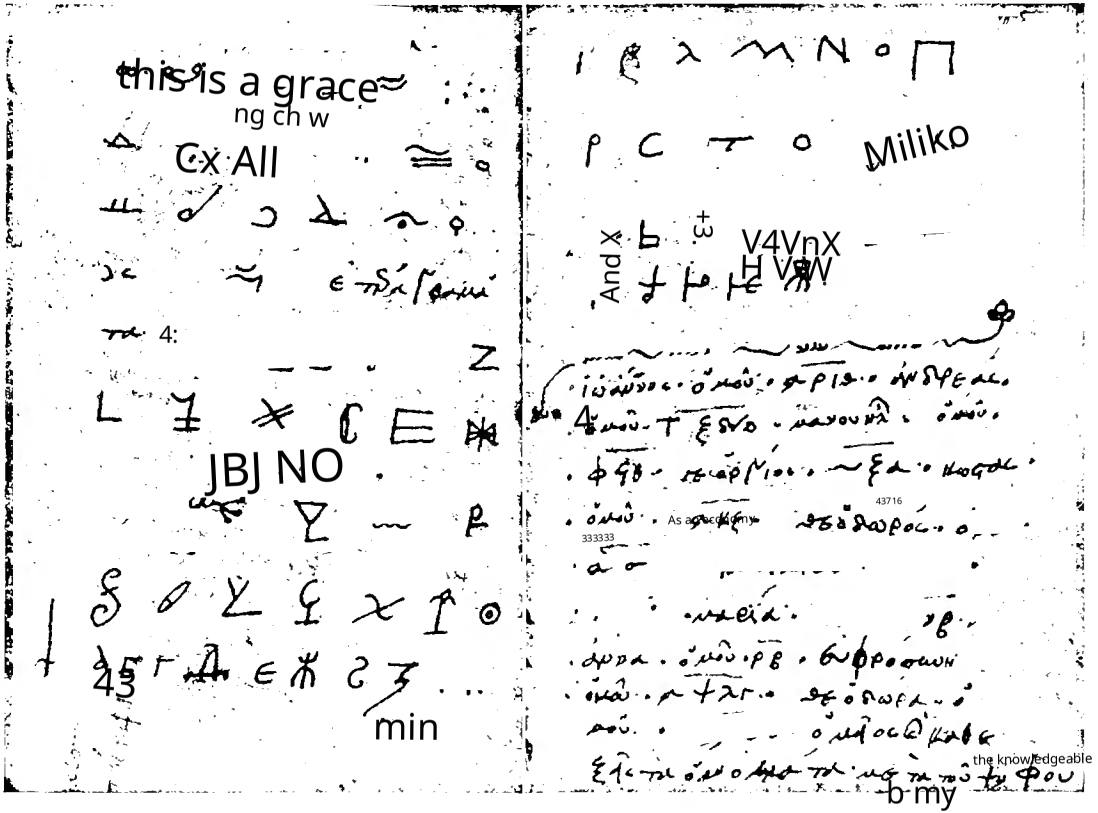

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